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HERMANN'S

ELEMENTS

OF THE

DOCTRINE OF METRES,

ABRIDGED

AND

TRANSLATED INTO ENGLISH.

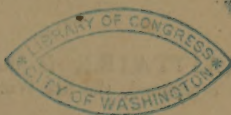
*Gottfried Hermann*

BY THE REV. JOHN SEAGER, B.A.

RECTOR OF WELCH BICKNOR, MONMOUTHSHIRE,

AUTHOR OF CLASSICAL CRITICISMS IN VARIOUS NOS. OF THE  
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# THE ELEMENTS OF THE DOCTRINE OF METRES.

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## BOOK I.

### CHAPTER I.

#### OF RHYTHM OR NUMBERS.

§ 1. THE title of this book is *The Elements of the Doctrine or Science of Metres*. *Metre* is a series of syllables which has *rhythm* or *numbers*.

§ 2. *Numbers* are a fitly disposed succession of *times*. To this, in space, *symmetry* answers, which is a fitly disposed continuity of spaces. So that to numbers times and their succession are proper; to symmetry spaces and their continuity. To both *order* is common; which is an arrangement made according to some law.

§ 3. That law must necessarily be *objective*; i. e. founded in the very nature of succession and continuity; because a *subjective* law, i. e. one depending on the perception of observers, could not, since it would be inconsistent with itself, be even accounted a law. But that there is some objective law both of numbers or rhythm, and of symmetry, appears plainly from the circumstance that a disposition of times and spaces, which has numbers or symmetry, is understood equally, and without any disagreement, by all.

§ 4. The same law must also be necessarily *formal*, i. e. apparent in the times and spaces only; not *material*, or founded in the things themselves which succeed one another, or which are comprehended in continuity of place, as in sounds or bodies; because in rhythm and symmetry what is regarded is not the things themselves which succeed one another or are conjoined, but, whatever they may be, by what law they succeed one another or are conjoined.

§ 5. Lastly, that law must necessarily be *innate* in us; i. e. defined and certain *a priori*, as philosophers speak; because it is

known, not by being learnt, but of itself. For were it *empirical*, i. e. made by any one, it would be known to those only who had learned it, and might both be altered and abrogated.

§ 6. The objective cause of succession is *efficiency*. For every succession in which what is anterior cannot be posterior also, and what is posterior cannot be anterior also, depends on efficiency, which is the connexion of causes and effects. The objective cause of continuity is *coherence*. For whatever is so continuous in itself that its parts are not placed one by another, (which cannot be done without some void space left,) but that all fill one whole space; that is effected by coherence, which is unity continued through all parts. So far therefore, rhythm, or numbers, is *a series of causes and effects*; symmetry *a series of coherent parts*. But whenever, throughout this Treatise, we speak of parts and coherence, we mean such only as are contained in space.

§ 7. Since in numbers and symmetry, it is not the matter, (i. e. the things which succeed one another or are conjoined,) but the form, (i. e. the times and the spaces,) which is regarded; and the times themselves do not arise one from another, nor are the spaces themselves parts one of another, their distributions must necessarily be such that they must of themselves exhibit an image of things connected by efficiency or coherence. So that now numbers are evidently *an image of efficiency represented by times*; and symmetry *an image of coherence represented by spaces*.

§ 8. But no image of efficiency or coherence can appear expressed in the times and spaces themselves, except in times and spaces disposed in that proportion which subsists either between causes and effects, or between parts conjoined by coherence. Now that proportion depends on *equality*. For neither can cause be greater or less than effect, nor effect than cause. For since all change, by which effect is perceived, arises from a conflict of opposed forces, and equal forces opposed to one another restrain one another, and allow no change to take place; it necessarily follows that of unequal forces, opposed to each other, the one must prove as much inferior as the other proves superior: on which law the whole science of mechanics rests. If effects, as it often happens, appear to be either greater or less than their causes, the reason is, that either, on account of diversity, no just comparison can be made, or the increments and impediments of forces lie out of sight. And the wonder thence arising proves at the same time both our ignorance, and the necessity by which we look for effects equal to causes. Numbers then are *efficiency represented by equality of times*. In the same manner the coherence of bodies rests on equality. For since coherence is communion of parts, and that is common which in all parts is the same, and equal to itself; it follows necessarily, that coherence expressed by the figure only of bodies, i. e. by the disposition of spaces, must have that community in an equal distribution or proportion of spaces. Symmetry therefore is *coherence expressed by equality of spaces*.

§ 9. The universal nature of numbers and symmetry being thus

defined, when we speak of particular numbers and symmetrical figures, numbers are *an image of a series of effects, expressed by equality of times*; and symmetry *an image of a series of coherent parts, expressed by equality of spaces*.

## CHAPTER II.

### OF ARSIS, THESIS, AND ANACRUSIS.

§ 10. It has been shown that the primary law of numbers, or rhythm, and symmetry is laid in the equality of times and spaces. But although without this equality neither numbers nor symmetry can be imagined, yet the numbers or symmetry which subsists in this equality alone of times or spaces, is a part of an infinite series, and has neither beginning nor end: as the rhythm or numbers made by the strokes on the bell in a clock, by which the hours are numbered; or the symmetry of a row of trees equal in height, form, and intervals. In which numbers or symmetry it is plain that nothing is so first or last, as to prevent the addition or abstraction of any thing without detriment to the numbers or symmetry.

§ 11. But if there are any numbers, or any symmetry, which are not infinite, (and that such are found experience teaches us,) there must necessarily be something absolute therein. Now in a series of causes that cause is absolute, which is not effected by another cause, but is itself the efficient cause of others; and in a comprisal of parts that part is absolute, which is not therefore a part, because there are other parts also of the same thing, but that, on account of which those others are, i. e. that, of which itself those others are parts.

§ 12. But since there is no cause which is not effected by another cause, and no thing having parts, which is not also itself a part of another thing; it appears that the notion of an absolute cause and part is relative, i. e. that such a cause and part is understood, as is not absolute *per se*, but with respect only to some given series of causes or comprisal of parts, because (and on this its very supposition rests) it is not found in that series itself of causes, or in that comprisal itself of parts, but is to be assumed extraneously. As if an arrow is shot against a rock and repelled by it, that rock, with respect to the motion of the arrow, is the absolute cause of the change of motion, because that law by which the arrow moves when discharged from the bow cannot contain a cause why the arrow should move by a different law. And in a row of trees equal to one another and disposed in equal proportion, if one tree surpass the rest in magnitude, that tree, as far as that row of trees is concerned, is an absolute part, because in that equal disposition of trees there can be nothing which requires one of them to be different.

§ 13. But if any absolute cause is found in numbers, it must of

necessity be one which appears as a cause only, and not as an effect also. Now a cause, which is a cause only, is nothing else than a force effecting somewhat. An absolute cause therefore in numbers must be contained in the expression of some force which may begin some series of times. And that by which such force is expressed cannot but consist in a stronger notation or marking of some one time: and this we call the *ictus*. The *ictus* then is a greater force in marking some one time, and indicating the absolute cause of a series of times. Again, if any absolute part be found in symmetry, it must necessarily be one which appears to be that of which the rest are parts, and not to be itself also some one of the parts. Now that, of which the rest are parts, is unity, to which all the rest are referred. An absolute part therefore in symmetry consists in the expression of some unity to which all distributions of spaces being referred make some one whole. Now that by which such unity is expressed cannot but be in that point which is common alike to the whole compass of spaces: and that point is the middle point, which is called the *centre*. The *centre* then is a single point in a disposition of spaces, containing the unity of the whole disposition.

§ 14. An absolute cause is the beginning of rhythm or numbers; an absolute part the middle of symmetrical figure. But the end of numbers, and the bounds of figure, cannot be defined by notions taken from the nature itself of numbers and of symmetry, because they are wholly matters of experience. There are however two kinds both of numbers and of symmetrical figures, the one simple, as in

numbers the following,  $\acute{\cup}$ ,  $\acute{\cup}\acute{\cup}$ ,  $\acute{\cup}\acute{\cup}\acute{\cup}$ ; in symmetrical figures a circle, a pyramid, a square: the other compounded of an iteration of the same numbers or figure; as in numbers the following,

$\acute{\cup}\acute{\cup}\acute{\cup}|\acute{\cup}\acute{\cup}\acute{\cup}|\acute{\cup}\acute{\cup}\acute{\cup}|\acute{\cup}\acute{\cup}\acute{\cup}$ ; in figures the interchanges of pyramids, columns, trees, disposed according to certain proportions. In all these an empirical or arbitrary rule is perceived, one part being taken as a model or prescript. Whence, if the last part be dissimilar, somewhat is thought in one case to be deficient, in another case to be redundant.

§ 15. After the example of Bentley, we call that time in which the ictus is, *the arsis*, and those times, which are without the ictus, the *thesis*. This use of the terms seems to be authorised by Priscian, p. 1289. and by Martianus Capella, p. 191. ed. Meibom. who deduce them from the elevation and depression of the voice. Other writers on metres, together with ancient musicians, deducing the terms (the use of which, connected with the science of music, is very obscure) from the fall and rise of the foot or hand, call that thesis which we call arsis, and that arsis, which we call thesis.

§ 16. The ictus, which is a mark or indication of an absolute cause, may take place even in a series already commenced, as,  $\acute{\cup}\acute{\cup}\acute{\cup}$ . When this happens, that time in which is the ictus, is accounted, because of its coherence with the preceding time, to be produced

from that time, and so far forth is without ictus, and is a thetical time; but the same time, by the accession of an absolute force, of which the ictus is the indication, becomes an arsis as well, and the cause and beginning of the following times: in the same manner as when a body in motion is driven by a new force, that force does not originate the motion, but increases the motion already originated. Now the time or times which precede the arsis are evidently parts of a series infinite from its beginning. Those times we call *anacrusis*; because they are, as it were, a kind of introduction or prelude to the numbers which the ictus afterwards begins. After the same manner among figures some may be marked which are not bounded on either side by any lines, and are therefore infinite. Further, the anacrusis has the nature of a thesis, i. e. a time produced not from an absolute cause, but from other preceding times. For it is to be assumed that other times have preceded, since, not being produced from an absolute cause, it must necessarily have been produced from other causes preceding it *in infinitum*. But when we say that times are *produced* (*nasci*) from times, we so speak for the sake of brevity, transferring an expression from causes and effects to times, which are the images of them.

## CHAPTER III.

### OF ORDERS.

§ 17. Numbers are either unlimited, consisting wholly in that case of thetical times, which kind of numbers, because it wants variety, is not used in arts which employ numbers: or limited; being those which have arsis. This latter kind of numbers we call an *order*.

§ 18. Orders are either *simple*, which consist either of arsis alone, as  $\acute{\text{v}}$ , or of both arsis and thesis, as  $\acute{\text{vv}}$ ,  $\acute{\text{vvv}}$ ; or *periodic*, which are composed of several orders comprised in one rhythm or number, i. e. produced from one common cause. For as in a succession of single times, so also in a succession of whole orders the series of causes and effects can be represented without transgression of the law of equality, so that, as in simple orders single times are equal to one another, in periodic orders the orders themselves

may be equal to one another, as  $\acute{\text{vv}} \acute{\text{vv}}$ ,  $\acute{\text{vvv}} \acute{\text{vvv}}$ .

§ 19. In the same manner, as the arsis is distinguished from the thesis by a greater force indicating the absolute cause, so also the first arsis of periodic orders, as containing the absolute cause of every following arsis, is stronger than they. For each following arsis is absolute with respect to that order or those orders which proceed

from it; but not absolute with respect to the preceding arsis, whereof it is itself an effect.

§ 20. Hence it comes to pass that the arsis may effect some change in the order of which it is itself the commencement, and that order, as far as it depends on its own arsis, is exempt from the law of equality which has been mentioned. Now that force may refrain or repress itself, and then we call the orders *diminished*; as  $\acute{u}uuu$ ,  $\acute{u}uuu$ ; of which kind are those termed catalectic and logædic. In these the arsis, which changes the condition of the orders, although it is not stronger than the first arsis, nor can be stronger, as being produced from it, nevertheless could not even refrain itself without some peculiar effort of resistance. Hence whoever observes attentively will easily perceive that the arsis of periodic orders which changes the condition of those orders is, although not stronger, yet endowed with a peculiar force, as the last arsis in these numbers  $\acute{u}uuuuuu$ ,  $\acute{u}uuuuuu$ , and the third in this  $\acute{u}uuuuuuuu$ .

§ 21. The force of the arsis in periodic orders may increase also: but when this happens, that arsis which is stronger than the preceding, and generates from itself a greater order, is nothing but a new absolute cause and not produced from a preceding arsis, falling upon the secondary arsis of the foregoing order; in this manner,

$\acute{u}uu$

$\acute{u}uu$

by the conjunction of which orders the following rhythm is produced,

$\acute{u}uuuu$ ; which evidently cannot be uttered without giving a more forcible expression to the second arsis, as being not produced by that which precedes: e. g.

*rex Olympic cælicola.*  $\acute{u}u\acute{u}uuuu$ .

On the contrary by inversion of the orders the force of each arsis is diminished, as being produced by one arsis:

*pinifer Olympus et Ossa.*  $\acute{u}uuuuuu$ .

These periodic orders, in which a new arsis takes place, are called *concrete numbers*.

§ 22. In those periodic orders, which have equal or diminished orders, we mark with the ictus the first arsis only; but in concrete orders the new arsis also. It must be observed however, that the following disposition of numbers,

$\acute{u}u \quad \acute{u}uu \quad \acute{u}uuu$

may be taken in two ways. For it is either a periodic order, of concrete numbers,

$\acute{u}u -$

$\acute{u}uu -$

$\acute{u}uuu$

in which the two first orders proceed beyond their thesis, or it is composed of simple orders not cohering,

$$\frac{1}{-v}, \frac{1}{-vv}, \frac{1}{-vvv}.$$

§ 23. The times of orders which are in thesis must all be necessarily equal, because they represent a series of causes and effects unbroken by any foreign accession.

§ 24. And so also are the times of the anacrusis; for that differs from the thesis, only in having no arsis before it.

§ 25. A time in arsis cannot be shorter than the times of the anacrusis, because the arsis, following the anacrusis, is a part of that series, of which the anacrusis too is a part. The following rhythm

therefore would be faulty,  $-\acute{u}$ : but these are correct,  $\acute{u}\acute{u}$ ,  $-\acute{u}$ .

§ 26. No more can the arsis be shorter than the thetical times. For, being the cause of these times, it cannot be shorter than its

effects. Wherefore this rhythm  $\acute{-}$  is faulty, but these regular  $\acute{\acute{}}$ ,  $\acute{-}$ .

§ 27. But there is no incompatibility in the arsis being greater than the anacrusis. For the arsis, in respect of its being produced by an absolute cause, is exempt from the law of equality, provided that, in respect of its being an effect of preceding times, it be not

less than they. These numbers therefore are just,  $\frac{1}{2}$ ,  $\frac{1}{3}$ .

§ 28. Nor is there any incompatibility in the arsis being greater than the thetical times. For it may be so constituted as to produce the thesis not by its intire self, but by some part only of itself: and that part must indispensably be equal to the thetical times, in this manner,

$\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$   
 $\frac{1}{5}$ ,  $\frac{1}{6}$ ,  $\frac{1}{7}$

So a superstructure cannot be supported by a foundation too small for it, but by one greater than necessary it may.

## CHAPTER IV.

OF MEASURE.

§ 29. We call measure the relative proportion of syllables, without rhythm or numbers. Metricians use only two measures; the single or short, called by the Greeks χρόνος and σημεῖον, by the Latins *tempus* and *mora*; and the double, or long, which is compounded of two short. The ancient musicians used a quadruple and an octuple measure too. See Aristid. Quintil. p. 36. Modern music has many measures.

§ 30. We call a *foot* a certain composition of times, without regard to the rhythm or numbers in it.

§ 31. The most common feet are the following :

Four dissyllabic ;

- ∪ ∪ Pyrrhic,
- Spondee,
- ∪ ∪ Iambus,
- Trochee, sometimes called Chorge.

Eight trisyllabic ;

- ∪ ∪ ∪ Tribrach or Choree,
- Molossus,
- ∪ ∪ ∪ Anapæst,
- ∪ Dactyl,
- ∪ ∪ ∪ Amphibrachys,
- ∪ Cretic or Amphimacer,
- ∪ ∪ ∪ Bacchius, by some called Palimbacchius or Hypobacchius,
- Palimbacchius, by some called Bacchius.

Sixteen quadrisyllabic ;

- ∪ ∪ ∪ ∪ Proceleusmatic,
- Dispondee,
- ∪ ∪ ∪ ∪ Diambus,
- ∪ ∪ Ditrochee,
- ∪ ∪ ∪ ∪ Antispastus,
- ∪ ∪ Choriambus,
- ∪ ∪ ∪ ∪ Ionic a minori,
- ∪ ∪ Ionic a majori,
- ∪ ∪ ∪ ∪ First Pæon,
- ∪ ∪ ∪ ∪ Second Pæon,
- ∪ ∪ ∪ ∪ Third Pæon,
- ∪ ∪ ∪ ∪ Fourth Pæon,
- ∪ ∪ ∪ ∪ First Epitrite,
- ∪ ∪ Second Epitrite,
- ∪ ∪ ∪ ∪ Third Epitrite,
- Fourth Epitrite.

Concerning these see Gaisford on Hephæstion.

§ 32. The conjunction of two feet is termed by metrists a *dipodia* or *syzygy*. Aristides p. 36. says that a *syzygy* is made up of two simple feet, i. e. dissyllabic or trisyllabic, but those unequal. This is called a *dipodia* by Atilius Fortunatianus p. 2688. who says that a *syzygy* is formed of two simple but equal feet. Most usually the combination of two dissyllabic feet is called a *dipodia*, that of two trisyllabic, or of a dissyllabic and trisyllabic, a *syzygy*. The conjunction of two feet is often called a *base* also : see Diomed. p. 501. Mar. Vict. p. 2489 : and a *metre* too : whence dimeter, trimeter, tetrameter, pentameter, and hexameter verses, which consist respectively of four, six, eight, ten, twelve, feet, except in dactylic numbers, in which each foot is reckoned a metre.

§ 33. A *doubtful* measure, called in Greek ἀδιάφορος, is one which may be indifferently either long or short. There is also another measure called in Latin *irrationalis*, in Greek ἀλογος, [dis-

proportionate,] which is shorter than a long, and longer than a short. On this, Aristides p. 45. and the Scholiast of Hephæstion, p. 78. have subtilised with a waste of many words. It is used in some dactylic numbers, and also in the iambics and trochaics of Comedians.

## CHAPTER V.

### OF THE PERMUTATION OF NUMBERS.

§ 34. Numbers are in their own nature unchangeable: for they cannot contain within themselves a cause for being other than what they are. If then any numbers are interchanged, it is done at the will of those who use them, influenced however by some good reason: for the numbers commuted ought to be both *equal*, i. e. of the same measure; and *similar*, i. e. such as may appear to effect the same thing with a moderate variation.

§ 35. A permutation of numbers is made in the following ways: First, *by reception of irrational* [disproportionate] *times*. This seems to be done in some trochaic numbers, admitting a disyllabic instead of a monosyllabic thesis or anacrusis, such as are the trimeters of the Greek Comedians, and all the trochaic and iambic verses of the Latin, at least of the more ancient Latin: in which a dactyl and anapæst, being put for a trochee and iambus, have two short syllables nearly equal to one short one, which is the due measure.

§ 36. Secondly, *by resolution of the arsis*, or *contraction of the thesis*; of which the first commonly takes place in trochaic numbers, the second in dactylic:

— — — — —  
— — — — —  
— — — — —

§ 37. Thirdly, *by resolution of the arsis conjointly with contraction of the thesis*: which takes place in those dactylics which are called anapæsts: in which not only these three numbers are commuted,

— — — — —  
— — — — —  
— — — — —  
— — — — —

but a combination also of the second and third is added — — — — —, which would be contrary to the law of numbers, were it not that two different numbers are perceived at the same time; of both which the half only is expressed by sounds, syllables, motions, and the other half is noted with tacit observation; in the same manner as in modern music what is called tact is perceived together with the numbers of musical sounds although most different: I mean in this manner,

καπ — — — — — κατ — — — — — και — — — — — θα — — — — —  
— — — — — πεσε — — — — — θανε — — — — — κατα — — — — — ψομεν.

Herm.

B



§ 43. Verses called *polyschematisti* (a denomination ill explained by metricians) are such as we have said in § 37. to be changeable by transposition of a part of the numbers.

§ 44. *Catalexis* signifies the detraction of one or more times from the end of a verse. The manner in which verses end is termed ἀπόθεσις.

§ 45. Verses are called *acatalectic*, when their orders are intire: as *trimeter iambics*,

υ-υ-|υ-υ-|υ-υ-

§ 46. *Catalectic* verses are those which want one syllable, as the trimeter

υ-υ-|υ-υ-|υ-υ.

In dactylic numbers, if the last foot want one syllable, the verses are called *catalectic on two syllables*, as 'υ-υ-υ-υ-υ; if two syllables, *catalectic on one syllable*, as, 'υ-υ-υ-υ-.

§ 47. *Brachycatalectic* verses are those whereof the last dipodia want an intire foot, as,

υ-υ-|υ-υ-|υ-.

§ 48. Those are called *hypercatalectic*, which have one syllable more than enough, as,

υ-υ-|υ-υ-|υ-υ-υ

which, by the addition of what is wanted to make up the intire foot, become brachycatalectic, as,

υ-υ-|υ-υ-|υ-υ-υ-

For so they are more correctly marked out, with three feet comprehended in one order, rather than with one only.

§ 49. *A system* is a collection of verses joined in an uninterrupted succession, which is governed by the same rules as those by which orders are assembled into a verse.

## CHAPTER VII.

### OF THE CONJUNCTION OF MUSICAL WITH METRICAL NUMBERS.

§ 50. Since music admits not only more than two measures, but a greater variation of numbers than the metrical art, which regards the recitation only of verses, the numbers of verses must unavoidably be changed by singing. And the evidences of the changes so effected, are, on account of the want of testimonies of writers on the point, collected from the conformation itself of metres, which present certain difficulties otherwise inexplicable. Hitherto a three-fold conjunction of musical with metrical numbers has been dis-



end of the last order, which is at the same time the end of the whole verse, cannot, it is evident, be called a cæsure.

§ 58. A verse being expressed in words, the *cæsure* signifies the end of a rhythm in the words, coinciding with the end of a metrical order. And usually it is not the termination of any one metrical order that is understood by the term, but the termination, by the end of a sentence or word, of some one order whereof the end deserves particular notice.

§ 59. Now if even in the middle of a verse the rhythm of the words ought to end together with the metrical rhythm, it is evident that the observation of the same rule is still more requisite at the conclusion of a whole verse. It is fit therefore that a verse should end in a whole word.

§ 60. A *necessary* cæsure is one which requires a pause so considerable, that it cannot be neglected without sacrifice of the whole rhythm. When this cæsure happens to be neglected, at least care is taken that there may be some excuse for it in a compound word, as in Callimach. fragm. 192.

ἱερὰ νῦν δὲ Διοσ|κονρίδεω γενεή.

An *unnecessary* cæsure is one which may be neglected without subversion of metrical rhythm.

§ 61. The cæsure is *mutable*, when the orders may be marked out in more ways than one, as in the heroic hexameter, and the trimeter iambic; *immutable*, when there is only one way of marking out the orders, as in the elegiac pentameter.

§ 62. An *adscititious* cæsure is one which introduces a new rhythm, but one reconcileable with the proper rhythm of the verse; as in heroic verse, when the last syllable, which is thesis, is, by a monosyllable endued with a certain force or emphasis, changed into arsis:

γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.

And in a trimeter iambic:

ῶ-ῶ-|ῶ-ῶ|'-ῶ|'-ῶ-

οἶόν τέ μοι τά σδ' ἐστί· θνητοῖς γὰρ γέρα.

§ 63. Another kind of adscititious cæsure is that, by which a section or division being made either a little before the close of a verse, or a little after the beginning of a following verse, the remaining part of the first verse in the one case is made continuous with the following verse, and the initial part of the following verse, in the other case, with the foregoing verse; as in the trimeter iambic of Sophocles, *Ced. R.* 29.

ὑφ' οὗ κεινῶται δῶμα Καδμεῖον, | μέλας δ'

"Αἰδης στεναγμοῖς καὶ γόοις πλουτίζεται.

and *Ced. Col.* 1164.

σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'

αἰτεῖν, | ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.

§ 64. The term cæsure is by some incorrectly applied to the termination of a word in the middle of a foot, especially in arsis;

as when they say that short syllables are made long by virtue of a cæsure: what is the real case in such instances, will be shown below.

## CHAPTER IX.

### OF THE DOUBTFUL SYLLABLE.

§ 65. A *doubtful* syllable, ἀδιάφορος, is one whose measure may be either long or short indifferently. It is evident however that since with respect to numbers no measure is doubtful, this whole doctrine has reference to the words; of which at one time some long syllable is reckoned short, at another some short syllable long.

§ 66. This can be done in those places only of the numbers, in which faultiness of measure may easily escape unobserved. Such places are two; the *anacrusis consisting of one short syllable*, which being preceded by nothing with which it may be compared, in the absence of a rule or criterion we are not offended at a long syllable put for a short one: next, *the last syllable of orders*, whether it be arsis or thesis; which being followed by nothing that can determine its length, we are not offended if a long one is put for a short, or a short for a long, since it is absolutely necessary that there should be a pause at the end. But in the last syllable of orders there are many rules to be observed.

§ 67. And first it is plain that the end meant is that by which the whole tract of the numbers is concluded. Wherefore in periodic orders it is not the last syllable of any order, of which the periodic order is composed, but the last syllable of the last order only, which is doubtful. Hence in trochaic verses, which proceed by dipodias, the second trochee, and in ithyphallic verse, which consists of a periodic order comprising three trochees, the third only, admits the doubtful syllable.

§ 68. In the next place the numbers in the words themselves are to be regarded: whence some doubtful syllables have place in the end of a verse only, others in the middle of a verse also, and these too either in the end only of a word or in the middle also.

§ 69. And the final syllable of a whole verse, which is at the same time the final one of a word, is doubtful on all accounts, both the metrical and the verbal numbers ending in it.

§ 70. In the middle of a verse, and the middle of a word, the *anacrusis* or last thesis of trochaic numbers and the last thesis of members consisting of Doric epitrites are doubtful:

Διοσδότοις σκήπτροισι τιμαλφούμενον,  
μή μιν, ὦ Μοῖσαι, φνυγέζενον στρατόν.

For in dactylic or other orders having a thesis of several syllables, the course of the numbers would be altogether impeded by the admission of a doubtful syllable.

§ 71. The arsis of dactylic orders, and the spondiac thesis of the fourth foot in heroic verse, admit the doubtful syllable in the middle of a verse, but only in the end of a word.

ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰέσθαι.

τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἔστεφάνωτο.

And that arsis does so both by virtue of its own force, and on account of the conclusion of the numbers which are in the word itself; the thesis, on account of the very strong cæsura in that place, both the metrical numbers, and those of the word, ending together. In trochaic numbers the arsis does not admit the doubtful syllable, both because it is weaker, and because these numbers, which admit of many resolutions, would be embarrassed by it.

§ 72. Homer has seldom allowed even the spondiac thesis to be doubtful in the middle of words. Of this we shall treat under Heroic Verse.

§ 73. A doubtful syllable, which by the law of the numbers is to be reckoned short, cannot be resolved into two short syllables; because, when it is long, by the law of the numbers it is not long, but is to be reckoned short: for it is preposterous that a long syllable, which does not pass for a long one, should be equal to two short syllables.

## CHAPTER X.

### OF PROSODY.

§ 74. The numbers of language are adapted to metrical numbers by means of prosody, by the *advantage or convenience of the metre, accentuation of words, intension of voice, punctuation.*

§ 75. The *advantage of the metre* lies in *elongation* and *correction of syllables on account of it*, in *hiatus*, in *elision*, in *crasis*, in *synizesis*.

§ 76. Among the Greeks *elongation on account of the metre* is much more frequent than *correction*. It is most used in heroic verse, and chiefly in words abounding with short syllables, which cannot otherwise be adapted to the metre. For the most part it is only the first syllable of these words that is made long, and that too in the metrical arsis, both by the force of the metrical arsis itself, and because the beginning of a word has an arsis of the numbers which are in the word itself. Such are the words *ἐπίτονος*, *θυγατέρες*, *ἀπονέεσθαι*, *ἀκάματος*, *ἀθάνατος*, which last word has thence acquired among the Attics a regular and legitimate elongation of the first syllable. So in compound words too not any syllable, but either the first of a posterior word, as in *ἐξαπονέεσθαι*, or the last of an anterior one, is made long in a metrical arsis, the conclusion of the numbers which are in the word, and the force of the metrical arsis, assisting the elongation, as *Iliad* τ. 35. *Odyss.* κ. 169.

μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν.

βῆν δὲ καταλοφάδεα φέρων ἐπὶ νῆα μέλαιναν.

Although in these examples perhaps the digamma, or the duplication of the liquid letter, much in use among epic poets, contributed somewhat to the facility of elongation.

§ 77. Corruptions are for the most part owing to necessity, both in proper names which could not otherwise enter the metre, 'Αθέναθεν, Θουκυδίδης, 'Ρουφίνιος, the second syllables being shortened, or 'Ελευσίνιος, the third being so, or to a syllable preceding a proper name, as,

οἱ δὲ Ζάκυνθον ἔχον,  
ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.

(Χαλκίδα τ' Εἰρετρίαν τε, πολυστάφυλόν θ' Ἰστιάαν.)

and in other necessary words, as before σκέπαρνον, *Odyss. e.* 237. ι, 391. or they are made by the extrusion of a letter, as in τύπανον, see *Naek. Sched. Crit. p.* 19. or even by a sort of negligence, as in *Hesiod, O. et D.* 589.

εἷη πετραίη τε σκιὴ καὶ βίβλινος οἶνος.

or by some peculiarity of dialect, as in the word ἑσλός in the Doric; (see *Herman. diss. de Dialect. Pindar. p.* 8. *Boeckh. ad Pind. Ol. i.* 99.) lastly before two consonants also less favorable to correction, as before βλ, γλ, μν. *Sophocles Œd. R.* 717.

παιδὸς δὲ βλάστας.

*Æschylus Pers.* 593. and *Agam.* 999.

οὐκ ἔτι γλῶσσα φίλοισιν.

τὸν δ' ἄνευ λύρας ὄμως ὑμνοῦδεῖ.

As to any thing unusual of this kind which may be found in *Rhintho*, he knowingly made bad verses, as,

Ἰππῶνακτος τὸ μέτρον· οὐδέν μοι μέλει.

*Hephæst. p.* 4. (10.) *Hort. Adon.* 194. b.

§ 78. Among the Greeks a long vowel or diphthong is shortened before a vowel, and that not only in the end of a word, (of which we shall speak presently in treating of the hiatus,) but even [when the following vowel is] in the same word, as in ποιεῖν, τοιοῦτος, γεραίος, δείλαιος πατρῷος. 'Αθήναιος in *Pherecrates* cited by *Eustathius p.* 1456, 52. and φιλαθήναιος in *Aristophan. Vesp.* 282. are more uncommon. For this license is not used in every word. *Rhintho's* θεῖη in *Hephæstion p.* 4. (10.) comes under this remark.

§ 79. Two kinds of recitation were used by the Latins; the one guided chiefly by the accents of words, and the ordinary pronunciation, which kind was employed by the ancient actors; the other formed upon the Greek model, having been introduced first by *Ennius* into epic poetry, afterwards in the Augustan age into almost every sort of poetry. The former theatrical recitation abounds with corruptions, and pays no regard to position, whence *ille, atque, Philippi, juventutis*, and a great many other words are pronounced with vowels shortened before two consonants. Nay they even shorten long vowels, when the last is elided, as *cōncede huc, sécede huc*.

§ 80. The *hiatus* is made by a word ending in a vowel before a word beginning with a vowel. This, although it is a law in poetry to avoid it in general, is yet admitted on certain conditions. The

ancient Greek epic poets appear to make hiatuses oftener than they really do, because they used the digamma, which it is not customary to add in writing. Something similar may be observed in Latin too: for in Plautus a vowel before the word *homo* is often not elided, because that word seems to have had a pretty strong aspiration, retained to this day by the Italians, who say *uomo*.

§ 81. And the hiatus is legitimate and necessary in words, of whatever description and in whatever kind of metre, which serve for exclamation; as in Sophocles *Philoctet.* 832. *Aj.* 194. *Acrisius ap. Stob. Serm.* viii.

ἴθι ἴθι μοι παῖών.

ἀλλ' ἄνα ἔξ ἐδράνων.

βοᾷ τις, ὃ ἀκούετ', ἥ μάτην ὑλῶ;

Next in those words which do not admit of elision, as *τί ἔστιν*; *τί οὖν*; *περὶ ἐμοῦ* from which however the tragedians seem to abstain. To this head belongs the hiatus made by genitives ending in *ao* and *oio*, the last syllable of which cannot be elided. See Hermann's *Diss. de Ætate Orphei Argonaut.* p. 721. sq.

§ 82. In dactylic numbers among the Greeks the hiatus is legitimate which is made by the correpion of a long vowel or diphthong before another vowel in thesis, as,

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ

πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν.

This takes place also in the thesis of a trochee resolved into a tribrach; but seldom: as in Eurip. *Iphig. Taur.* 197.

φόνος ἐπὶ φόνῳ, ἄχεά τ' ἄχουσιν.

and, if I mistake not, in the same circumstances, but before a fuller stop, even in a trimeter in Sophocles *Electr.* 818.

ξύνοικος ἔσομαι ἄλλὰ τῇδε πρὸς πύλῃ.

Moreover in the first arsis resolved of a dochmiac, and that too in both its syllables: perhaps too in the last arsis of the same verse.

§ 83. In the ancient epic poetry of the Greeks, that hiatus also is legitimate which takes place in a long syllable in arsis, as,

ἥ μὲν ἐνὶ πτολέμῳ, ἥ δ' ἄλλοιῳ ἐπὶ ἔργῳ.

And on the whole that kind of poetry admits the hiatus in many other ways also. (See *Dissert. de Ætat. Orphei Argonaut.*) Among these a notable one is the hiatus in a long syllable in thesis, which is peculiar to the fourth foot, on account of the more effectual and complete cæsure there:

πόλιν καὶ ἦθεα λαῶν.

§ 84. The lyric poets follow, in dactylic numbers, the example of the epic poets, but modestly. In orders of two syllables they allow themselves the hiatus no where except in a long arsis, and in a long thesis by which a member is concluded: as Pindar,

ἦ Καστορείῳ, ἦ Ἰολά-

ου ἐναρμόξαι μιν ὕμνῳ.

§ 85. The Roman poets, to whose language the apostrophus is unknown, approve of the hiatus in scarcely any besides long syllables, and even those long syllables are open in dactylic numbers only:

*Herm.*

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necessarily, when a short syllable follows, so that synizesis cannot take place, as,

*Amphion Dircæus in Actæo Aracyntho :*

*Lamentis gemituque et fæmineo ululatu :*

not necessarily, when the following syllable, being long, allows of synizesis, as,

*Nereidum matri, et Neptuno Ægeo :*

or where, when a long syllable follows, the open syllable is made short, as,

*Insulæ Ionio in magno.*

A hiatus in a short syllable is very rare ; nor is it excusable, except where the punctuation occasions a pause, as in Virgil *Æn. i.*, 405. *Ecl. ii.*, 53.

*Et vera incessu patuit dea : ille ubi matrem.*

*Addam cerea pruna : honos erit huic quoque pomo.*

§ 86. In trochaic numbers of the dramatic poets monosyllables by nature long, having the ictus on a resolved arsis, and made short, very often make an hiatus : the same syllables are open also in the second syllable of a dactyl. Often also either a change of person serves to excuse an hiatus ; *Pseud. i.*, 5, 38.

*Tibi auscultabo. Ps. itur ad te, Pseudole :*

or any other pause which may be made in recitation ; as *Stich. i.*, 3, 113.

*Sed ecce Dinacium ejus puerum.—Hoc vide.* See § 102.

§ 87. Among hiatuses in Latin are reckoned syllables ending in the letter *m* : which syllables however are not to be elided, but slurred by rapidity of pronunciation ; as we may collect from Quintilian ix, 4, 39. 40. These sometimes, especially monosyllables, are pronounced fully in the first time of a dactylic thesis, as in Lucretius iii, 1095.

*Sed dum abest, quod avemus, id exsuperare videtur :*

and Horace *Serm. ii.*, 2, 28.

*Cocto num adest honor idem.*

More rarely in longer words and in the end of a dactyl, as in Ennius x. *Annal.*

*Insignita fere tum millia militum octo :*

and more than once in Lucretius. In the dramatic poets monosyllables are usually found fully pronounced in the ictus of a resolved arsis.

§ 88. *Crasis*, of which no one has yet treated with sufficient fulness and accuracy, is used by Attic writers more than any others, but only in associations of certain words. For a crasis is made by those or nearly those words only, which coalesce in the sense also, as one notion or idea. Whence the most frequent crasis is in the article and noun, as *ἄνθρωπος*, *ἄνδρες*, *ἄπερὴ*, *ἄπερὰ*, *τοῦργον*, *τάργα*, *οὔμοι*, *τάμα*, *οὐπιχώριοι*, *ἀπιχώριοι* in Eurip. *Ion* 1130. [1111. ed. Beck.] *θοιμάτιον*, *θοιμάτια*, *θατέρη*, *θατερον*, and *τοῦλέθρον* in Eurip. *Iph. T.* 488. Also in some particles, as *τὰν*, *τάρα*, from *τοὶ ἄν*, *τοὶ ἄρα*. It is more unusual in a pronoun and verb, as *ἄχω* from *ἄ ἔχω*. It is found also in a verb and pronoun, as *ἐγῶ οἶδα* from *ἐγὼ οἶδα*, and *γενησομάγω* from *γενήσομαι ἐγὼ*, which, although it occurs in *Iphig. Aul.* 1406. is properly a

form peculiar to comedians, who contract the first person of the future, of the passive termination, with other nouns also, as περιόφ-μαπέλθόντα in Aristoph. Ran. 512. [in the Ranæ v. 509. Br. is περιόφμαι ἀπελθόντ' ἐπεὶ τοι καὶ κρέα.] and ἐνιαυτιζομάπλακοῦντος in Plato the Comedian, cited by Athenæus p. 644. A. See Gaisford ad Hephæstion. p. 222. [where it appears that the reading by crasis in the verse of Aristophanes mentioned above was communicated to Gaisford by Porson.]

§ 89. Further it is to be understood in general, that the long vowels α, η, ω, easily dissolve in crasis with a short initial one, which is almost only ε; as does the diphthong ου, which appears to be nothing but a succedaneum for a vowel which wanted a proper character among the Greeks. But the same contraction is not made in those also which are properly diphthongs, except in those futures, as γενησομάγῳ. For which reason νικῶμενοι 'κύρισσον and πλεῖστοι "θανον in Æschyl. Pers. 310. 490. appear to be wrongly written: and also πεσοῦσαι "κλαιον in Sophocl. Œd. C. 1608. and ταχεῖ 'πύρευσαν, ib. 1602. and ἐπεὶ 'δάκρυσσα, Philoctet. 360. Although εἰ 'πιταξόμεσθα in Eurip. Suppl. 523. appears to be correct. But καὶ makes a crasis with all vowels and diphthongs; seldomer however with ι. And Porson, on the Phœniss. 1422. has observed that it is not united by crasis with ἀεὶ or with εὔ except in compound words.

§ 90. *Synizesis*, or *synecphonesis*, which consists in the pronunciation of two vowels together, but not so as to unite them in a diphthong, is most used by the Attics in genitives ending in εως and εων, as πόλεως, πόλεων. In epic poetry the two vowels pronounced together are even made short before another vowel following, but scarcely any where except in the second syllable of a dactyl:

δένδρεφ' ἐφεζόμενοι.

For in that verse of Hesiod, O. et D. 640.

"Ἀσκη, χεῖμα κακῇ, θέρει ἀργαλή, οὐδέ ποτ' ἐσθλῇ, perhaps not ἐή, but η ου are to be pronounced together: for the synecphonesis of ῆ οὐ, μῆ οὐ, μῆ ὥραισιν, [see the Appendix.] μῆ εἰδέναι, and also of ἐπεὶ οὐ, is usual and established among the Attics. The Latins always use the synecphonesis, as the Italians do at this day: except that in the particle *que* it is probable the *e* is truly elided by the following vowel. Among the Latin dramatic writers synecphonesis is frequent even in the middle of words, as *meus*, *tuus*, *eius*, *huius*.

§ 91. The correption of two short vowels conjoined by synecphonesis is very uncommon. Hephæstion and other grammarians adduce a verse of Praxilla:

ἀλλὰ τεὸν οὔποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

Even Pindar Pyth. i, 56. (109.) appears to have made θεὸς, as a monosyllable, short. These two vowels are commonly found pronounced together, where the syllable is made long by position. In all that relates to the subject we are now discussing, a vigilant attention is to be paid to elegance and euphony: see Naek. de Chæriilo, p. 147. sq.

§ 92. A synecphonesis of the letter υ with another vowel following it is rather uncommon, although used in datives, as νέκνυ. It is found

also in Ἑριννύων, Eurip. Iph. T. 931. 970. 1456. in γενύων, Pindar, Pyth. iv, 401. (225.) in ἡδυσσμός, Ammian. epigr. 20. in δυοῖν, (if the reading be correct,) Soph. Œd. R. 640. Among the Latins *Davus, navem* are often contracted into one syllable. *Tenuis* is used as a dissyllable even by epic poets.

§ 93. Of *ι* too and a following vowel the synecphonesis is rare: as καρδίας, Æschyl. S. ad Th. 294. καρδιαν, Suppl. 75: ὄργια, Eurip. Bacch. 996. Ὀλυμπίον, Herc. Fur. 1295. So in Latin, *abietibus, connubium, consilium*; the letter *i* sometimes serving nearly as a consonant.

§ 94. The synecphonesis in the *ι* of the dative singular of the third declension is remarkable: as that letter cannot be there elided, it is pronounced together with a following vowel: as in Homer,

χαῖρε δὲ τῷ ὄρνιθι Ὀδυσσεύς.  
ἄστέρι ὀπωρινῷ ἐναλίγκιον.

But this is not only unfrequent in Homer, but still more unfrequent among the Attics. That synecphonesis cannot take place in datives plural is apparent from their assuming the *ν* ἐφελευστικὸν before a vowel: and the *ι* in those datives cannot be elided in the Attic dialect. See Porson Append. ad Toup. Em. in Suid. p. 450. and the Monthly Review, Septemb. 1789. p. 244.

§ 95. In words terminated by a short syllable ending in *s* the ancient Latins often cast off the *s* for the sake of the metre,

*vita illa dignu' locoque.*

The scenic poets, if they ever did this, did it not at least in those parts of verses which require a careful observation of just measure.

§ 96. With the ancient epic poets the *accent* had great power both in lengthening syllables on which it was placed, and in shortening those which it either followed or preceded. It makes the penultima long, if the last is long, in thesis, as,

δῶρα παρ' Αἰόλου μεγάλητορος Ἴπποτάδαο,  
Odys. κ, 56. if the last is short, in arsis: Il. μ, 208. π, 145.  
Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν.

Ἴππους δ' Αὐτομέδοντα θοῶς ζευγνύμεν ἄνωγεν.

the antepenult, if the following syllable is short, in arsis: as οἶες, ἵμεναι, ἀρόμεναι, Odys. ι, 425. Iliad ν, 365. Hesiod, O. et D. 22.

§ 97. A vowel is shortened on account of a following accent in certain oxytoned trisyllables, as ἐπειή, μεμαῶς, Ἀχιλεὺς, Ὀδυσσεύς, and in tetrasyllables declined from these, as μεμαῶτες, Ἀχιλέος, Ὀδυσσεός, which are written μεμαῶτες, Ἀχιλῆος, Ὀδυσῆος.

§ 98. The penultima is shortened on account of a preceding accent in the subjunctive mood chiefly, as ἀγείρομεν, μίσσγει, βούλεται, ἀποθείομαι, which are so written for ἀγείρωμεν, μίσσγαι, βούλῃται, ἀποθείωμαι. Seldom, when the syllable, which has the accent, is short, as in ἄλεται, Iliad λ, 192. Hither must be referred also the correption, mentioned by grammarians, of the third person plural of the preterperfect, as λελόγχασι: which correption however is now ejected from the poems of Homer and Hesiod.

§ 99. The last syllable is made short in ἔως, only in Homer, which

ought to be written εἶος: as very frequently in those words ἔως ὁ ταῦθ' ὄρμαινε, Od. ι, 233. τ, 367.

ἡμενοι, ἔως ἐπῆλθε νέμων.

ὅσσα σὺ τῷ ἐδίδως, ἀρώμενος, ἔως ἴκοιο

In Iliad τ, 189. the reading should be,

μιμνέτω αὐτόθι τέως, ἐπειγόμενός περ Ἄρηος.

§ 100. The familiar language of the Latins had much of a similar nature; which is to be learned by use, under the guidance principally of Bentley, in his tract on the Metres of Terence, and notes on the same author. It is especially to be borne in mind that although grammarians affirm that no word in the Latin language has an accent on the fourth syllable from the end, yet all tetrasyllables which have three short before the last are so placed in verse that the ictus falls on the first, as *fámilia*, *miseria*, *tétigero*, *céciderit*. Further that when two long syllables precede the last, the last being elided, then the accent is drawn back upon the third from the end:

*Poeta quúm primum animum ad scribendum appulit.*

Particular attention also is to be paid to enclitics, of which there are many in Latin too. And it is to be considered whether sometimes an accent cast by an enclitic upon a short syllable does not cause that syllable to be lengthened. Plautus Aul. iv, 6, 13.

*Indéque observabo, áurum ubi abstrudát senex :*

for so they pronounced. See Voss de Arte Grammat. ii, 9. p. 63.

§ 101. In the commencement of speech, and when we wish to speak with significancy, we are accustomed to raise the voice. Hence in the first arsis of an heroic verse the *intension of the voice* has sometimes the effect of lengthening a short syllable: as in Iliad δ, 155. ε, 359. χ, 379. ψ, 2.

φίλε κασίγνητε.

ἐπειδὴ νῆάς τε καὶ Ἑλλάσποντον ἴκοντο.

Hesiod, O. et D. 436.

δρυὸς ἔλνμα, γύην πρίνου, βύε δ' ἐνναετήρῳ.

Theognis v. 1075.

βρόχον ἀπορρήξας.

Upon a similar principle an elongation is made in proper names of weight or importance: Æschylus S. ad Th. 494. 553. Sophocles ap. Priscian. p. 1328.

Ἴππομέδοντος σχῆμα καὶ μέγας τύπος.

Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιός δ' ἀνὴρ.

Ἀλφεισίβοιαν, ἣν ὁ γεννήσας πατήρ.

§ 102. Punctuation lastly, since it requires a stop and pause of the voice, occasions sometimes a short final syllable in certain kinds of verses, as dochmiac, to be made long. This takes place chiefly after compellation or address, exclamation, and interrogation: and that too among the Roman dramatic writers even in trochaic numbers, as in Plautus, Miles iii, 2, 34.

*Numquam édēpol vidi prómere : verum hóc erat.*

Nor does interpunction serve less in some places to excuse hiatus. See § 82. 85. 86. This subject still needs a more diligent investigation. So much seems certain, that wherever, even independently

of the metre, a pause is accustomed to be made in recitation, there a hiatus is tolerated. Thus in the *Asinaria* iv, 1, 59.

*Ancillam ferre Veneri—aut Cupídini.*

And indeed that scene is altogether full of hiatuses, because the articles of agreement, which *Diabolus* had ordered to be drawn up, are recited slowly and distinctly. The case is the same in enumerations of many similar things: as in *Aul.* iii, 5, 54. *Men.* iii, 2, 11. *Merc.* iv, 4, 5. v, 2, 11.

*Stat fúllo, phrygio,—aúrifex, lanárius.*

*Prandi, potavi, scórtum accubui,—ábstuli.*

*Vidére, amplecti,—ósculari,—álloqui.*

*E'gomet mihi comés, calator, équus, agaso, úrmiger.*

And in Cretic verses: *Most.* i, 2, 73.

*Arte gymnástica, díscó,—hastís, píla,*

*Cúrsu,—armís, equo.*

A doubt may be entertained about that in *Pseud.* i, 1, 17.

*Juvábo aut re,—aut ópera, aut consilió bono,*

since a very easy correction might be made, *juvabo te aut re*. Moreover, in repetitions also of similar words hiatus is sometimes even necessary, as in *Mercat.* i, 2, 68.

A. *éloquar, quándóquidem me oras: túus pater.* CH. *quid méus pater?*

A. *túam—amicam.* CH. *quíd eam?* A. *vidit.* CH. *vidit? væ miseró mihi.*

And in the same Play, ii, 4, 10.

CH. *quid id est, quod scis?* EU. *túus pater volt vëndere.* CH. *omnem rém tenes.*

EU. *túam—amicam.* CH. *nímium multum scís.* EU. *tuis ingrátis.*

*Nævius* appears to have been very negligent in this matter. *Cicero* (*Orat.* 45.) adduces these examples of hiatus from him:

*Vos, quí—accolitis I'strum fluvium atque A'lgidum,*

*Quam númquam vobis Gráti—atque bárbari.*

We have marked the hiatuses by a little line between the words, according to the custom of the ancients: and we shall often use the same mark below.

## BOOK II.

### OF SIMPLE METRES.

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#### CHAPTER I.

##### OF THE KINDS OF SIMPLE METRES.

§ 103. We call simple metres those which proceed in one kind of numbers. And since all numbers are contained either in arsis alone, or have a thesis of times either equal in measure to the arsis, or less, it appears that there are three kinds of numbers; the first of arsis alone; the second of equal times, which are pyrrhichiac numbers, tribrachic, proceleusmatic, spondiac, Molossic; the third of unequal times, which are trochaic numbers, dactylic, pæonic: which have so much variety and sweetness, that they are of all numbers the most in use.

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#### CHAPTER II.

##### OF BARE ARSIS, AND THE BASE.

§ 104. *Bare arsis* is seldom employed: and indeed a metre composed of nothing but arsis would be inelegant and harsh.

§ 105. Yet something of the kind is found in a *base*. So we call a rhythm composed of a double arsis, which is used in the commencement of certain numbers beginning with an arsis,<sup>a</sup> as some dactylic, and choriambic, and logæedic numbers.

<sup>a</sup> Hermann thus explains why what he calls the base is always found before an arsis, and never before an anacrusis. Those, says he, who take a standing leap, with their feet joined, to clear a ditch or rope, are accustomed first to jump twice for the purpose of collecting their force, and then to make the main leap. The base resembles those two preparatory jumps. Now let a person,

after so jumping twice, step with one foot to take a spring, and then endeavour to make the main leap by the impulse of the other foot against the ground: he will immediately perceive that by the step so made to take a spring (which step represents the anacrusis) he has lost all the force before gained by the double jump, and thus has frustrated the design of it. J. S.

§ 106. That a base consists of a double arsis is known from this circumstance, that both syllables have an uncertain measure: for if only one of the two had an arsis, there ought, according to the law of numbers, to be a certain relative proportion of measures: but if both are in arsis, they are both legitimately doubtful, because each of the two is at once the beginning and the end of the numbers. Whence all disyllabic feet are admitted indiscriminately:

ω

ω

ω

ω

Thus certainly the Æolic lyric poets, as Sappho in Hephæst. p. 24. (42.)

Ἔρος δ' αὐτὲ μ' ὁ λυσιμελὴς δονεῖ,  
 γλυκύπικρον ἀράχανον ὄρπετον.  
 Ἀτθὶ, σοὶ δ' ἐμέθεν μὲν ἀπήχθετο  
 φροντίσδην, ἐπὶ δ' Ἀνδρομέδαν ποτῇ.

§ 107. But the lyric poetry of the Dorians, which tragedy and comedy follow, excluded the pyrrhic: which some even of the Æolians too appear to have done, as Corinna. As these therefore chose to have the one or the other arsis necessarily long, this long arsis might consentaneously be resolved into two short; whence, accordingly as that arsis is the first or the last, these forms are produced:

ω | ω  
 ω ω

ω | ω  
 ω ω

There is place therefore both for an anapæst and a dactyl: but they seldom use these feet, and not frequently a tribrach. On account of this variety of measure, in marking numbers we express a base thus,

ω ω

### CHAPTER III.

#### OF NUMBERS OF EQUAL TIMES.

§ 108. Numbers occur, though rarely, composed of only short or only long times; chiefly of short. But such numbers, at least most of them, appear to have arisen from resolutions or contractions of numbers having unequal times: so that no certain forms of them can be constituted, which are not identical with such as are comprehended in numbers of unequal times.

§ 109. In these numbers a suitable pronunciation must be attended to; from which it is for the most part easily collected whether they belong to trochees, or iambics, or anapæsts, or dochmiacs, in which kind the resolution of all long syllables is extremely common. An example of the trochaic kind is in Eurip. Iph. T. 198.

φόνος ἐπὶ φόνῳ, ἄχεά τ' ἄχεσιν·

of the iambic in Æschyl. Prom. 903.

ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα πόριμος·

of the anapæstic in Hephæstion, p. 27. (48.)

τίς ὄρεα βαθύκομα τάδ' ἐπέσυτο βροτῶν :

of the dochmiac in Sophocl. Œd. R. 1313.

νέφος ἐμὸν ἐπίτροπον ἐπιπλόμενον ἄφατον.

§ 110. Spondaic numbers commonly belong to anapæsts: the Molossic are not used, although mentioned by Marius Victorinus, p. 2545. sq. who gives this example:

*Ite o Parcæ primores faustæ nunc Parcas ducentes.*

## CHAPTER IV.

OF TROCHAIC NUMBERS.

§ 111. *Trochaic* numbers are these :

— ' —	Trochaic.
— ' —	Iambic.
— ' —	Cretic.
— ' ' —	Antispastic.
— ' —	Bacchiac.

§ 112. *Trochaic* and *Iambic* numbers consist for the most part of double periodic orders, i. e. of dipodiæ. The ancient metricians, who mark those feet thus,

2	1	2
1	2	1

have no way of explaining why a spondee is admitted by trochees in the even places, i. e. in the second, fourth, sixth, and eighth foot, and by iambs in the odd places, i. e. in the first, third, fifth, and seventh. From our doctrine, since we have shown (§ 66 and following) that both the termination of an order, and a short anacrusis are doubtful, it is at once understood that both the numbers of each kind, and the law of the doubtful syllable, are the same :

— — — — —  
— — — — —

§ 113. Musicians and metricians refer *Cretic* and *Bacchiac* numbers to the pæonic kind: but it is manifest that the Cretic is a catalectic trochaic dipodia; and the Bacchiac was substituted for the amphibrachic, which was in disrepute on account of its effeminacy.

§ 114. The *antispastus* is composed of an iambus and trochee. When verses are made in this rhythm, the harshness of it is softened by some catalexis, and association of other rhythms.

## CHAPTER V.

### OF TROCHAIC VERSES.

§ 115. Most trochaic verses proceed by dipodiæ: in the end of which a doubtful syllable is admitted, (§ 112.) and every arsis may be resolved. Hence the form of a trochaic dipodia is this:

— — — — —  
 — — — — —  
 — — — — —

§ 116. Some trochaic verses consist of longer orders, of which the most remarkable is the *ithyphallic*, which consists of a triple order:

— — — — —  
 — — — — —  
 — — — — —

Whence in this, not the second foot, since that is in the middle of an order, but the third admits a spondee. (§ 67.)

## CHAPTER VI.

### OF TROCHAIC MONOMETERS, DIMETERS, AND TRIMETERS.

§ 117. *Trochaic Monometers* are usually found in systems; which, as in most other numbers, so in the trochaic also, it is the custom, especially of comedians, to form of dimeters. These systems are continued in one unbroken tenor, concluded by a catalectic verse: on which account there is no place for hiatus at the end of each versæ, nor is it held necessary to conclude a verse with an intire word; but the whole system is as one verse. Aristophanes Pac. 339.

καὶ βοᾷτε, καὶ γελαῖ· ἡ-  
 δηγὰρ ἔξεσται τόθ' ὑμῖν  
 πλεῖν, μένειν, κινεῖν, καθεύδειν,  
 ἐς πανηγύρεις θεωρεῖν,

ἐστιᾶσθαι, κοτταβίζειν,  
συβαρίζειν,  
ιοῦ ἰοῦ κεκραγέναι.

The Greeks do not admit a dactyl, except in a proper name.

§ 118. As these regular and legitimate systems were accounted peculiar to comedians, the tragedians are accustomed either to begin or to end with some other numbers; as Euripides, *Orest.* 996. ed.

Pors.  
ὄθεν ἔρις τό τε πτερωτὸν  
ἁλίου μετέβαλεν ἄρμα  
τὰν πρὸς ἐσπέραν κέλευθον  
οὐρανοῦ προσαρμόσασα  
μονόπωλον ἐς ἁῶ.

§ 119. That *trimeters* are owned neither by tragedy nor comedy is rightly stated by Bentley on *Cic. Tusc. iii.* 12. If any appear to be found, as those which Gaisford on *Hephæstion* p. 265. adduces from Sophocles, *Æd. Col.* 1081. 1092. they belong to epitrites.

## CHAPTER VII.

### OF TETRAMETER CATALECTIC TROCHAICS.

§ 120. The *tetrameter catalectic* is most in use, having a cæsure at the end of the second dipodia. That cæsure is often neglected by comedians, but by tragedians scarcely ever. It is found neglected by Æschylus in *Pers.* 164.

ταῦτά μοι διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσίν.

This verse, which seems in truth to stand in need of correction, has been but ill corrected by Porson in his Pref. to the *Hecuba* of Eurip. p. 43. The following of Sophocles is excused by a change of person, changing the cæsure by a pause in recitation:

N. εἰ δοκεῖ, στείχωμεν. Φ. ὦ γενναῖον εἰρηκῶς ἔπος. *Philoct.* 1402.

§ 121. Resolutions of long syllables are more frequent in the first foot of each dipodia, than in the second, because remission in the force of the rhythm is more agreeable than intension. The later tragedy, which took its rise about the eighty-ninth Olympiad, was not only more negligent about rhythm in general, but immoderate also in resolutions, so that it even admitted disyllabic words into a tribrach. Eurip. *Orest.* 736.

χρόνιος' ἀλλ' ὅμως τάχιστα κακὸς ἐφωράθη φίλοις.

The more ancient did not indulge themselves in this, except in prepositions, and certain other words closely connected, as

διὰ κακῶν, ὃ δὲ τοιόσδε.

§ 122. Porson in his Preface to the *Hecuba* of Euripides, p. 43. has observed that the tragedians do not terminate a polysyllable in a long syllable before the last dipodia. The comedians hesitate not to do this, as Aristoph. *Nub.* 577.

πλεῖστα γὰρ θεῶν ἀπάντων ὠφελοῦσαις τὴν πόλιν.

In Eurip. Hel. 1644.

οἷπερ ἡ δίκη κελεύει μ' ἀλλ' ἀφίστασθ' ἐκποδῶν,

Porson would read ἀφίστασ', not rightly, I doubt, because, as we shall show below in the trimeter iambic, the fuller stop, which precedes, affords an excuse.

§ 123. The writers of iambics, and the tragedians, admitted no dactyl except in a proper name: the later tragedy admitted it even where by a different collocation it might have been avoided, as Eurip. Or. 1536.

σύγγονόν τ' ἐμὴν, Πυλάδην τε τὸν τάδε ξυνδρῶντά μοι.

Porson contends that the comedians observed the same rule with equal strictness: but there are some passages which render the matter doubtful with respect to them.

§ 124. The Latins, who term this verse *quadratus* and *septenarius*, use very frequent resolutions: and they admit into all places, except in the last dipodia, a spondee and anapæst, and not unfrequently even a dactyl, but in such a manner that these feet, on account of the uncertain measure of familiar language, do not much offend the ear.

§ 125. In Plautus these verses are asynartete; and in the cæsure, which however the Romans very often neglect, he has even admitted an hiatus: as in Amph. i, 1, 116.

*Crêdo ego hac noctú Noctûrnum—ôbdormivisse ébrium.*

## CHAPTER VIII.

### OF THE LAME TROCHAIC TETRAMETER.

§ 126. The *halting tetrameter* is peculiar to the writers of iambics. It is so called because it ends, not in an iambus, as the common tetrameter does, but in a trochee: i. e. its latter part has these orders:

—υ—|υ—|—υ

μη προτίμα δῆτ' ἐμὲ χρὴ τῷ σκότῳ δικάζεσθαι.

The cæsure is the same as in the common tetrameter.

## CHAPTER IX.

### OF ACATALECTIC TROCHAIC TETRAMETERS.

§ 127. Hephæstion gives an example of the acatalectic tetrameter from Anacreon:

κλυθί μεν, γέροντος εὐέθειρα χρυσόπεπλε κούρη,

in which the cæsure is neglected : for this verse also has the cæsure at the end of the fourth foot. The Greek dramatic poets do not use this metre.

§ 128. Of the Latins both the tragedians appear to have used this verse, and the comedians used it much. They call it an *octonarius*. They allow themselves the same forms of feet as in the *septenarius*. Plautus has made this verse also *asynartete*. Let the following serve for examples : Aul. iii, 1, 1.

*O'ptati civēs, populares, incolæ, accolæ, ádvenæ omnes,*

*Dáte viam, qua fúgere liceat ; fácite totæ plátæa pateant :*  
and Bacchid. iv, 3, 1.

*Pétulans, protervo, íracundo—ánimo indomito, incógitato,*

*Síne modo et modéstia sum, síne bono jure átque honore,*

*I'ncredibilis, ímposque animi,—ínamabilis illépidus vivo.*

A Greek poet would scarcely have allowed himself a tribrach in the last foot.

## CHAPTER X.

### OF THE TROCHAIC PENTAMETER.

§ 129. A *catalectic pentameter*, which Hephæstion calls *ὑπέρμετρον*, because it exceeds thirty times, which metricians contend ought not to be exceeded, is used by Callimachus :

*ἔρχεται πολὺς μὲν Αἰγαῖον διατμήξας ἀπ' οἰνηρῆς Χίου*

*ἀμφορεὺς, πολὺς δὲ Λεσβίης ἄωτον νέκταρ οἰνάνθης ἄγων.*

§ 130. Bentley errs in assigning this metre to Terence also in Phorm. i, 4, 17. iii, 2. 1. No dramatic poets either of the Greeks or Romans used it.

## CHAPTER XI.

### OF ITHYPHALLIC VERSE.

§ 131. *Ithyphallic* verse, which, because it consists of one periodic order, ought to have all pure trochees, and admits no other foot, except a tribrach, (§ 116.) and that scarcely in the last place, because the rhythm ought to be more remiss at the end, is used chiefly by lyric poets in place of an epode. Simonides ap. Etym. M. p. 413, 23.

*οἶον τόδ' ἡμῖν ἔρπετόν παρέπτατο,*

*ζῳῖον κάκιστον.*

Also in some *asynartete* verses, as in Archilochus,

*οὐκ ἔθ' ὁμῶς θάλλεις ἀπαλὸν χρόα· κάρφεται γὰρ ἦδη.*

The Greek tragedians and comedians use this verse sometimes in their choral songs. The Latin dramatists appear to have abstained from it.

## CHAPTER XII.

OF IAMBIC NUMBERS.

§ 132. We have shown above, § 112. that iambic numbers differ from trochaic in having an anacrusis. And iambic verses also for the most part proceed by dipodia, the anacrusis being every where doubtful, and each arsis, except the last, being often resolved :

$\frac{1}{2}$     $\frac{1}{2}$     $\frac{1}{2}$

whence metricians teach that a spondee is admitted in the odd places. So the writers of iambics, and the tragedians used these numbers, admitting an anapæst only in a proper name, and not in the last foot. Both sometimes purposely made all the feet pure iambi. There is one kind of iambics however which does not consist of dipodiæ: which shall be spoken of under the head of antispastic numbers.

§ 133. The comedians admit even an anapæst in all the feet except the last. So at least metricians tell us. But the consequences which must follow are proved both by the rhythm itself and by the authority of poets to be false. For if an anapæst is received in all the places, it must necessarily happen that, when a resolved arsis precedes, and therefore a tribrach or dactyl precedes the anapæst, there will be four short syllables in thesis, which is incompatible with trochaic numbers.

[illegible]

Dawes therefore (*Misc. Crit.* p. 250.) rightly denies that these feet can be associated. On the other hand, when a tribrach precedes the anapæst, and the ictus is placed on the last syllable of the tribrach, which by the Latin poets at least is done very often, the trochaic rhythm is preserved; but the doctrine of the metricians, who will not allow a foot of four times, is overthrown:

$\begin{array}{c} \text{uu} \\ \text{uu} \end{array} \mid \begin{array}{c} \text{uuu} \\ \text{uuu} \end{array} \mid - \quad \begin{array}{c} \text{uuuuu} \\ \text{uuuuu} \end{array} \mid \text{u} -$   
 $\begin{array}{c} \text{uu} \\ \text{uu} \end{array} \mid \begin{array}{c} \text{uu} \\ \text{uu} \end{array} \mid - \quad \begin{array}{c} \text{uuu} \\ \text{uuu} \end{array} \mid \text{u} -$

Hence it is evident that the metricians err, and that the rule should stand thus, that a trochee in the iambic metres of comedians is commutable with the dactylus irrationalis, i. e. a dactyl having the short syllables shorter than two times, (§ 33. 35.) From which it

follows that when that dactyl is admitted, the arsis cannot be resolved. There are therefore among comedians two forms of iambic numbers, excepting the last foot of acatalectic verses, which is always a pure iambus :

$\begin{array}{c} \text{—} \\ \text{—} \end{array} \bigg| \begin{array}{c} \text{—} \\ \text{—} \end{array} \bigg| \text{—} \quad \text{—} \bigg| \begin{array}{c} \text{—} \\ \text{—} \end{array} \bigg| \text{—}$

## CHAPTER XIII.

### OF IAMBIC MONOMETERS AND DIMETERS.

§ 134. The use of the *iambic monometer* is very rare among all poets. It occurs however in systems of dimeters oftener than elsewhere.

§ 135. *Dimeters* were used by lyric poets, and tragedians, and comedians. Of whom Anacreon and Alcman appear to have joined them in systems, as Gaisford observes, on Hephæstion, p. 243.

§ 136. The comedians very frequently employ systems of dimeters, terminated by a catalectic verse, and connected in one unbroken tenor of numbers, so that not only may words be divided in the ends of the verses, but even the hiatus and the doubtful syllable are excluded, and the last arsis may be resolved. Aristoph. Eq. 453.

παῖ' αὐτὸν ἀνδρικώτατα καὶ  
 γάστριζε τοῖσιν ἐντέροις  
 καὶ τοῖς κόλοις  
 χῶπως κολᾷ τὸν ἄνδρα.

And in Acharn. 1040.

κατὰχει σὺ τῆς χορδῆς τὸ μέλι,  
 τὰς σηπίας στάθευε.

§ 137. The tragedians, when they use systems of this kind, are accustomed to conclude them with a verse of another species, as Eurip. in Orest. 988. ed. Pors.

ὄθεν δόμοισι τοῖς ἐμοῖ-  
 σιν ἦλθ' ἀρὰ πολύστονος,  
 λόχευμα ποιμνίοισι Μαιάδος τόκου  
 τὸ χρυσόμαλλον ἄρνός ὅπότ'  
 ἐγένετο τέρας ὀλοὸν ὀλοὸν  
 Ἄτρεος ἱπποβότα.

§ 138. In Plautus the numbers are found continued through systems in the same manner, and ending with a catalectic verse, as in the Greek comedians. Thus in the Cistellaria, ii, 1, 11.

*marítumis moribus..*  
*mecum experitur : ita meum*  
*frangit amantem animum, nec nisi quia*  
*misér non eo pessum, ulla abest*  
*mihi pérdito pernícies.*

The Greek poets do not resolve the last arsis of the catalectic foot.

## CHAPTER XIV.

## OF IAMBIC TRIMETERS ACATALECTIC.

§ 139. The most noted of iambic verses is the *trimeter* acatalectic, which the Latins call *senarius*. Grammarians mention four forms of it: *iambic*, properly so called, consisting chiefly of pure iambs; *tragic*, remarkable for the alternate spondees in it; *comic*, full of trisyllabic feet; *satiric*, between the tragic and comic. See Schol. Hephæst. p. 87. (170.) But this is not altogether true.

§ 140. The legitimate cæsure of the trimeter is that which is called *πενθημιμερής*:

υ-υ-υ | υ-υ-υ | υ-υ-

but that cæsure is often neglected, and others are made, or sometimes none: whence it comes to pass that this verse, on account of its wonderful variety of orders, is adapted to poems of length. Of all divisions that is least approved which parts the verse into three intire iambic dipodia, because it is destitute of all variety. A poem consisting of verses so divided was purposely constructed by Castorion of Soli: see Athenæus, x. p. 454. F.

σὲ τὸν βόλοις νιφοκτύποις δυσχείμερον.

§ 141. The writers of iambic poems abstained for the most part from resolutions. They are most fond of the pure iambus, so that they utterly exclude the spondee from some poems; as Catullus, Carm. iv. The later writers rarely admit even the anapæst, as in the poem extant in Athenæus, vi. p. 253.

§ 142. The tragedians generally employ the legitimate cæsure, but sometimes others. What Porson has said on these in the Supplement to his Pref. to the Hecuba, is little profitable, and not even sufficiently true. The hephthemimeral cæsure is often found, which is in the middle of the fourth foot. This requires the verse to be divided into the following orders:

υ-υ- | υ-υ || υ-υ | υ-υ-

κείνη γὰρ ὤλεσέν νιν, εἰς Τροίαν τ' ἄγει  
ἐπεὶ πατήρ οὗτος σὸς, ὃν θρηνεῖς αἶει.

§ 143. The cæsure which takes place at the end of the third foot, is more unfrequent, and in itself not very elegant; but in solemn and impassionate language we find it very aptly employed. Æschyl. S. ad Th. 1054. Soph. El. 1036. 1038. Eurip. Hec. 387.

ἀλλ' ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;  
ἀτιμίας μὲν οὖν, προμηθείας δέ σου.  
ὅταν γὰρ εὖ φρονῇς, τόθ' ἡγήσει σὺ νῶν.  
κεντεῖτε, μὴ φείδεσθ' ἐγὼ "τεκον Πάριν.

It requires these orders:

υ-υ- | υ-υ || υ-υ | υ-υ-

§ 144. Porson has observed that the second and third feet are

seldom comprised in one word. The harshness of such a rhythm is however extremely well adapted to some subjects, although not to most; as in Æschyl. Pers. 465. 509. and Eurip. Suppl. 699.

Ξέρξης δ' ἀνέμωξεν κακῶν ὀρῶν βάθος.

Θρήκην περάσαντες μόλις πολλῷ πόνῳ.

καὶ συμπατάξαντες μέσον πάντα στρατόν.

§ 145. Porson contends that the third and fourth feet are never comprehended in one word; and thinks all examples of the contrary are to be corrected. In which he errs: for at one time another cæsura softens the harshness, as in the Pers. 500.

ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο

στρατός, | περᾶ κρυσταλλοπῆγα διὰ πόρον.

At another nothing hinders us from deciding that the verse is without cæsura, as in Æschyl. Agam. 1061. Suppl. 252.

ἦ κάρ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν.

καὶ ἄλλα πού μ' ἐπείκασαι δίκαιον ἦν.

§ 146. For verses intirely destitute of cæsura are frequent, the several feet of which are contained separately in separate words: Soph. Œd. R. 598.

τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.

§ 147. Sometimes the section or incision, being made not far from the end of a verse, or but a little after the beginning, has the effect of conjoining the numbers of two verses more closely, and of thus giving room both for apostrophus and synalæpha. Sophocles was the first who practised this: Œd. Col. 1164.

σοὶ φασὶν αὐτὸν εἰς λόγους ἐλθεῖν μολόντ'

αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δευρ' ὁδοῦ.

And in Electra 714.

κτύπου κροτητῶν ἄρμάτων· κόρις δ' ἄνω

ῥορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι.

From this close conjunction of two verses, words not often found in the beginning of verses may commence one, as *δεῖτα*. See Hermann on Soph. Aj. 965.

§ 148. As to the measure, Porson on Eurip. Hec. 347. and in the Supplement to his Preface to that Play, has observed that the tragedians seldom place a word of more than one syllable, and ending in a long one, immediately before the fifth arsis; as in Eurip. Ion, 1.

Ἄτλας ὁ χαλκέοισι νώτοις | οὐρανόν.

By which in truth the rhythm is rendered rather harsh. See Hermann on Eurip. Hec. 341. But Porson had not perceived the conditions on which the tragedians allow themselves this disposition of words. Now they are three: The first, when the subject seems to require a more moliminous and difficult movement in the numbers, as in the example above cited, which Porson in his Epist. to Dalzel inconsiderately wished to have corrected. See Museum Crit. Cantabr. iii. p. 332. The second appears to be in the case of a proper name, as in the Pers. of Æschyl. 321.

ρωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος, Σάρδειςιν.

The third and last, and the most frequent of all, when there is a  
*Herm.*

previous stop in the third thesis, or, which is rare, in the third arsis: Eurip. Hec. 511. Rhes. 715.

σπεύδωμεν, ἐγκονῶμεν· ἡγοῦ μοι, γέρον.

βίον δ' ἐπαιῶν εἶρπ', ἀγύρτης τις λάτρης.

For this interpunction, since it divides the verse into the orders pointed out in § 142. and 143. by its nature requires a longer pause of the voice in the fourth thesis. Porson has, however, observed rightly, that when *ἂν* is in the fifth arsis, preceded by a word having its last syllable elided, the two words are as one, and therefore that such examples are not opposed to his canon, as in Eurip. Phœniss. 1620.

ἐγὼ δὲ ναίειν σ' οὐκ ἑάσαιμ' ἂν χθόνα.

Although indeed some of such examples also may be defended by the interpunction above mentioned, as Soph. Electr. 413.

εἴ μοι λέγοις τὴν ὕψιν, εἵποιμ' ἂν τότε.

§ 149. The tragedians never allowed themselves an anapæst except in the case of a proper name, and even in that case not in the last foot, which ought to be always a pure iambus. And indeed to the time of the eighty-ninth Olympiad they admitted an anapæst in those proper names only, which it would have been otherwise absolutely impossible to adapt to the verse; after that Olympiad, even in such as, by a different collocation of the words, might have been brought into the verse without the necessity of an anapæst: thus Eurip. Hel. 87.

Τελαμών· Σαλαμὶς δὲ πατρὶς ἡ θρέψασά με.

§ 150. In the first foot, however, any word may make an anapæst. But that anapæst could not in the more ancient tragedy consist of several words, nor ought it to be produced by the accession of the augment in verbs. After the above mentioned Olympiad, the anapæst in the first foot might be formed even of several words, and of an augment; as in Eurip. Or. 888. ed. Pors. and Herc. Fur. 458.

ἐπὶ τῷδε δ' ἡγόρευε Διομήδης ἄναξ.

ἔτεκον μὲν ὑμᾶς, πολεμίους δ' ἐθρεψάμην.

See Hermann in Præf. ad Eurip. Hec. p. 56. and Elem. D. M. p. 121.

§ 151. The tragedians, as Seidler has observed, might omit the augment in passages formed upon the model of epic poetry, such as narrations of messengers, which are termed *ρήσεις ἀγγελικαί*. Hence some verses have been rid of anapæsts, which vitiated them.

§ 152. Further, in the later tragedy the use of the tribrach is much more frequent, and there is altogether a greater negligence in the numbers; so that even the tribrach, which is in place of a trochee, is not, according to the usage of the more ancient poets, comprised in one word, or at least in a preposition and noun, as δι' ἐμέ, ὑπὲρ ἐμοῦ, διὰ μάχης, but is allowed to be formed from several words of whatever kind: thus Eurip. Or. 27. 47. 99.

οὐ καλόν· ἐῷ τοῦτ' ἀσαφὲς ἐν κοινῷ σκοπεῖν.

μὴ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινά.

οὐδέ γε φρονεῖς εἴ, τότε λιποῦς' αἰσχροῦς δόμους.

§ 153. The *satiric* trimeter preserves for the most part the gravity

of tragedy; but as the species of drama in which it is used unites mirth with gravity, it was allowable to employ the anapæst sometimes not only in the first foot, and that too an anapæst consisting of several words, but in the middle of a verse also, and in any word. The Cyclops of Euripides affords some examples.

§ 154. The comic trimeter oftener neglects the cæsura in the fifth half foot, and admits an anapæst in every place except the last. Aristoph. Vesp. 173.

κατάβα, κατάβα, κατάβα, κατάβα, καταβήσομαι.

But a word terminated in the second of the short syllables, and ending in a dactyl, is esteemed inelegant: as in Plaut. Asin. iv, 1, 26.

*Tecum una postea æque pocula potitet:*

which ought to be written *pocla*. [See Appendix.]

§ 155. And in this verse no care is taken, as in the tragic trimeter, that a word of several syllables, immediately preceding the fifth arsis, may end in a short syllable: Aristoph. Acharn. init.

ὅσα δὴ δέδηγμαι τὴν ἑμαντοῦ καρδίαν.

§ 156. [See the Appendix.] The question which has been agitated of late, whether, if the fourth foot is an anapæst, a word may end in the first of the short syllables, relates no less to the rest of the feet: and since it cannot be doubted, although metricians are very apt to forget it, that poets consulted their own perceptions and ear, rather than rules, which after all are drawn from their practice; it seems reasonable to conclude that they allowed themselves that division of words whenever the phraseology was of such a character, that the words could not be pronounced but in close connexion; as in Nub. 71.

ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων· ἐγὼ δ' ἔφην.

And upon the same principle we may probably account for such as that in Lysistr. 768.

μὴ στασιάσωμεν· ἔστι δ' ὁ χρησμός οὐτοςί.

But that they did not allow it, when either interpunction, or a change of person, required a pause to be made on that syllable; as in Av. 1497. Vesp. 1369.

ἐμοῦ κατόπιν ἐνταῦθα; Π. μὰ τὸν Δί', ἐγὼ μὲν οὔ.

τῶν ξυμποτῶν κλέψαντα; Φ. ποίαν αὐλητρίδα;

or when there was nothing which required the words to be closely conjoined; as in Ran. 1307. in Lysistr. 838. in Nub. 63.

πρὸς ἥνπερ ἐπιτήδεια τάδ' ἔστ' ἄδειν μέλη.

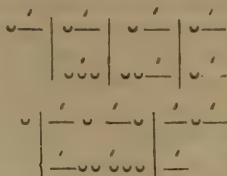
ἔγωγε· κἄστιν οὐμός ἀνὴρ Κινησίας.

περὶ τοῦνόματος ἐντεῦθεν ἐλοιδορούμεθα.

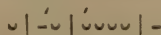
There seems little doubt that such verses ought to be regarded as corrupt. [See the Appendix.]

§ 157. From the admission of an anapæst into the comic trimeter, a tribrach and dactyl cannot everywhere be conjoined to that foot, as was signified in § 133. There are three modes or forms in which this may be done. The dipodixæ being marked out after the opinion

of the grammarians, the orders after ours, these feet may be associated :



The ictuses being placed according to the opinion of the grammarians, the numbers become perverted, a trochee being changed into a proceleusmatic :



But if placed according to our opinion, they are opposed to the doctrine of the grammarians, an iambus being changed into a proceleusmatic :



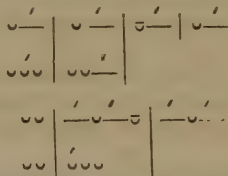
And yet the Latin poets, who leave no room for doubt how the ictuses are to be marked, confirm our mode by an immense quantity of examples. Among the Greeks examples are rare, but leading to the same result : as in Aristoph. Plut. 1011. and Plato in the Schol. ad Eurip. Hec. 838. (821. ed. Matth.)

*νητάριον ἂν καὶ φάττιον ὑπεκορίζετο.*

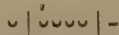
*οὗτος τίς εἶ; λέγε ταχύ· τί σιγᾶς; οὐκ ἔρεῖς;*

For no one will mark the ictus on the first, or on the second syllable of a proceleusmatic. We shall with reason therefore decide, that a dactyl in the place of a trochee may be rightly followed by a tribrach having the ictus on the first syllable.

§ 158. The second mode is this :



Here if the ictuses are placed as the grammarians would have them, the numbers are equally perverted, a trochee being changed into a proceleusmatic :



and if as we would, the scheme of the grammarians suffers, an iambus being changed into a proceleusmatic :



But here too the Latin poets of no dubious authority are on our side. From the Greek poets I have no example of this form so certain as to exclude correction. Aristoph. Thesm. 285. Damoxenus ap. Athen. iii. p. 103. A.

*τὸ πόπανον, ὅπως λαβοῦσα θύσω ταῖν θεαῖν.*

*ἐνίστε δ' ἀφεστὼς παρακελεύομαι, πόθεν.*



which has been corrected by Bentley on Ter. Adelph. iv, 2, 52. Ennius's verse would be made more elegant by this arrangement of the words, *plebeio est piaculum*. See § 79. 100.

§ 163. Although in epic poetry the ancient Latins shorten a vowel by casting away a final *s* (§ 95.), yet they do not so in the last foot of a senarius. Such verses therefore as the following, from Plautus, Rud. ii, 6, 28. are corrupt:

*Eheu Palæstra, atque Ampelisca, ubi esti' nunc?*

See Elem. D. M. 141. and Addend. ad p. 142.

## CHAPTER XV.

### OF THE LAME IAMBIC TRIMETER.

§ 164. The *lame* or *halting trimeter*, which is called by the Greeks *σκάζων*, has the appellation of Hipponactean also, from Hipponax, a writer of iambics. It has the same character as the lame or halting trochaic, of which we have treated in chap. viii. i. e. its last dipodia consists of an antispastus,

— — —

But in the anterior part of the antispastus of the halting *iambic* a spondee is more unfrequent, as greatly detracting from the elegance of the rhythm: thus in Theocritus,

ὁ μουσοποιὸς ἐνθάδ' Ἰππῶναξ κεῖται,  
εἰ μὲν πονηρὸς, μὴ ποτέρχεν τῷ τύμβῳ.

The pure iambus in that place is much more agreeable:

ὥς οἱ μὲν ἀγεῖ Βουπάλῳ καθηρῶντο.

And so the Latin poets; who are very attentive to elegance in this metre.

§ 165. The writers of iambics, to whom this verse is peculiar, constructed it in the neatest and most exact manner, rarely using resolutions, and entirely avoiding the anapæst, except that Babrius has sometimes taken it into the first place. It is probable that no resolution at all was admitted in the antispastus which concludes the verse, although Heliodorus (ap. Priscian. p. 1327.) affirms that Hipponax took great liberties in many respects: but with regard to the verses quoted by him on this point, see Lindemann ad Prisc. Op. min. Resolution is not frequent even in the fourth foot, as in these verses of Phœnix of Colophon, ap. Athen. xii. p. 530. E.

οὐ παρὰ μάγοισι πῦρ ἱερὸν ἀνέστησεν.  
ὥς δ' ἀπέθαν' ὦνῆρ, πᾶσι κατέλιπεν ῥῆσιν.

§ 166. The tragedians abstained altogether from this metre, nor did the comedians use it unless perhaps with allusion to the iambic writers, as Eupolis in the Baptæ, ap. Priscian. p. 1328.

## CHAPTER XVI.

## OF THE IAMBIC TETRAMETER CATALECTIC.

§ 167. Among the comedians the *catalectic tetrameter* is very much in use, having the cæsura at the end of the fourth foot. Hipponax,

εἴ μοι γένοιτο παρθένος καλή τε καὶ τέρπεινα.

But the comedians often neglect that cæsura. The tragedians wholly abstained from the metre.

§ 168. A resolution in the fourth foot is rare: Aristoph. Thesm. 567.

ἀλλ' ἐκποκιῶ σου τὰς τοκάδας· οὔποτε μὰ Διὰ σύ γ' ἄψει.

The fourth arsis however may be resolved even when the following foot is an anapæst, in the same manner as the second arsis in the trimeter; on which see § 160. Aristoph. Nub. 1063.

πολλοῖς· ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαιραν.

§ 169. In the judgment of Porson (Suppl. Præf. ad Hec. p. 39. sq.) an anapæst in the fourth and the seventh places is allowed only in a proper name: Aristoph. Ran. 943. Thesm. 554.

Ἀχιλλέα τιν' ἢ Νιόβην, τὸ πρόσωπον οὐχὶ δεικνύς.

ἐγένετο Μελανίππας ποιῶν, Φαίδρας τε, Πηνελόπην τε.

As to the seventh foot that judgment seems to be correct; but as to the fourth there appears room for doubt. It is certainly credible that other words, especially if they resembled proper names, might make an anapæst in that place: Nub. 1427.

σκέψαι δὲ τοὺς ἀλεκτρύονας καὶ τᾶλλα τὰ βοτὰ ταυτί.

So ἰππαλεκτρύονα Ran. 932. 937. See Elem. D. M. p. 147. sq.

§ 170. The Latins, who call this verse *septenarius* and *comicus quadratus*, (see Diomed. p. 514. Rufin. p. 2706. 2707.) would have it to be asynartete, which Varro also (ap. Rufin.) seems to intimate. Wherefore in the arsis of the fourth foot they tolerated both one short syllable, being the final one of a word, and a hiatus: Plautus Asin. iii, 3, 61.

*Sed sí tibi vigintí minæ—argénti proferéntur,*

*Quo nós vocabis nómine?—libértos : non patrónos?*

*Id pótius : vigintí minæ—hic ínsunt in crumína.*

Ter. Hec. v, 3, 32.

*Eúm cognovit My'rrhina—in dígito modo me habéntem.*

But in Terence, Bentley, not thinking, as it seems, of asynartete verses, has commonly altered verses of this kind, except when he thought there was a tribrach in the fourth foot; as Hec. ii, 2, 1.

*Etsí scio ego, Philúmena, meum jús esse, ut te cógam.*

§ 171. The Latin comedians use the same licentiousness with regard to measure, as in the other verses, but yet they have for the

most part kept the septenarii more exact and neat, observing the cæsura more diligently than the Greeks, and never admitting a spondee or anapæst into the fourth place, except when facility of pronunciation might obviate offence to the ear. Neither foot can be tolerated in the Asinaria of Plautus, iii, 2, 10.

*Id virtute hujus collègæ meâque comitâte*

*Factum ést : qui me vir fórtior est ad súfferendas plágas.*

But if *est* be put after *collégæ*, the spondee may be tolerated as differing little from a trochee in pronunciation. And an anapæst, if in one intire word, extending beyond the fourth arsis, or in two conjoined by synalœpha, is without fault : as in the Eunuch of Terence, iii, 5, 55.

*Satin' éplorata sint. Video esse : péssulum ostio óbdo.*

But not so, if the word ends in the fourth arsis itself. Wherefore this verse in the Hecyra v, 2, 9. is corrupt,

*Opórtet : quod si pérficio, non pæ'nitet me fámæ.*

On the contrary, if the arsis be on a monosyllable, the anapæst is excusable, as in the same scene, v. 18.

*Quid mi istæc narras? án quia non tute ípse dudum audisti.*

§ 172. A proceleusmatic, which the Latins, as we have said in § 157. 158. often put for an iambus, is found even in the fourth place, if its first syllable be not the final one of that word in which is the third arsis : Ter. Hec. v, 2, 24.

*At hæc amicæ erúnt, ubi, quamobrem advéneris, rescíscent.*

§ 173. A dactyl too is equally admitted into that place : Ter. Hec. v, 3, 34.

*Philúmenam esse cómpressam ab eo, et filium inde hunc nátum.*

§ 174. When the cæsura is neglected, a spondee or anapæst is thought to have nothing offensive : Ter. Hec. ii, 2, 12.

*Aut éa refellendo áút purgando vóbis corrigémus.*

Phorm. v, 3, 11.

*Ut póssis cum illa : né te adulescens múlier defetiget.*

§ 175. A spondee is tolerated in the fourth place, when formed by a short syllable ending in *s* before a word beginning with a consonant : Plaut. Truc. i, 2, 52.

*Procáciores éstis vos, sed illí perjuriósi.*

§ 176. In the seventh foot a spondee is very much used by the Latins, and equally so a dactyl and tribrach : for they very often resolve the last arsis in this verse, which the Greeks did not.

§ 177. They admitted an anapæst also into that place, provided its first syllable was not the last of the word in which was the sixth arsis. Wherefore this verse of Plautus (Pers. ii, 4, 9.) must be corrected :

*Servam óperam, linguam liberam. -herús me jussit habére.*

We should read, *herús me habere jussit*. But such as those in Ter. Adelph. iv, 5, 78. and Hec. v, 1, 6. are correct :

*Sed céssó ire intro, né moræ meis núptiis egomét sim.*

*Nam qui post factam injúriam purgét parum mihi prósit.*

For so it should be written apparently. See Elem. D. M. p. 157.

§ 178. A proceleusmatic too is often found in the same circumstances: Plautus *Asin.* ii, 4, 24.

*Dormitis intereâ domi, atque herus in hara, haud ædibus habitat.*

## CHAPTER XVII.

### OF IAMBIC TETRAMETERS ACATALECTIC.

§ 179. The *acatalectic tetrameter*, called Boiscius from its inventor Boiscus, is not used by the Greek tragedians and comedians. He-phæstion gives an example from Alcæus:

*δέξαι με κωμάζοντα, δέξαι, λίσσομαι σε, λίσσομαι.*

§ 180. But the Roman comedians, and tragedians also, (though Bentley on Cic. *Q. Tusc.* i, 44. ii, 15. denies it of the latter,) made much use of this metre. See *Elem. D. M.* p. 158. seq. The Latins call it *octonarius*.

§ 181. The verse has two cæsuras. Plautus commonly divides it in the fourth arsis, and therefore intended it to be asynartete, which is indicated by the hiatus and short syllable. As in the *Amphitr.* iii, 4, 5. *Bacch.* iv, 9, 9.

*Ille nâvem salvam nûnciat,—aut irati adventûm senis.*

*O Trôia, o patria, o Pérgamum,—o Priame periistî, senex.*

In Terence this kind of verse is not asynartete, because he usually makes the cæsura in the thesis which follows the fourth arsis.

§ 182. When the cæsura is in the fourth arsis, the fourth foot ought to be a pure iambus; as the eighth is always kept pure. But when this cæsura is neglected, there is place for a spondee, or a dactyl, or an anapæst, or a proceleusmatic: *Plaut. Amph.* iii, 4, 14. *Ter. Andr.* i, 3, 5. 4, 7. *Eun.* iii, 5, 30.

*Nunc A'mphitruonem vólt deludi méus pater: faxó probe.*

*Si illûm relinquo, ejus vítæ timeo; sín opitulor, hújus minas.*

*Sed quidnam Pamphilum éxanimatum vídeo? vereor quid siet.*

*Edícit ne vir quísquam ad eam adeat: ét mihi ne abscedam ímperat.*

But it is hardly credible that such an anapæst should have been admitted as that in Terence, *Andr.* iii, 5, 7.

*Qui sùm pollicitus dúcere? qua fidúcia id facere áudeam?*

Doubtless the poet wrote,

*Qui sùm pollicitus dúcere?—qua id áudeam fidúcia?*

§ 183. The last foot must be indispensably a pure iambus, unless where the rhythm is carried uninterruptedly into the next verse; which when done gives room both for other feet, and for resolution of the arsis. Of this we shall speak presently, § 188. 189.

## CHAPTER XVIII.

OF THE CONTINUATION OF TROCHAIC NUMBERS  
AMONG THE ROMANS.

§ 184. In the comedies of the Romans the metres are often changed, so that iambic verses are inserted among trochaic, and trochaic among iambic, and in general several forms of trochaic numbers are associated together. In this the Romans appear to have taken, in part, the Greek systems for their models, but to have used more liberty in their assemblages, the rhythm being sometimes carried on continuously through several verses, and sometimes not.

§ 185. The numbers however are not changed arbitrarily; (a point in which Bentley has often erred with respect to Terence;) but for some good reason. Thus when a transition is made from lively dialogue to more sedate narration, as in the *Curcul.* v, 2, 37. or when a letter is recited, a part unattended with any stir or activity, trimeters are employed, as in the *Bacch.* iv, 9, 74. *Pseud.* iv, 2, 41. *Pers.* iv, 3, 32. Sentiments too and proverbs are delivered in trimeters, as in the *Capt.* ii, 1, 6. 8. *Stich.* ii, 1, 28. The numbers are changed also when the circumstances of discourse are changed, at one time by the departure of some person, as in the *Heautont.* v, 2, 25. *Hec.* iv, 1, 51. *Adelph.* ii, 1, 43. iv, 5, 73. at another by the arrival of some one, as in the *Heaut.* ii, 4, 26. *Phorm.* ii, 1, 23. on which occasion also one different verse is inserted, as in the *Andria* ii, 1, 18. And in general the numbers are usually changed whenever any thing happens to alter the form or complexion of the discourse. See the *Andr.* iii, 2, 17. 18. *Hec.* ii, 1, 20. *Phorm.* i, 3, 25. 26. v, 1, 15. 20. *Eun.* iv, 6, 15. sq. Moreover, when an enumeration of many things is made, or any other description is inserted, as in the *Capt.* iv, 1, 1. sq. *Andr.* i, 5, 25. *Adelph.* iii, 2, 4. seqq. Often also in the end of a scene, when some resolution is taken, as in the *Andr.* i, 5. iv, 1. *Heaut.* v, 2. or in the commencement of a scene, when agitation of mind increases or subsides, as in the *Eun.* v, 8. *Adelph.* iii, 1. *Hec.* iv, 3. Lastly, the numbers are often changed in the same passage, when different emotions agitate the mind in various ways.

§ 186. But this change of numbers is commonly made in such a manner, that they appear to be continued. Whence Bentley on the *Andr.* ii, 1, 7. *Eun.* ii, 1, 12. *Adelph.* ii, 1, 11. contends that octonarian trochaics are always followed by trochaic verses, and septenarian by iambics. One may say more correctly, that in a continuous series of verses, a verse ending in thesis ought to be followed by a trochaic verse, and a verse ending in arsis by an iambic.

§ 187. Among the Latins that continuity is not often made by *συνάφεια*, i. e. by exclusion of a doubtful syllable in the end of a verse, and by admission both of a resolution of the last syllable, and of adjection of part of a word to the following verse. Which, when

done without elision, produces hypermetrical verses, such as Bentley on the *Eun.* iv, 1, 11. affirms to be not found in trochaic numbers, and on *Heaut.* iii, 3, 13. and implicitly on *Phorm.* i, 4, 10. not in iambic. Rightly with regard to trochaic verses, but not so with regard to iambic: for since both trochaic and iambic verses have the same numbers, which are trochaic, and proceeding by double periodic orders, i. e. by trochaic dipodia, this disposition of metre is injured by the adjection of a syllable to a trochaic verse,

- u - u | -

but not by the same adjection to an iambic,

u - u - | u

because these numbers are to be measured thus,

u | - u - u

And the following verse too is alike vitiated by adjection of its first syllable to the preceding trochaic verse. For of a trochaic dipodia there remains an amphibrachus:

- u - u | - || u - u | - u - u | -

But it is not vitiated when the syllable is added to a preceding iambic verse, because the trochaic orders remain intire:

u - u - | u || - u - | u - u -

i. e. when the orders are rightly marked out,

u | - u - u || - u - u | - u -

§ 188. Further, in these hypermetrical iambics the last iambus, because it is now not the last foot, but an intermediate one, admits a spondee, and the other variations: *Plaut. Amph.* v, 1, 15.

*Ut jácui, exsurgo: ardere censui ædis: ita tum cónfulgebant.*

*I'bi me inclamat Alcúmena: jam éa res me horrore afficit.*

§ 189. The manner of ending the iambic verse is the same, when, by an elision at the end of it, it is coupled with the following: it is then not hypermetrical, but, because the numbers are connected with the succeeding verse, the last foot has the same measure as each intermediate foot. *Heaut.* iii, 3, 13.

*Ego dé me facio cónjecturam: némo est meorum amícorum hodie,*

*Apúd quem expromere ómnia mea occúlta, Clitípho, aúdeam.*

§ 190. The Latins give the name of *clausulæ* to shorter verses intermixed with longer of the same kind, and for the most part cohering with them in continuity of numbers. The Greeks also used them, as *Aristoph.* *Nub.* 221. *Ach.* 404. 407. *Rufinus* p. 2707. observes that sometimes they are used even in commencement, as by *Attius*:

*An hæc jam obliti súnť Phryges.*

§ 191. What Bentley, on the *Metres* of Terence, has said of these is not altogether true. For these *clausulæ* either cohere with other verses in continuity of numbers, or they do not cohere: if they do not cohere, it is sufficient that they consist of catalectic or acatalectic

verses; if they do cohere, they ought to be continued in one tenor of dipodiæ with the verses to which they are united. Therefore in the clausula which Rufinus adduces from Cæcilius,

*Di boni quid hoc,*

if it was a clausula, *boni* ought to be a monosyllable, that the verse may be an acatalectic monometer. But this, perhaps, was no more a clausula than that appears to have been which the same author quotes from Terence, *Adelph. iv, 4, 1.*

*Disrucior animi,*

on which see *Elem. D. M. p. 432.* Although this of Terence might be tolerated, as far as numbers are concerned, if a trochaic verse followed: because this little verse, being hypercatalectic, is still iambic, which, if it is hypermetrical, does not take away the movement by trochaic dipodiæ; which is not the case with respect to that of Cæcilius, if it is pronounced in five full syllables. See § 187.

§ 192. Of numbers continued in clausulæ these examples may suffice: *Eun. ii, 3, 1.*

*Occidi:*

*Neque virgo est usquam, néque ego, qui illam e conspectu amisi meo.*  
*Ib. ii, 1, 2.*

*Fiet: at matûre: fiet: sâtine hoc mandatûm'st tibi? ah*

*Rogitâre, quasi difficile sit.*

Several clausulæ conjoined, *Eun. ii, 3, 6.*

*Nescio quid de amôre loquitur: ô infortunatûm senem.*

*Hic vëro est, qui si occêperit,*

*Ludûm jocumque dicas fuisse illum âlterum,*

*Præut hûjus rabies quæ' dabit.*

*Ut illûm Di Deæ omnes sênium perdant, qui hódie me remorátus est.*

§ 193. Of numbers not made continuous there is an example in the *Andr. iii, 2, 37.* well adapted to express the indignation of Simo:

*Quid ais? quum intelléxeras*

*I'd consilium cápere, cur non dixti extemplo Pámphilo?*

§ 194. Examples of a clausula ending in a trochee are extremely rare. *Ter. Hec. v, 1, 5.*

*Aggrédiar Bacchis, sálve.*

## CHAPTER XIX.

### OF CRETIC VERSES.

§ 195. Musicians and metricians, regarding the measure only of *Cretic numbers*, refer them to the pæonic kind. For one long syllable joined to three short generates the four pæons; and by the contraction of two of these short syllables into one long the Cretic,

Bacchius, and palimbacchius are produced. Of these feet the second and third pæons with the palimbacchius are rejected; the rest, the first and fourth pæons, the Cretic and the Bacchius, are assumed:

- - - -    - - - -    - -    - - -

§ 196. If we regard the numbers, those two pæons are of the same kind; and the Cretic and Bacchius different from these. For the first and fourth pæons differ in the anacrusis only, in the same manner as trochees and iambs, dactyls and anapæsts:

$\begin{array}{c} \text{---} \\ \text{---} \end{array}$	$\begin{array}{c} \text{---} \\ \text{---} \end{array}$	$\begin{array}{c} \text{---} \\ \text{---} \end{array}$
$\begin{array}{c} \text{---} \\ \text{---} \end{array}$	$\begin{array}{c} \text{---} \\ \text{---} \end{array}$	$\begin{array}{c} \text{---} \\ \text{---} \end{array}$

And according to the law of numbers, because thetical times ought to be equal, the pæonic arsis admits of resolution, but the thesis does not admit of contraction. For by the resolution of the arsis this foot consists of five equal times, but by contraction in the thesis, whether it be made in the two first or the two last of its syllables, the pæonic numbers would be destroyed by the introduction of a new arsis:

$\begin{array}{c} \text{---} \\ \text{---} \end{array}$	$\begin{array}{c} \text{---} \\ \text{---} \end{array}$
$\begin{array}{c} \text{---} \\ \text{---} \end{array}$	$\begin{array}{c} \text{---} \\ \text{---} \end{array}$

§ 197. From which it follows, that the Cretic numbers belong to the trochaic, and are nothing else but a catalectic trochaic dipodia, which consists of arsis, thesis, and arsis again. And since this order is periodic, it is plain that the thesis cannot be doubtful, but consists always and necessarily of one short syllable only; but that each arsis may be resolved, whence it comes to pass, that both the first and the fourth pæon, and moreover even five short syllables may be put for the Cretic:

$\begin{array}{c} \text{---} \\ \text{---} \end{array}$   
 $\begin{array}{c} \text{---} \\ \text{---} \end{array}$

Moreover, that when several Cretic feet are conjoined in one verse, no one coheres with another in a periodic order, and that the last syllable of the last foot, as every final syllable, is doubtful, and cannot be resolved, except in systems: in which since the numbers are continued in one unbroken tenor, the last foot of the verses, unless it is at the same time the last of the whole system, is subject to the same law as each intermediate foot.

§ 198. Resolutions render the Cretic so like pæons, that it cannot be distinguished from them except in that the pæons (as it has been shown in § 196.) are wholly averse to the Cretic. And, in truth, the numbers of the two kinds are most different: for the pæons have only one arsis joined with a thesis of three short syllables, whereas Cretics have an arsis on each side of one thesis of one short syllable. Wherefore a pæon, which is truly a pæon, is very different from that pæon which is produced by resolution of a Cretic: for the latter has, like the Cretic itself, two elevations, and a thesis of one time; the former one elevation or arsis, and a thesis of three times. In the next place Cretics, as it has been shown in § 197, do not cohere



example of Æschylus, of every two feet the first rather than the last should be a pæon; because numbers which have an abatement of force in their conclusion are more agreeable than those in which intension follows remission.

§ 203. The *tetrameter* too is frequent, having the cæsure at the end of the second foot: Simmias ap. Heph.

μᾶτερ ὦ πότνια, κλυθι, νυμφᾶν ἀβραῖν,  
Δῶρι, κυμοκτύπων ἦραν' ἀλίων μυχῶν.

Simmias again, with neglect of the cæsure:

σοὶ μὲν εὖιππος, εὖπωλος, ἐγγέσπαλος  
δῶκεν αἰχμὰν Ἐννάλιος εὖσκοπον ἔχειν.

The same poet has sported in a whole poem with the elevations resolved:

σέ ποτε Διὸς ἀνὰ πύματα νεαρὲ κόρε νεβροχίτων.

Others with the prior elevations only of the feet resolved:

θυμελικὰν ἴθι, μάκαρ, φιλοφρόνως εἰς ἔριν.

[See Hephæstion p. 75. ed. Gaisford.] Aristophanes in *Georg.* ap. Hephæst. has different forms of resolution:

ἐν ἀγορᾷ δ' αὖ πλάτανον εὖ διαφυντεύσομεν.

§ 204. Alcman used the catalectic hexameter; whence this verse has the name of *Alcmanian*:

Ἀφροδίτα μὲν οὐκ ἔστι, μάργος δ' Ἔρως, οἷα παῖς, παῖσδει,

ἄκρ' ἐπ' ἀνθη καβαίνων, ἃ μή μοι θίγῃς τῷ κυπαιρίσκῳ.

§ 205. Cretics are found too beginning with an iambic anacrusis: Aristoph. in *Pac.* 1127.

ἦδομαι γ', ἦδομαι  
κράνους ἀπηλλαγμένος,  
τυροῦ τε καὶ κρομύων.  
οὐ γὰρ φιληδῶ μάχαις.

On this verse see below also, § 247. 270.

§ 206. Cretics are much used by the Roman tragedians and comedians, and with the same license as to prosody as the rest of the metres. Whence, if ever they put a *Molossus* for a Cretic, about which Bentley has spoken, on *Cic. Q. Tusc.* iii, 19. and *Ter. Adelph.* iv, 4, 2. they do it in such a manner as to conceal the faultiness of the measure under the ambiguity of familiar pronunciation: *Plaut. Capt.* ii, 1, 11.

*Aút solutós sinat, quós argento émerit.*

*Rud.* i, 5, 15. 19.

*Quæ'ne ejectæ é mari ambæ' sumus, te óbsecro.*

*U't tuo récipias técto, servésque nos.*

§ 207. As they commonly use the *tetrameter*, they often made the verse, divided into two equal parts, *asynartete*. *Ennius* in *Andromacha*:

*Quíd petam præ'sidi, aut éxsequar, quóve nunc*

*Aút auxilio éxsili—auté fuga fréta sim?*

§ 208. *Plautus*, who often intermingles Cretics with other numbers, in some cantica<sup>a</sup> and *diverbia*,<sup>b</sup> in which we observe an *antistrophic*

<sup>a</sup> Parts which one actor alone chanted or sang.

<sup>b</sup> Parts consisting of dialogue.

disposition, has not only placed dimeters sometimes, but still oftener catalectic tetrameters, and that too with the third foot having the last syllable doubtful, and the fourth admitting a resolution of the arsis. Thus in the *Trinummi*. ii, 1, 17.

*Dá mihi hoc, mēl meum, sí me amas, sí áudis :*  
*I'bi tum ille cucúlus : hem,—océlle mī, fiat :*  
*E't istuc, et sí ámplius vīs dari, dábitur.*  
*I'bi pendentém ferit : jam ámplius—órat :*  
*Nón satis id ést mali, ní ámpliū'st etiam,*  
*Quód bibit, quód comest, quód facit sump̄ti.*  
*Nóx datur : dúcitur fámilia tóta.*

The same metre is sometimes joined with acatalectic tetrameters.

§ 209. Plautus has joined the trochaic hypercatalectic monometer also with Cretics ; and that sometimes by intermingling either one or more of such verses with the Cretics, sometimes by compounding verses of a Cretic dimeter and that trochaic verse. The Greeks had led the way : as Aristoph. *Ran.* 1358.

*ἄμα δὲ Δίκτυνα παῖς*

*Ἄρτεμις καλὰ.*

So Plant. in *Bacch.* iv, 4, 4.

*Cállidum senem*  
*Cállidis dolis*  
*Cómpuli et pérpuli, mī ómnia ut créderet.*  
*Núnc amanti hero*  
*Fílio senis,*  
*Quícum ego bibo,*  
*Quícum edo—et amo.*  
*Régias cópias áureasque óbtuli,*  
*U't domo súmeret, neú foris quæ'reret.*

In the *Mostellaria* iii, 2, 1.

*Mélius anno hóc mihi nón fuit domi,*  
*Néc quando esca úlla me júverit magis.*  
*Prándium uxór mihi pérbonum dedit.*

And a little afterwards :

*Quó magis cógito ego cúm animo meo,*  
*Sí quis dotátam habet, néminem sopor*  
*Sóllicitat : ire dormítum mihi odio est.*  
*E'xsequi cérta res ést, ego ut abeam*  
*Pótius hinc ád forum, quám domi cubem.*

§ 210. That in Cretics clausulæ should be found such as Bentley on *Ter. Andr.* iv, 1, 12. has represented, consisting of a Cretic and a hypercatalectic iambic monometer,

*Níl opu'st, ibí verentur,*

is not credible, since it does not appear certain even that a hypercatalectic dimeter is in place of a clausula, such as this verse itself would be, if the ictus were placed on the fifth syllable from the end, and the fourth syllable shortened : or such as that in *Plaut. Amph.* i, 1, 82.

*Vícimus ví feroces.*

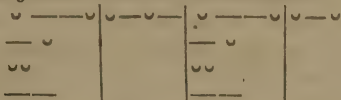
## CHAPTER XX.

## OF ANTISPASTIC NUMBERS.

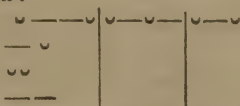
§ 211. The precepts of metricians about antispastic numbers are wholly false. For since, after their manner, they joined four syllables in one dipodia in those metres which were not absolutely refractory, as dactylic, anapæstic, pæonic; and were ignorant of the nature of a base; they referred to antispasti those verses which, either beginning with a base, or otherwise being wrongly divided, showed any appearance of those dipodiæ. And first choriambics with a base, which they divided thus:



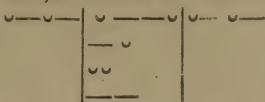
Next a Glyconeian joined with a Pherecratean:



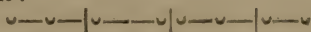
Then a Phalæcean:



Lastly two other kinds, of which the first is this:



and the second this:



Hence they have taught that the first foot of the first dipodia admits all the disyllabic feet, and that in the other dipodiæ the antispastus is preserved pure; that in other kinds a diiambus is found in the second place instead of an antispastus; that in others the first foot even of the third dipodia receives all the disyllabic feet: and whatever else may be collected from the forms marked out above. But all these things are not only without reason, because it does not appear why what is allowed in the first dipodia should not be allowed in the rest also, and why an antispastus, which begins with an iambic anacrusis, and ends in a trochaic thesis, has not each, as it should have, doubtful: but they also give the numbers so broken, preposterous, and offensive, that the ear alone must immediately

*Herm.*

G

detect their error. Besides, the Latin grammarians have taken a truer course, perceiving those verses to be formed of choriambic and other numbers, not of antispastic.

§ 212. The antispastus is composed of an iambus and a trochee. Whence this appears to be its measure :



And that measure must necessarily remain even when several antispasti are conjoined in one verse. For antispasti cannot be coupled in periodic orders: if this were done, the doubtful syllable would in truth have place in the beginning of the first antispastus only :



But these would thus be not antispastic numbers, but choriambic, which are of the dactylic kind. And indeed several antispasti seldom follow one another, because these numbers have a very disagreeable and uncouth movement; as if one were to divide this choriambic verse with a base after the manner of the grammarians :

καθνάσκει, Κυ|θήρη', ἄβροδς | "Αδωνις. τί | κε θεῖμεν ;

§ 213. To soften this asperity, the poets increased the antispastus by one syllable, from which arises a dochmius,—associated it with other numbers,—made use of frequent resolutions. They also kept the anacrusis for the most part short, because a long one in numbers so weak is less agreeable, unless indeed the arsis following it be resolved.

§ 214. An antispastic monometer is rare. Æschylus Sept. ad Theb. 155. 164.

ὦ πότνι' Ἥρα.  
ὦ φίλ' Ἀπολλων.

And in all antispastic verses the prior arsis is oftener resolved than the posterior, which, being nearer the end, should be stiller.

§ 215. Nor is the dimeter frequent. Æschylus, Agam. 1151. 1161.

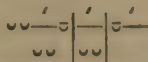
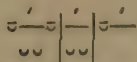
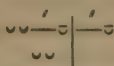
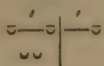
νόμον ἄνομον, οἷά τις ξουθά·  
τί δ' ἐπίφοβα δυσφάτω κλαγγῇ.

§ 216. Euripides appears to have used a trimeter in the Herc. Fur. 919. followed by a verse composed of two dochmii :

λέγε, τίνα τρόπον ἔσντο θεόθεν ἐπὶ μέλαθρα κα-  
-κὰ τάδε, τλήμονάς τε παίδων τύχας.

§ 217. Among the tragedians chiefly, the antispastus is often associated with other numbers, mostly iambic and trochaic. Of these the iambic are not such as have been treated of above, which proceed by dipodixæ; but of another kind, allied to antispasti. This kind, because it consists of shorter orders, and therefore admits a doubtful syllable even into those places, from which it is excluded in dipodixæ, whence arises a broken and feeble movement, we call *ischiorrhogic* iambics,—a term transferred to these from the Hippo-nactean trimeter, to which it was applied by grammarians. Of

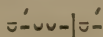
these, accordingly as the anacrusis is monosyllabic or disyllabic, the following forms are most in use :



These verses are found even without any antispastus added. An antistrophic song in Sophocles, *Electr.* 504. may serve as an example :

ὦ Πέλοπος ἄ πρόσθεν                    στρ.  
 πολύπονος ἱππεΐα,  
 ὥς ἔμολες αἰανῇ  
 τᾷδε γᾶ.  
 εὔτε γὰρ ὁ ποντισθεῖς  
 Μυρτίλος ἐκοιμάθη,  
 παγχρυσέων δίφρων                    ἀντ.  
 δυστάνοις αἰκίαις  
 πρόρριζος ἐκριφθεῖς,  
 οὔτι πω  
 ἔλιπεν ἐκ τοῦδ' οἴκου  
 πολύπονος αἰκία.

§ 218. To this kind is added another also, composed of a choriambus with a monosyllabic anacrusis, and one iambus :

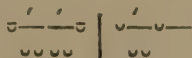


Soph. *Trach.* 848. and 859.

ἦ που ὅλοα στένει;  
 ἦ που ἄδινῶν χλωρὰν  
 τέγγει δακρύων ἄχραν.  
 ἂ τότε θοὰν νύμφαν  
 ἄγαγες ἀπ' αἰπεινᾶς  
 τάνδ' Οἰχαλίας αἰχμᾶ.

Unless these verses are all of one kind, of a bare arsis and dochmius, which is very probable. See below § 251.

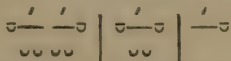
§ 219. These kinds therefore are often coupled with an antispastus. Sometimes thus :



Æsch. *Choeph.* 383. *Agam.* 416.

ἐφυννῆσαι γένοιτό μοι.  
 βέβακεν ῥίμφα διὰ πυλᾶν.

§ 220. At others, in this form, which is the most frequent :



Æschylus, *Sept. ad Theb.* 122. 125. 139. 141.

Ἄργεῖοι δὲ πόλισμα Κάδμου.  
 κινύρονται φόνον χαλινοί.

ἰχθυβόλῳ μαχανᾷ Ποσειδᾶν.  
καὶ Κύπρις, ἅτε γένους προμάτωρ.

Care must be taken not to confound this kind, when it begins with two dactyls, as in the last quoted verse, with logæædic numbers. So too in the Pers. 288.

ἔκτισαν εὐνιδας ἡδ' ἀνάνδρους.

What the numbers really are, we may discover sometimes by the whole composition of the strophes, at others by the antistrophic verse, rejecting logæædic numbers, as in the Pers.

ἔθεσαν, αἶ αἶ, στρατοῦ φθαρέντος.

§ 221. Another kind, and that not uncommon, is this :

— — — — — | — — — — — | — — — — — | — — — — —  
— — — — — | — — — — — | — — — — — | — — — — —

Æschyl. S. ad Th. 362. 374. Suppl. 390.

τίν' ἐκ τῶνδ' εἰκάσαι λόγος πάρα.  
παγκλαύτων ἀλγέων ἐπὶ ῥόθον.  
μένει τοι Ζηνὸς ἱκταίου κότος.

In this kind the iambs are for the most part kept pure. See this iambic subjoined to a dochmius, below, in § 246.

§ 222. Among the tragedians forms composed of those iambs without an antispastus are very common: of which the most in use are these: Æsch. Ag. 256. Eurip. Alc. 270. Æsch. Ag. 234. 419. Pers. 1023.

1. — — — — — | — — — — —
2. — — — — — | — — — — —
3. — — — — — | — — — — —
4. — — — — — | — — — — —
5. — — — — — | — — — — —

τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.  
σκοτία δ' ἐπ' ὅσσοισι νύξ ἐφέρπει.  
γυναικοποιῶν πολέμων ἀρωγάν.  
ἰὼ ἰὼ δῶμα, δῶμα καὶ πρόμοι.  
ὅρῳ τὸ λοιπὸν τόδε τᾶς ἐμᾶς στολᾶς.

In these metres the posterior portion, at least in the two last forms, appears to be of the ischiorrhogic kind, since, although very rarely, a spondee too is found in place of the middle iambus: Æschyl. Pers. 1013.

πεπλήγμεθ', οἶαι δι' αἰῶνος τύχαι.

§ 223. With an antispastus are joined also, but more seldom, trochees, as a trochaic dipodia, e. g. in the Pers. 982.

— — — — — | — — — — —  
— — — — — | — — — — —

τλάμονες ἀσπαίρονσι χέρσῳ.

and a tripodía, as in the Choeph. 638. 645.

διανταίαν ὄξυπενκὲς οὐτᾶ.

προχαλκεύει δ' αἷσα φασγανουργός.

For although this verse may seem to be composed thus,

υ' υ' υ' | υ' υ' υ'

Yet the pronunciation of the words is more elegant with this metre,

υ' υ' υ' | υ' υ' υ' υ'

§ 224. A transition is often made from dactyls to antispastic numbers, but commonly to dochmiac; of which below. Æschylus, Sept. ad Theb. 490. may seem to have passed to the antispastus:

μαινομέ-να φρενί, τῶς νιν.

But it is more likely that both in this verse, and in the one which follows, a transition is made from the antispastus to iambi:

μαινομέ-να φρε-νί, τῶς νιν

Zeus νεμέτωρ ἐπ-ίδοι κοταίνων,

in these forms:

υ' υ' υ' | υ' υ'

υ' υ' υ' | υ' υ' υ'

For the composition of the whole strophe proves that neither of the verses is dactylic.

## CHAPTER XXI.

### OF DOCHMIAC VERSES.

§ 225. *Dochmiacs* are the kind of antispasti most in use: they consist of a hypercatalectic antispastus,

υ' υ' υ' υ'

See Etym. M. p. 285, 25. which passage has been discussed by Seidler de Verss. Doch. p. 401. sq. and Boeckh. de Metr. Pindar. p. 45. The Scholiast of Æschylus on S. c. Theb. 129. calls these numbers ῥυθμὸν ὀκτάσημον, because they have eight times. Musicians mention two kinds of dochmiacs; this, which metricians also call so, and that which by metricians is called Glyconeian: see Aristid. Quintil. p. 39.

§ 226. Since the third syllable of this metre is doubtful, from which it is understood to be either anacrusis or thesis, the numbers of the dochmiac may be stated in a threefold manner:

υ' υ' | υ'

υ' υ' υ' | υ'

υ' | υ' | υ'

Of these the two former would be extremely disagreeable and harsh: but the last is very elegant, and eminently adapted to mental agitation, for the signification of which this kind of verse is accustomed to be employed. For it is used by lyric poets but seldom, by comedians for the most part in ridicule of the tragedians, but by the tragedians themselves as peculiar to tragedy.

§ 227. Dochmiacs are usually joined by tragedians, and after their example by comedians too, in systems running out in uninterrupted numbers, and generally with two dochmii comprehended in one verse. Hence both a doubtful syllable and hiatus are excluded from the end of every dochmius in the middle of the system, except on certain conditions, of which below: but a resolution of the last syllable is legitimate. The form therefore of the dochmius in the middle of systems is this:

$$\begin{array}{c} \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \\ \text{—} \text{—} \quad \text{—} \text{—} \quad \text{—} \quad \text{—} \text{—} \quad \text{—} \quad \text{—} \end{array}$$

comprising thirty-two variations: in the end of a system, or where other numbers are not annexed to the dochmius, this:

$$\begin{array}{c} \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \\ \text{—} \text{—} \quad \text{—} \text{—} \quad \text{—} \quad \text{—} \text{—} \quad \text{—} \quad \text{—} \end{array}$$

from which sixteen new variations accrue; so that all the variations together are forty-eight.

§ 228. When the last syllable is doubtful, a word may end in a short vowel, if the preceding syllable is short, as

*δῶμασι καὶ χθονί.*

When the preceding syllable is long, it is contrived that the last may at least end in a consonant, because the voice can then dwell on it more commodiously, as

*παραλίαν ψάμμον.*

*μάνυσον, μᾶτερ.*

But such a verse as the following will hardly be approved of by any one,

*πόλιν καὶ δῶμα.*

§ 229. There are certain classes of dochmiac verses, accordingly as the numbers are required to be more sprightly, or more plaintive, or weaker, or more unsteady. The first has these forms chiefly:

$$\text{—} \text{—} \text{—} \text{—} \text{—}$$

$$\text{—} \text{—} \text{—} \text{—} \text{—}$$

*Æsch. S. ad Th. 81.*

*αἰθερία κόνις με πείθει φανεῖσ',*

*ἄναυδος σαφῆς ἔτυμος ἄγγελος.*

One or other arsis of two that are contiguous remaining long, the first is most frequently resolved, the other much more seldom: Eurip. Or. 159. *ὑπνου γλυκυτάταν φερομένην χάριν.*

For the movement of the numbers is more difficult when their briskness increases than when it is remitted. For which reason the resolution of each arsis is less disagreeable, as in *Æschylus, l. c.*

*ῥεῖ πολὺς ὅδε λεῶς πρόδρομος ἱππότης.*

§ 230. The second class is that which has the penultima for the most part long : and this class usually admits a much greater abundance of variations : Eurip. Hec. 694. ed. Pors.

ὦ τέκνον, τέκνον, ταλαίνας ματρὸς,  
τίνι μὲν ὀνήσκεῖς ; τίνι πότμῳ κείσαι ;  
πρὸς τίνος ἀνθρώπων.

This kind is often used in finishing systems. A verse of this form is scarcely to be found terminated by a monosyllable : for such numbers would be very rude and inelegant, as,

ἰὼ τλάμων, φεῦ.

§ 231. The third class contains forms having the last arsis resolved, which kind is composed for the most part of short syllables only, but sometimes has even the doubtful ones long ; and on the whole admits almost any variations : Eurip. Or. 149.

κάταγε, κάταγε, πρόσιθ'—ἀτρέμας, ἀτρέμας ἴθι·  
λόγον ἀπόδος, ἐφ' ὃ τι—χρέος ἐμόλετέ ποτε.  
χρόνια γὰρ πεσών—ὅδ' εὐνάζεται.

Æschylus S. ad Th. 209.

ὦ φίλον Οἰδίπου τέκος, ἔδεις' ἀκού-  
σασα τὸν ἄρματόκτυπον ὄτοβον, ὕτοβον,  
ὅτε τε σύριγγες ἐκλαγξαν ἐλίτροχοι.

Some forms are very rarely found, as this,

υ-ύ-ύ-ύ

Soph. Œd. R. 661. 690.

θεὸν πρόμον "Αλιον.  
ἄπαξ μόνον· ἴσθι δέ.

§ 232. Of the two dochmii which are usually conjoined in one verse, it is not necessary that each should finish with a whole word, but the words are often divided, and generally too so that they may terminate either in the first syllable of the second dochmius or the penultimate of the first : Æsch. Prom. 576. S. ad Th. 489.

ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ.  
ὥς δ' ὑπέρανχα βάζουσιν ἐπὶ πρόλει.

In the antistrophic verses the same division as that in the strophic is for the most part observed. Even when long syllables are resolved, the first dochmius often ends in the first syllable of a word : Eurip. Androm. 844.

ἀπόδος, ὦ φίλος, ἀ-πόδος, ἴν' ἀνταίαν.

See Seidler, p. 60.

§ 233. In the middle of systems the last syllable of dochmii is sometimes doubtful, and admits equally a hiatus and a short syllable for a long. This happens not only in interjections, as εἰ εἰ, ἰὼ ἰὼ, ἰδοὺ ἰδοὺ, but also in alloquies with the vocative case : Eurip. Herc. Fur. 875. σὸν ἄνθος, πόλις, ὁ Διὸς ἔκγονος.

And when the same word is repeated, either before the repetition, or after it, because in both places a pause is usually made in recitation : Soph. Antig. 1323. 1319.

ἄγετε μ' ὅτι τάχος, ἄγετε μ' ἐκποδών.  
ἐγὼ γάρ σ', ἐγὼ ἔκανον, ὦ μέλεος.

And again when the person is changed, as in Hippol. 572. where another of the choral women has the following verse. See Elem. D. M. p. 249. Sometimes on account of a proper name following: Æsch. Agam. 1152.

ἀκόρετος βοᾷς, φεῦ, ταλαίναϊς φρεσὶν  
"Ἴτυν "Ἴτυν στένονσ' ἀμφιθαλῇ κακοῖς.

The first of these verses begins with a hypercatalectic dochmiac.

§ 234. But we must often also beware, when a doubtful syllable occurs in the end, or a hiatus, of believing several systems to be only one: for since they do not use to have a catalexis, the end of a system can frequently be ascertained by nothing but the sense and interpunction. Thus in Æsch. Choeph. 935. three dochmii make a system: afterwards another dochmiac system begins. See Elem. D. M. p. 250.

§ 235. One may often see admitted in both short syllables of the first arsis resolved an hiatus which is made in a long vowel or diphthong shortened: Soph. Aj. 349. Electr. 245.

μόνοι ἐμῶν φίλων.  
γαῖα τε καὶ οὐδὲν ὦν.

See Seidler, p. 95. sq. Nor does it appear to be at all doubtful that the last arsis also, as being very like the first, may admit of the same license; as if one were to make such verses as these;

μόνοι γὰρ,μόνοι ἔτ' ἐμὲ φυλάσσετε,  
μόνοι δ' ἐστὲ,μόνοι ἐμῶν ἠθάδων.

But the second arsis rejects hiatus, because it is solitary, and coheres neither with any thesis, nor anacrusis, and has the ictus stronger. Such a verse as the following would be very inelegant:

φίλωνμόνοι ἐμῶν βέβαιοι ἔτ' ἐμοί.

§ 236. The case is the same with regard to hiatuses in the ischiorhagic iambic. Soph. Trach. 848. sq.

ἧ που ὀλοὰ στένει,  
ἧ που ἀδινῶν χλωράν.

§ 237. Dochmiacs are found having a disyllabic anacrusis in the first foot: which are a peculiar kind. For a monosyllabic and a disyllabic anacrusis cannot be put indifferently, as in the iambics of comedians. The antistrophic verse therefore also has always such an anacrusis. Soph. Œd. Col. 118. 150.

τίς ἄρ' ἦν; ποῦ ναίει;  
ἀλαῶν ὀμμάτων.

But in Eurip. Bacch. 996. there is a synecphonesis:

περὶ σὰ, Βάκχι', ὄργια, ματρός τε σᾶς.

§ 238. There is another kind, which has a disyllabic anacrusis in the last foot, to which in like manner the same form must correspond in the antistrophic verse. Æschylus, Suppl. 354. 366.

ἴδε με τὰν ἱκέτιν φυγάδα περίδρομον.  
σὺ δὲ παρ' ὀψιγόνου μάθε γεραίόφρων.

And the same kind is hypercatalectic in Eurip. Bacch. 1175. 1189.

Κιθαιρών. τί Κιθαιρών;  
ἐπαίνεις. τί δ' ἐπαινῶ;

The acatalectic with the last syllable resolved is in Soph. Œd. Col. 1454. 1469.

*χρόνος, ἐπεὶ μὲν ἕτερα.*

*δέδια δ', οὐ γὰρ ἄλιον.*

See Elem. D. M. p. 284.

§ 239. And the hypercatalectic is not unfrequent, even in common dochmiacs:

$\begin{array}{c} \text{—} \\ \text{—} \end{array} \left| \begin{array}{c} \text{—} \\ \text{—} \end{array} \right| \begin{array}{c} \text{—} \\ \text{—} \end{array}$

This is sometimes employed to finish a strophe, as in the Sept. ad Theb. 427.

*ὀλομένων ιδέσθαι.*

And in the same Play v. 309.

*Καδμογενῇ ῥέεσθε,*

which form occurs very often, and is not to be confounded with the logæedic verse, which consists of the same syllables. This metre has the anacrusis of the last order always short.

§ 240. Two verses of this kind are often united in one. Æsch. Agam. 1112.

*ἄφερτον φίλοισιν, δυσρίατον ἄλκά.*

It is found too with an acatalectic dochmiac adjoined, as v. 1145.

*ἰὼ ἰὼ ταλαίνας κακόποτοι τύχαι.*

and in the midst of dochmii as in the Eumen. 170.

§ 241. There is another verse like this, longer by one syllable, keeping in like manner the anacrusis of the last order short:

$\begin{array}{c} \text{—} \\ \text{—} \end{array} \left| \begin{array}{c} \text{—} \\ \text{—} \end{array} \right| \begin{array}{c} \text{—} \\ \text{—} \end{array}$

Eurip. Troad. 559. *λόχον δ' ἐξέβαιν' Ἀρης,*

*κόρας ἔργα Παλλάδος·*

*σφαγαὶ δ' ἀμφιβώμοι*

*Φρυγῶν, ἔν τε δεμνίοις*

*καράτομος ἐρημία.*

§ 242. The case is the same as to the anacrusis in a verse, which exceeds this too by one syllable:

$\begin{array}{c} \text{—} \\ \text{—} \end{array} \left| \begin{array}{c} \text{—} \\ \text{—} \end{array} \right| \begin{array}{c} \text{—} \\ \text{—} \end{array}$

Æsch. Pers. 576. *βοᾷτιν τάλαιναν αὐδάν.*

which is preceded by an acatalectic dochmiac in Agam. 412.

*κλόνους λογχίμους τε καὶ ναυβάτας ὀπισμούς.*

§ 243. Another verse exceeds this also by one syllable, with the same law of the second anacrusis:

$\begin{array}{c} \text{—} \\ \text{—} \end{array} \left| \begin{array}{c} \text{—} \\ \text{—} \end{array} \right| \begin{array}{c} \text{—} \\ \text{—} \end{array}$

Æsch. S. ad Th. 743. *μελαμπαγὲς αἶμα φοίνιον.*

This is preceded by an antispastus in the Choëph. 24.

*δι' αἰῶνος δ' ἰγμοῖσι βόσκεται κέαρ.*

§ 244. It appears requisite that iambic orders, when somewhat

long, if they follow a dochmius, should be separated from it, as :

$$\begin{array}{c} \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \end{array}$$

Æsch. Eum. 391. *δερκομένοισι καὶ δυσομμάτοις ὁμῶς.*

§ 245. Two other kinds, which are like these, appear to be more elegantly composed of a hypercatalectic dochmiac and trochees :

$$\begin{array}{c} \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \\ \text{—} \text{—} \end{array}$$

Soph. Trach. 828. 838.

*τῷ Διὸς αὐτόπαιδι, καὶ τὰδ' ὀρθῶς.  
δεινотάτῳ μὲν ὕδρας προστετακῶς.*

And :

$$\begin{array}{c} \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \end{array}$$

Æsch. Choëph. 42. *ὦ γαῖα, γαῖα, μωμένα μ' ἰάλλει.*

§ 246. An ischiorrhogic iambic subjoined to a dochmius occurs both in other poets and in Pindar Pyth. vi. in the conclusion of strophes :

*Ἀπολλωνίᾳ τετελχισται νάπα.*

§ 247. Dochmiacs are augmented at their beginning too, and that first by iambs. And when one iambus precedes a dochmius, care must be taken not to confound this metre with Cretics having an anacrusis, which have been spoken of in § 205. Cretics of that kind are in Eurip. Suppl. 829.

*κάτα με πέδον γᾶς ἔλοι,  
διὰ δὲ θύελλα σπάσαι.*

But those verses are to be accounted dochmiacs with a preceding iambus, which are inserted in such a manner in the midst of dochmii, that no doubt can be entertained about the numbers : this is done mostly by resolving the second arsis, a resolution which is very much in use in dochmii : as in Æsch. S. ad Th. 488. 528.

*ὦ πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν  
ἔχοντ' ἄφιλον ἐν σάκει τοῦ χθονίου δέμας.*

Which verses consist of an iambus and two dochmii. A dochmius which succeeds an iambus is accustomed to have a short anacrusis, so that the numbers appear to be these :

$$\text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \quad | \quad \text{—} \text{—}$$

§ 248. A dochmius is often preceded by two iambs, which in the numbers are disjoined from the dochmius, as is known by the doubtful anacrusis of the dochmii :

$$\text{—} \text{—} \text{—} \quad | \quad \text{—} \text{—} \quad | \quad \text{—} \text{—} \quad | \quad \text{—} \text{—}$$

Æsch. Agam. 1166. *ὦ Σκαμάνδρου πάτριον ποτόν.*

§ 249. Often also an iambic dimeter or trimeter is coupled with dochmii, sometimes so as to cohere with them in the same numbers, at other times so as not to cohere. Seidler p. 119. and following has given examples ; among which however that from Eurip. Orest. 182. 205. ought not apparently to have a place.

§ 250. Trochaics ending in arsis are seldom put before dochmii.

Eurip. in Or. 140. has this example :

$\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \\ \sigma\acute{\iota}\gamma\alpha, \sigma\acute{\iota}\gamma\alpha \lambda\epsilon\pi\tau\acute{\omicron}\nu \text{ } \acute{\iota}\chi\nu\omicron\varsigma \acute{\alpha}\rho\beta\acute{\upsilon}\lambda\eta\varsigma. \end{array}$

§ 251. And even one bare arsis appears to be put before a dochmius :

$\begin{array}{c} \text{—} \mid \text{—} \text{—} \mid \text{—} \mid \text{—} \text{—} \\ \text{—} \mid \text{—} \text{—} \mid \text{—} \mid \text{—} \text{—} \end{array}$

Eurip. Phœn. 330. s. ed. Pors.

$\begin{array}{c} \text{ῆ} \text{ } \rho\omicron\theta\epsilon\iota\nu\acute{\omicron}\varsigma \phi\acute{\iota}\lambda\omicron\iota\varsigma, \\ \text{ῆ} \text{ } \rho\omicron\theta\epsilon\iota\nu\acute{\omicron}\varsigma \Theta\acute{\eta}\beta\alpha\iota\varsigma. \end{array}$

See above § 218. and below § 261. 269.

§ 252. The combination of one trochee with a dochmius is very strange : which although it may seem to give these numbers, beginning with a choriambus,

$\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \mid \text{—} \mid \text{—} \text{—} \end{array}$

yet these are so repugnant to the analogy exhibited in antispastic forms of composition, that it appears preferable to mark out this kind thus :

$\begin{array}{c} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \mid \text{—} \text{—} \\ \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \mid \text{—} \text{—} \end{array}$

Æschylus Sept. ad Th. 241. 247.

$\begin{array}{c} \tau\acute{\iota}\varsigma \tau\acute{\alpha}\delta\epsilon \nu\acute{\epsilon}\mu\epsilon\sigma\iota\varsigma \sigma\tau\nu\gamma\epsilon\acute{\iota}; \\ \tau\acute{\iota}\mu\omicron\iota\omicron\nu \acute{\epsilon}\delta\omicron\varsigma \acute{\iota}\kappa\acute{\omicron}\mu\alpha\nu. \end{array}$

§ 253. An amphibrachys also is found set before a dochmius :

$\begin{array}{c} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \\ \text{—} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \end{array}$

Æsch. Pers. 269. 275.  $\tau\acute{\alpha} \text{ } \rho\omicron\lambda\lambda\acute{\alpha} \text{ } \beta\acute{\epsilon}\lambda\epsilon\alpha \text{ } \rho\alpha\mu\mu\iota\gamma\acute{\eta}.$   
 $\acute{\alpha}\lambda\iota\delta\nu\acute{\alpha} \text{ } \sigma\acute{\omega}\mu\alpha\tau\alpha \text{ } \rho\omicron\lambda\nu\beta\alpha\phi\acute{\eta}.$

§ 254. A ditrochee with an anacrusis is often put before a dochmius :

$\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \text{—} \end{array}$

which kind is by Plotius p. 2643. called Alcmanian. Æsch. Prom. 582.

$\omicron\iota\sigma\tau\rho\eta\lambda\acute{\alpha}\tau\omega \delta\acute{\epsilon} \delta\acute{\epsilon}\iota\mu\alpha\tau\iota \delta\epsilon\iota\lambda\acute{\alpha}\tau\alpha\nu.$

This ditrochee (or iambic member, if that appellation be preferred) is for the most part ended with a long syllable : as in the Agam. 246.

$\beta\acute{\iota}\alpha \chi\alpha\lambda\iota\nu\acute{\omega}\nu \tau' \acute{\alpha}\nu\acute{\alpha}\nu\delta\omega \mu\acute{\epsilon}\nu\epsilon\iota.$

The cæsura, which should rightly be in that syllable, is frequently neglected : Æsch. Ag. 379.

$\theta\epsilon\omicron\upsilon\varsigma \beta\rho\omicron\tau\acute{\omega}\nu \acute{\alpha}\xi\iota\omicron\upsilon\sigma\theta\alpha\iota \mu\acute{\epsilon}\lambda\epsilon\iota\nu.$

§ 255. A ditrochee appears to follow a dochmius in Æsch. Agam. 1132.

$\xi\nu\alpha\nu\acute{\alpha}\nu\tau\epsilon\iota \beta\acute{\iota}\omicron\upsilon \delta\acute{\upsilon}\nu\tau\omicron\varsigma \acute{\alpha}\nu\gamma\alpha\acute{\iota}\varsigma.$

§ 256. Besides these, many other combinations of dochmii with antispasti and other numbers occur, as with an antispastus before in Soph. Trach. 847. 858.

$\mu\omicron\lambda\acute{\omicron}\nu\tau' \acute{\omicron}\lambda\epsilon\theta\rho\acute{\iota}\alpha\iota\varsigma\iota \sigma\upsilon\nu\alpha\lambda\lambda\alpha\gamma\alpha\acute{\iota}\varsigma.$

$\kappa\epsilon\lambda\alpha\iota\nu\acute{\alpha} \lambda\acute{\omicron}\gamma\chi\alpha \rho\rho\omicron\mu\acute{\alpha}\chi\omicron\nu \delta\omicron\rho\acute{\omicron}\varsigma.$

and a dochmius between an antispastus and diiambus, in Æsch. Choeph. 24.

$\delta\acute{\iota}' \acute{\alpha}\iota\omega\nu\omicron\varsigma \delta' \acute{\iota}\gamma\gamma\omicron\mu\omicron\iota\varsigma\iota \beta\acute{\omicron}\sigma\kappa\epsilon\tau\alpha\iota \kappa\acute{\epsilon}\alpha\rho.$

§ 257. Bacchiac numbers, which are sometimes found associated with dochmii, appear to be of a nature quite different, and incongruous with dochmii: it is better therefore to rank them with hypercatalectic dochmiacs. And two such dochmiacs are often conjoined in one verse, which in measure is precisely equal to a Bacchiac tetrameter, but in numbers most different:

υ' | ' | υ'-- || υ' | ' | υ'--

Æsch. Eumen. 791. 821.

στενάζω; τί ρέξω; γένωμαι; δύσοιστα.

But it has often resolutions too: Eurip. Troad. 320. 336.

ἀναφλέγω πυρὸς φῶς ἐς αὐγὰν, ἐς αἴγλαν.

μακαρίαις ἀοιδαῖς ἱακχαῖς τε νύμφαν.

§ 258. But there is nothing to prevent a Bacchius being added at the end either to these hypercatalectic or to the common dochmii. Thus in Rhes. 706. (if these verses be not truly Bacchiac:)

δοκεῖς γάρ; τί μὴν οὐ; θρασὺς γοῦν ἐς ἡμᾶς.

τίν' ἀλήκην; τίν' αἰνεῖς; Ὀδυσσῆ.

For that Bacchius is not repugnant to the dochmiac numbers, because the catalexis is dochmiac. For the fact is, that for the most part such numbers are associated with dochmiac, as appear to be dochmiac parts: which is done in the same manner in Glyconeian numbers.

§ 259. Hence we may explain the manner in which the Cretic is used; which is often joined with dochmiac verses, sometimes preceding, sometimes following them. Eurip. Herc. F. 894. Æsch. S. ad Th. 95.

δαῖον μέλος ἐπανλεῖται.

πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων;

And Cretic numbers indeed, since they are very like the end of a dochmiac verse, are not of themselves repugnant to dochmiac numbers. Whence true Cretic numbers are often associated with dochmiac, and in like manner the first pæon, which is a resolution of the Cretic. Æsch. Suppl. 455.

μήτι τλῆς τὰν ἱκέτιν εἰσιδεῖν

ἀπὸ βρετέων βία δίκας ἀγομέναν.

For the first verse is a Cretic trimeter. A first pæon is manifestly put before a dochmius in S. ad Th. 161. 171.

ποῖ δ' ἔτι τέλος ἐπάγει θεός;

ἐπτάπυλον ἔδος ἐπιρρύον.

And a Cretic, resolved into a fourth pæon, in Eurip. Phœniss. 154. ed. Pors.

ὅς ἐπ' ἑμὰν πόλιν ἔβα πέρσων.

The same subjoined to a dochmius in Æsch. Prom. 117.

ἵκετο θερμόνιον ἐπὶ πάγον.

A Cretic resolved into five short syllables is between dochmiacs in Soph. Œd. R. 661. (see § 629.)

θεὸν πρόμον "Ἄλιον" ἐπεὶ ἄθεος, ἄφιλος,

ὃ τι πύματον

ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.

§ 260. But often there can be no doubt that the Cretic joined to dochmiacs is not truly a Cretic, i. e. a trochaic order concluded in

the second arsis, but a part of a dochmiac order, consisting of a bare arsis and an iambus. Whence it comes to pass that the middle syllable is doubtful, and that a Molossus may be put for a Cretic. And although for the most part in antistrophics either Cretics or Molossi are kept to in both places, as in *Orest.* 144. 157.

ἃ ἄ, σύριγγος, ὅ-πως πνοιά.

ὀλεῖς, εἰ βλέφαρα-κινήσεις·

for so are these verses composed rather than of a Bacchius and dochmius: yet sometimes a Cretic and Molossus answer to each other. *Eurip. Ion*, 677. (See *Elem. D. M.* p. 272. sq.)

ὄρῳ δάκρυα καὶ—πενθίμους.

φίλοι, πότερ' ἐμᾶ—δεσποίνᾳ.

*Sophocles Trach.* 656. 664.

ἐξέλυσ'—ἐπίπονον ἡμέραν.

συγκραθεῖς—ἐπὶ προφάσει θηρός.

In which passage indeed that Cretic or Molossus is not placed between dochmii, but between ischiorrhogic iambs.

§ 261. When two Cretics of this kind are conjoined, it may seem doubtful whether they are to be scanned thus :

— | —' || —' | —'

or consist of an arsis and dochmiac, (of which kind we have spoken in § 251.) in this manner,

— || —' | —' | —'

This must be determined by suitableness to the passages. Thus the first is to be taken in these, *Prometh.* 590.

κλύεις φθέγμα τᾶς—βούκερω—παρθένον.

and the last in the verses quoted § 251.

§ 262. Of the fourth pæon, which the tragedians often join with dochmiacs, it may seem doubtful whether it be a resolution of a Cretic, as it plainly is in the *Herc. Fur.* where v. 742. 757. answer each other,

χαρμοναὶ—δακρύων—ἔδοσαν ἐκβολάς.

τίς ὁ θεοὺς—ἄνομία—χραίνων, θνητὸς ὢν.

or be sometimes truly a pæon: by which a Cretic must necessarily be excluded. And it cannot be denied that passages are found in which pæons seem much more suitable: as in the *Electra* of *Sophocles* 1384.

ἴδεθ' ὅπῃ—προνέμεται

τὸ δυσέριστον αἶμα φυσῶν "Ἀρης.

And in *Æsch. Prom.* 579.

τί ποτέ μ', ὦ—Κρόνιε παῖ,—τί ποτε ταῖσδ'.

§ 263. A transition is often made from dactylic numbers to dochmiac, and that too usually in such a manner that the dochmiac begin with a dactyl. *Æsch. S. ad Th.* 227. 234.

ἀπτόμε-νον πυρὶ δαΐφ.

κρημναμε-νᾶν νεφελᾶν ὄρθοι.

Extremely seldom with a tribrach: *Eurip. Ion*, 1448.

συνέκυρσ' ἀδόκητος ἦδο-

νά; πύθεν—ἐλάβομεν χαράν.

Or with an iambus, or spondee. Id. in Phœn. 138.

οὗτος ὁ τὰς Πολυνείκεος, ὦ γέρον,  
αὐτοκα-σιγνήτας νύμφας ὁμόγαμος κυρεῖ ;

§ 264. As in this example just quoted, like which many others are found, a somewhat long series of dactyls ends in dochmiacs, so before that dactyl, which the dochmiac succeeds, there is often a trochee, cohering both with that dactyl and with the preceding dactyls in one tenor of numbers. Eurip. Troad. 256.

ῥῖπτε, τέκνον, Ζαθέους κληῖδας καὶ ἀπὸ χροὸς ἐνδυ-  
τῶν στεφέ-ων ἱεροὺς στολμούς.

§ 265. Two trochees are not so often thus interposed between the dactyls: as in the Orest. 180.

διοιχόμεθ', οἰχόμεθα. κτύπον ἡγάγετ'. οὐχὶ σῖγα,  
σῖγα φυ-λασσομένα στόματος.

And elsewhere.

§ 266. Often also dactyls ending in an arsis precede the dochmiacs. Eurip. Hec. 1102.

ἦ Σείριος ἔνθα πυρὸς φλογέας ἀφίη-  
σιν ὅσσωιν αὐγὰς.

§ 267. Lastly, even a spondee sometimes precedes a dochmiac, sometimes is inserted among dochmi. Æsch. S. ad Th. 78. Eurip. Troad. 263.

θρεῦμαι—φοβερὰ μεγάλ' ἄχη.  
ταύταν—τῷ πάλος ἔξευξεν ;

Ion 1499. καταδεθεῖσα σὰν—ψυχὰν—ἀπέβαλον, τέκνον.

§ 268. Moreover even two, three, or four short syllables sometimes precede a dochmiac, and sometimes are placed in the midst of dochmiacs: the numbers of which syllables are often doubtful. To account for these syllables, and for the consociation of the dactyl, which has been just now mentioned, and also of the trochee, and of some other numbers with dochmiacs, recourse must probably be had to what musicians term *paracataloge*. From what has been said by Aristotle Probl. ix, 6. Plutarch de Musica p. 1140 F. and 1141 A. and by Hesychius in Καταλογίῃ, we collect that this was nearly that kind of singing or chanting which we now call recitative: which, as it has a more lax contexture of numbers, is very aptly expressed, at one time by the uncertain tripping of those short syllables, at another by the slow relaxation of dochmiac numbers into a spondiac conclusion, at another also by the unsteady movement of a dactyl or trochee before dochmiacs. And the example of the dactyls is especially adapted to show the transition from firm and sure numbers to the weak and loose ones of the paracataloge: as in the Phœn. 165.

ἀνεμώκεος εἶθε δρόμον νεφέλας ποσὶν  
ἐξανύ-σαιμι δι' αἰθέρος.

§ 269. And when the short syllables preceding the dochmiac are two, they seem to be a resolution of a bare arsis, and the metre appears to be that spoken of in § 251. Eurip. Bacch. 1161.

καλὸς ἀγὼν, ἐν αἷ-

ματι στάζουσαν—χέρα—περιβαλεῖν τέκνον.

See Elem. D. M. p. 281. sq.

§ 270. It is doubtful whether three short syllables are a resolution

of an iambus or of a trochee, since both feet use to be joined with dochmii. As in the Phœn. 1301. ed. Pors.

ἔλεος,—ἔλεος ἔμολε ματέρος δειλαίας.

δίδνυμα—τέκεα, πότερος ἄρα πότερον αἰμάζει.

In the Hecuba v. 1093. they seem to be for a trochee,

ἴτ', ἴτε, μόλετε, πρὸς θεῶν,

since presently afterwards there is evidently a trochee, v. 1097.

δεινὰ, δεινὰ πεπόνθαμεν.

They are put instead of an iambus in the Iphig. Aul. 1475. 1510.

ἄγετέ με τὰν Ἰλίου.

ἴδεσθε τὰν Ἰλίου.

But these verses are more correctly separated from dochmiacs : see § 247.

§ 271. Even with respect to *four* short syllables, it is doubtful whether they are put for an amphibrachys, which sometimes precedes a dochmius, or for a dactyl. It might be concluded from Æschyl. Pers. 269. 275. that they were in place of an amphibrachys,

τὰ πολλὰ—βέλεα παμμιγῇ,

ἀλίδονα—σώματα πολυβαφῇ,

if in that passage a rare and far from vulgar reading did not appear in the Paris Ms. viz. ἀλιδνά. In most places there seems little doubt that they may with greater elegance be taken for a resolution of a dactyl : as in the Agam. 1417. 1436.

χθογορεφές—ἔδανὸν ἦ ποτόν.

περίφρονα δ'—ἔλακες, ὥσπερ οὔν.

§ 272. Lastly, that five short syllables are a resolution of a Cretic, has been already observed, § 259.

§ 273. Of the Latin poets Plautus only, and he but seldom, appears to have used dochmiac verses. Thus in the Menæchm. v, 6, 9.

*Verbéra, cómpedés,*

*Molæ', mágna lássitúdo, fumés.*

§ 274. But in Plautus dimeter catalectic Bacchiac verses also are found; which, being of the same measure as dochmiacs, may, without caution, be confounded with the latter : of which species they do not seem to be. These will be treated of below, § 282.

## CHAPTER XXII.

### OF BACCHIAC VERSES.

§ 275. The ancient metricians referred *Bacchiac* numbers to the pæonic kind, as having arisen from the contraction of the second or fourth pæon. We, on account of the iambic anacrusis, have joined them with trochaic numbers, although in reality they are spondiac with an iambic anacrusis. For the numbers of the amphibrachys, if repeated, were with reason displeasing to the ancients on account of their too great weakness. Wherefore, to give them strength, they

changed the trochee into a spondee. The palimbacchiac numbers are not much better; and from them they equally abstained, although Dionysius of Halicarnassus, *De Comp. Verb.* p. 226. ed. Schæf. praises them as grave and masculine, quoting this example :

σοὶ, Φοῖβε, Μοῦσαι τε, συμβῶμεν.

§ 276. The Greeks, as Hephæstion testifies, neither used Bacchiac verses often, nor extended those numbers to any length. He adduces this example :

ὁ ταῦρος δ' ἔοικεν κυρίξειν τίν' ἀρχάν·

φθάσαντος δ' ἐπ' ἔργοις προσηδήσεται νιν.

And in truth Hephæstion is right. Indeed it is very doubtful whether, especially in the tragedians, those verses which are taken for Bacchiac trimeters or tetrameters are not rather hypercatalectic dochmiacs. *Æsch. Prom.* 115.

τίς ἄχῳ, τίς ὁδῷ προσέπτα μ' ἀφεγγής.

§ 277. The Roman tragedians and comedians made great use of Bacchiac verses, joining too for the most part many of them together. The legitimate measure of a Bacchius in the middle of verses is this :

—  
—

in the end of verses, this :

—  
—

But the freer prosody of the Latins tolerates both a long anacrusis and a disyllabic one. And a disyllabic one was usually admitted by Plautus in the first and third foot of tetrameters, i. e. in the beginning of each member, which is commonly composed of two feet; sometimes in the second and fourth foot also. In the *Aulul.* ii, 1, 4. 5.

*Quamquám haud falsa súm nos odiósas habéri.*

*Nam múltum loquáces merito ómnes habémur.*

*Men.* v, 6, 6.

*Merito hóc nobis fít, qui quidem húc venerímus.*

*Amph.* ii, 1, 15.

*Tun' mé, verbero, aúdes herúm ludificári.*

*Pœn.* i, 2, 31.

*Sorór, cogitá,—amabo, itém nos perhibéri.*

§ 278. Tetrameters having a cæsure at the end of the second foot are a kind very much in use. That cæsure however is often neglected. Plautus, who delighted very much in this metre, sometimes inserted a dimeter in the midst of tetrameters. Sometimes he even coupled two verses by means of an elision, as in *Amph.* ii, 2.

*Satín parva rés est volúptatum in víta atque*

*In æ'tate agúnda, præ quám quod moléstum est.*

§ 279. These tetrameters sometimes appear to have clausulæ of an iambic dimeter catalectic, as in *Ter. Andr.* iii, 2, 4.

*Quod jússi ei darí bibere et quántum imperávi, date: móx ego huc revertor.*

See *Elem. D. M.* p. 299.

§ 280. In Plautus, here Bacchiac verses, there Cretic are oftén

found in the same scene: as in Rud. i, 5. See Elem. D. M. p. 207. In such places care must be taken not to confound them, because the accession or detraction of one syllable sometimes makes the same verse appear both Cretic and Bacchiac. Thus, for example, a doubt may be entertained about the end of Pseudol. See the following §.

§ 281. Bacchiacs sometimes appear to be continued in systems, so that a doubtful syllable has no place in the end of the verses, and words may be divided between two verses. Varro *περὶ Ἑξαγωγῆς* ap. Nonium, p. 336.

*Quemnam te esse dicam, ferá qui manú cor-  
poris fervidós fontium áperis lacús san-  
guinis, teque víta levás ferreo éense?*

The end of the Pseudolus may seem to be similarly composed: see Elem. D. M. p. 303. sq. unless indeed in that passage Cretics are latent. See § 280.

§ 282. Catalectic Bacchiacs having the last foot an iambus are remarkable in Plautus. And first, dimeters, which, although equal in measure to dochmii, (see § 274.) yet seem to be rather Bacchiacs, both on account of their being found associated with the latter, and on account of the example of the tetrameters. Thus in the Persa v, 2, 28. 30.

*Perge, út cæperás.  
Hoc, léno, tibi.  
Delúde, ut lubét,  
Herús dum hinc abést.  
Vidésne, ut tuís  
Dictís pareó?*

§ 283. The catalectic tetrameter occurs joined with the acatalectic in some of the cantica of Plautus: as in Menæchm. v, 6.

*Spectámen bonó servo id ést, qui rem herílem  
Procúrat, vidét, collocát, cogitát,  
Ut ábsente heró suo rem herí diligénter  
Tutétur, quam si ípse assit, aut rectíus.  
Tergúm, quam gulám; crura, quám ventrem, opórtet  
Potióra esse, quói cor modéste sitúm 'st.*

## CHAPTER XXIII.

### OF DACTYLIC NUMBERS.

§ 284. *Dactylic numbers*, as the trochaic, have five kinds. They are these:

	<i>'</i> — — — — —	<i>Dactylic.</i>
— —	<i>'</i> — — — — —	<i>Anapæstic.</i>
	<i>'</i> — — — — —	<i>Choriambic.</i>
	<i>'</i> <i>'</i> — — — — —	<i>Ionic a majore.</i>
— —	<i>'</i> — — — — —	<i>Ionic a minore.</i>

§ 285. The ancient writers on rhythm call trochaic rhythm διπλάσιον, dactylic ἴσον, because in the former a double time is set together or compared with a single one, in the latter a double with a double, that is an equal with an equal. But not all dactylic numbers have this comparison; for in some, as in the heroic verse, and cyclian anapæsts, the long syllable which is in arsis, is accounted ἄλογος, i. e. irrationalis, [disproportionate,] as being somewhat shorter than a double time. And on that account the arsis in these kinds is not resolved into two short syllables, whereas in the other kinds it is on the contrary often resolved.

## CHAPTER XXIV.

### OF DACTYLIC VERSES.

§ 286. *Dactylic* verses consist of periodic orders. And of these some proceed by a dipodia, others are varied with longer orders. But in dactylic verses it is not a dipodia, but each single foot that is called a metre, the most ancient appellation having been retained. Whence just so many metres are reckoned as there are feet: so that a dactylic tetrameter is in measure equal to an anapæstic dimeter.

§ 287. Although by the laws of numbers the measure of the dactyl is this,

—  
—  
—

yet in most dactylic verses a dactyl and spondee alone are used: in a few and seldom a proceleusmatic or anapæst: which feet seem to be admissible in those dactyls only, whose arsis has not the *irrational* [disproportionate] measure: see § 285. Wherefore the resolution of the arsis is excluded from the heroic verse, and elegiac pentameter, and from other kinds, chiefly the logæedic. And on the whole this resolution, if any where found, is mostly of a doubtful nature, except in a proper name, as in Pindar, Isthm. iv, 75. (iii, 63.)

ἔρνεϊ Τελεσιάδα.

§ 288. The catalexis of dactyls is two-fold; on one syllable, and on two syllables: as,

— — — — —      — — — — —

Acatalectic verses, except in systems, wherein the numbers are continued, are ended with a dactyl, not a spondee, lest they should appear to be catalectic on two syllables.

§ 289. Of the vast multitude of dactylic verses the most in use are these: The *dimeter catalectic on two syllables*, which is called *Adonius* or *Adonic*. Æsch. Agam. 166.

τοῖσδ' ὁμόφωνον.

In which verse a dactyl is not used to be changed into a spondee. Sappho is said to have written whole poems in this metre, as Terentianus Maurus informs us, p. 2431.

§ 290. The *acatalectic dimeter* is found for the most part in systems conjoined with tetrameters.

§ 291. The *trimeter catalectic on one syllable* was often used by poets. Archilochus :

ἐν δὲ Βατουσιάδης.

Æsch. Suppl. 851.

ἀλμήεντα πόρον  
δεσποσίῳ ξὺν ὕβρει.

§ 292. Of the *trimeter catalectic on two syllables* there are examples in Soph. Trach. 112.

πολλὰ γὰρ ὥστ' ἀκάμαντος  
ἦ Νότου ἦ Βορέα τις  
εὐρέϊ κύματα πόντῳ.

When this verse has a spondee in the first foot, care must be taken not to confound it with the Pherecratean verse, as in Æsch. Ag. 108.

ἀλκᾷ σύμφυτος αἰών.

A spondee will scarcely be found in the second foot.

§ 293. If the *trimeter acatalectic* is any where found in systems, it seems attributable rather to a faulty distribution of the verses, as in the Phœn. 806. 807. 824. 825. ed. Pors. where two verses of this kind are to be conjoined in one hexameter.

§ 294. The *tetrameter catalectic on one syllable* is found in Alcman :

ταῦτα μὲν ὥς ἂν ὁ δῆμος ἅπας.

and in Æsch. Suppl. 552. 561.

πολλὰ βροτῶν διαμειβομένα.  
Παμφύλων τε διορννμένα.

§ 295. The *tetrameter catalectic on two syllables* is used by Archilochus in epodes :

φαινόμενον κακὸν οἴκαδ' ἄγεσθαι.

Anacreon wrote whole poems in this verse :

ἀδυμελὲς χαρίεσσα χελιδοῖ.

§ 296. The dramatic poets used the *tetrameter acatalectic* both separately, so that on account of the doubtful last syllable a Cretic also might be put in the end, as Soph. Phil. 826.

ὔπν' ὀδύνας ἀδαῖς, ὕπνε δ' ἀλγέων,

and in systems of many together, the numbers being carried on uninterruptedly, so that the last foot could be no other than a dactyl or spondee. So the lyric poets, as Alcman, who composed whole strophes in this metre :

Μῶσ', ἄγε, Καλλιόπα, θύγατερ Διὸς,  
ἄρχ' ἐρατῶν ἐπέων, ἔπι δ' ἴμερον  
ὕμνῳ καὶ χαρίεντα τίθει χορόν.

The tragedians and comedians in their antistrophics very carefully assimilate all the feet, so that a dactyl may answer to a dactyl, and a spondee to a spondee. Their catalexis of the systems is sometimes dactylic on two syllables; at other times they subjoin a verse of another kind to dactylic numbers; at others, the dactylic numbers being broken off, but with the exclusion however of a doubtful syl-

lable, they annex a different metre. This last Aristophanes has done, Nub. 288.

ἀλλ' ἀποσεισάμεναι νέφος ὕμβριον  
ἀθανάτας ἰδέας, ἐπιδώμεθα  
τηλεσκόπῃ ὄμματι γαῖαν.

The former, Sophocl. Antig. 338.

ἄφθιτον, ἀκαμάταν ἀποτρύεται,  
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος,  
ἱππέτῳ γένει πολεῦων.

These tetrameters have no cæsura. Of the Latins also both the tragedians used them, as Attius ap. Non. in v. 'Expergite:'

*Hec vigilæ; properâte, expergite,  
Pectora tardu sopóre, exurgite,*

and the comedians, as Terence Andr. iv, 1, 1.

*Hoc cene credibile aut memorabile.*

By the Greek tragedians even acatalectic dimeters and hexameters are inserted in systems of tetrameters. See § 293. and 300.

§ 297. A *pentameter catalectic on one syllable* is used by Sophocles in Aj. 224. 248.

τῶν μεγάλων Δαναῶν ὑπὸ κληζομέναν.  
ἦ θοὸν εἰρεσίας ζυγὸν ἐζόμενον.

§ 298. The *pentameter catalectic on two syllables* is by Hephæstion called *Simmieus*, because it was used by Simmias:

χαῖρε, ἀναξ, ἔταρε Ζαθέας μάκαρ ἦβας.

Æschylus in Ag. 123. 143. 167. has a spondee in the fourth foot:

αἶλινον αἶλινον εἰπὲ, τὸ δ' εὖ νικάτω.

§ 299. Of the *hexameter catalectic on two syllables* there are two kinds. The one is the heroic, which will be spoken of in the next chapter: the other is used by tragedians, and differs from the heroic in proceeding by dipodia: it consequently has not that cæsura which is usual in the heroic; or, if it has it, has it by chance. Eurip. Suppl. 271.

βᾶθι, τάλαιν', ἱερῶν δαπέδων ἀπὸ Περσεφονείας,  
βᾶθι, καὶ ἀντίασον γονάτων, ἐπὶ χεῖρα βαλοῦσα,  
τέκνων τεθνεώτων κομίσαι δέμας, ὃ μελέα' γῶ,  
οὐς ὑπὸ τείχεσι Καδμείοισιν ἀπώλεσα κούρους.

§ 300. The *acatalectic hexameter* is used by the tragedians in systems of tetrameters, and sometimes separately also. Soph. El. 134.

150. ἀλλ' ὃ παντοίας φιλότητος ἀμειβόμεναι χάριν.  
ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν.

See Eurip. Suppl. 277. 278.

§ 301. The lyric poets of the middle age, Alcman, Stesichorus, Ibycus, delighted exceedingly in dactylic numbers, so that they continually used not only many of the shorter forms, but also longer than such as are employed by other poets. And a *heptameter catalectic on one syllable*, which Servius p. 1821. calls a *hypercatalectic hexameter*, and *Alcmanian*, occurs in a fragment of Stesichorus, ap. Athen. p. 499. B.

πῖεν ἐπισχόμενος, τό ῥα οἱ παρέθηκε Φόλος κεράσας.

§ 302. A *heptameter catalectic on two syllables*, which Servius calls

*Stesichorean*, is not unfrequently found in the fragments of those lyric poets, as in one of Stesichorus ap. Strab. iii. p. 148. B. (221.)

Ταρτησσοῦ ποταμοῦ παρὰ πηγᾶς ἀπείρονας ἀργυρορίζους.

See Alcman. fr. 37. 40. 78. This heptameter, whether catalectic on one syllable or on two, appears to consist of one order only, and therefore to be without cæsura. For if you compose it of several orders of two or three feet, the numbers will always turn out incondite and unapt. It is subjoined, as it seems, both to other dactyls, and to those which proceed by dipodia. The fragment of Ibycus ap. Athen. xiii. p. 564. F. may serve for an example: it is to be written thus,

Εὐρύαλε, γλανκῶν Χαρίτων θάλος,

καλλικόμων μελέδημα, σὲ μὲν Κύπρις,

ἄτ' ἀγαροβλέφαρος Πειθῶ ροδέοισιν ἐν ἄνθεσι θρέψαν.

See § 305.

§ 303. To these Servius adds the *octameter catalectic on one syllable*, which he calls the *hypercatalectic heptameter of Ibycus*, consisting of seven dactyls and a syllable. I have no example of it at hand.

§ 304. Marius Victorinus p. 2519. writes that an *octameter catalectic on two syllables* also was used. But this is probably a mere imagination of metricians arising from the union of two tetrameters, the one acatalectic, and the other catalectic on two syllables, which some poets appear to have used alternately, as Alcman in that poem, from which are taken the fragments 23 and 25.

§ 305. Nay it may even be made a doubt whether the lyric poets ever included a greater number of feet in one rhythm or verse. Thus Ibycus (ap. Athen. xiii. 601. B.) has made a strophe, in which it might appear perhaps that a dimeter and heptameter are to be united in an euneameter. That strophe is to be written thus:

ἦρι μὲν αἶ τε Κυδωνίαι  
μηλίδες ἀρδόμεναι ῥοᾶν  
ἐκ ποταμῶν, ἵνα παρθένων  
κῆπος ἀκήρατος, αἶ τ' οἶνανθίδες  
αὐξόμεναι σκιεροῖσιν ὑφ' ἔρνεσιν  
οἶναρέοις θαλέθοισιν, ἐμοὶ δ' ἔρος  
οὐδεμίαν κατάκοιτος ὤ-  
ραν, ἄθ' ὑπὸ στεροπαῖς φλέγων  
Θρηϊκίος Βορέας, αἶτ-  
των παρὰ Κύπριδος

ἄξαλαῖς μανίαισιν, ἐρυννὸς ἀθαμβείησι, κραταιῶς  
παιδόθεν φυλάσσει  
ἡμετέρας φρένας.

The last versicle appears to be the beginning of a following strophe. Some metricians appear to have sought an excuse for those longer verses by joining two feet in one syzygy, and so calling those tetrameters, which according to the usual method ought to have been called octameters. See Aristid. Quintil. p. 52.

## CHAPTER XXV.

## OF THE HEROIC VERSE.

§ 306. The *heroic hexameter*, which is of all metres the most ancient and the most celebrated, differs from the hexameter catalectic on two syllables, which has been treated of in § 299. in this, that it does not proceed by dipodiæ, but is divided for the most part into two similar but unequal members, and in all cases into various members. On account of that variety of members, this verse, as we have observed of the iambic trimeter also, may not only be repeated for ever without disagreeableness, but also, assisted by the manifold variations of the measure, may be adapted to the expression of the most different things.

§ 307. Four cæsuras are mentioned by metricians, *πενθημιμερής*, *κατὰ τρίτον τροχαῖον*, *ἑφθημιμερής*, *τετραποδία βουκολική*:

'---vv- | vv'---vvv  
 '---vvv- | v'---vvv  
 '---vv'--- | vv'---v  
 '---vv'---vv- | '---v

But of these it may be laid down, that the most in use, and the most commodious are the two first, which are called *πενθημιμερής*, and *κατὰ τρίτον τροχαῖον*; that the third, the *ἑφθημιμερής*, which is more vehement, is not so frequent; and lastly, that the bucolic is almost always employed by the Greek bucolic writers, but at the same time accompanied by one of the two first; and that, where it appears suitable, it is often admitted by other poets also. And that upon the whole the excellence of a long poem appears in a well managed variety of cæsuras, and that several are often made in one verse. Of these such as are in arsis are more masculine: and we see that, except where the softness and effeminacy of the subject rejected them, they were universally preferred till the time of Nonnus. To Nonnus, and the succeeding poets, those softer cæsurae which are made in a trochee, by leaving the last syllable of a dactyl in the following member, were more agreeable, joined with frequent use of dactyls, by which a great volubility of numbers is produced. Of this I have spoken more at large in Diss. de Ætate Orphei Argonauticorum.

§ 308. Since a cæsura may be made thrice in every foot, if the feet be dactyls, the number of all the cæsuras is sixteen. Of these the most remarkable are the following. The *first*, in the first arsis: Homer, *Iliad* α, 51. *Odyss.* μ, 439.

ἀντήρ ἔπειρ' αὐτοῖσι βέλος ἔχεπενκὲς ἐφίεις  
 βάλλ'—αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἐελδομένῳ δέ μοι ἦλθεν

ὧψ' ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη.

§ 309. The *third*, at the end of the first foot: Iliad ω, 500. Virg. Georg. iv. 195.

τὸν σὺ πρώην κτεῖνας ἀμυνόμενον περὶ πάτρης

"Εκτορα"—τοῦ νῦν εἶνεχ' ἱκάνω νῆας Ἀχαιῶν.

*Ut cymbæ instabiles fluctu jactante saburram*

*Tollunt:—his sese per inania nubila librant.*

§ 310. The *fourth*, in the second arsis: Theocrit. xxv. 260. Virg. Georg. ii. 296.

τῷ μὲν ὑπὲκ χειρῶν ἔφυγεν τανύφλοιος ἐρινεὸς

καμπτόμενος,—τηλοῦ δέ μιν πῆδησεν ὑφ' ὀρμῇ.

*Tum fortes late ramos et brachia tendens*

*Huc illuc,—media ipsa ingentem sustinet umbram.*

§ 311. The *sixth*, which is uncommon, at the end of the second thesis. Virgil, (who bestows very great study and attention on this matter,) Georg. iii. 99.

*Ut quondam in stipulis magnus sine viribus ignis*

*Incasum furit:—ergo animos ævumque notabis.*

§ 312. The *seventh*, in the third arsis, which is called *πενθημιμερής*, the most frequent of all. This is grave, and divides the verse most elegantly:

*Fortunam Priami—cantabo et nobile bellum.*

§ 313. The *eighth*, in the middle of the third thesis; which is called *κατὰ τρίτον τροχαῖον*.

*Orpheï Calliopea—Lino formosus Apollo.*

This cæsure, being smooth and placid, is most frequent on soft and tender subjects, as in Moschus's Epitaph. Bionis. It is used also to increase volubility: Hom. Od. λ, 598.

αὔρις' ἔπειτα πέδονδε κυλίνδετο λῆας ἀναιδής.

§ 314. The *ninth*, at the end of the third foot, extremely unusual, since it divides the verse into two equal parts, admitted by Virgil Georg. i, 358.

*Montibus audiri fragor:—aut resonantia longe.*

§ 315. The *tenth*, in the fourth arsis, which is called *ἑφθημιμερής*: Virg. Georg. i, 201.

*Non aliter quam qui adverso—vix flumine lembum*  
*Remigiis subigit.*

§ 316. The *eleventh*, in the middle of the fourth thesis, which is called by grammarians *κατὰ τέταρτον τροχαῖον*, is most unfrequent in good poets, as it wonderfully enfeebles the numbers. Iliad ι, 394. ψ, 760.

Πηλεὺς θὴν μοι ἔπειτα γυναῖκα—γαμέσσεται αὐτός.

ἄγχι μάλ', ὥς ὅτε τίς τε γυναικὸς ἐϋζώνοιο.

It becomes more tolerable, if at least words are concluded at the same time in the neighbouring elevations, as Iliad. ζ, 2.

πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ'—ἴθυσε μάχη—πεδίῳ.

The Latins were more negligent in this, especially Ovid and Calpurnius. See more on this cæsure in Diss. de Ætate Orph. Arg.

§ 317. The *twelfth*, at the end of the fourth dactyl, a grand and

grave cæsura, is not only used by the Greek bucolic writers, from whom it takes its name, but often by the epic poets also with great force and effect. Hom. II. δ, 424.

πόντῳ μὲν τὰ πρῶτα κορύσσεται—αὐτὰρ ἔπειτα  
χέρσῳ ῥηγνύμενον μεγάλα βρέμει,—ἄμφι δέ τ' ἄκρας.

This cæsura is often made by epic poets with the fourth foot a spondee; and the most ancient of them sometimes admitted even a trochee into that place. Iliad λ, 36. Eunn. Ann. i.

τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἐστεφάνωτο.  
Omnis cura viris, uter esset endoperator.

See above § 71. 83.

§ 318. The *thirteenth*, in the fifth arsis, is uncommon. Ennius has used it:

Nam me visus homo pulcer per amœna salicta  
Et ripas raptare, locosque novos:—ita sola  
Post illa, germana soror, errare videbar,  
Tardaque vestigare et quærere te,—neque posse  
Corde capessere: semita nulla pedem stabilibat.

§ 319. The *fifteenth*, at the end of the fifth foot, is disapproved of by the Greek grammarians. See Schol. Harl. ad Hom. Od. β, 77. Bentley, on Lucan i, 231. has observed that the Latins, when they use this cæsura, commonly put two monosyllables in the last foot: as Virgil Ecl. vii, 35.

Nunc te marmoreum pro tempore fecimus:—at tu.

The reason is that the last foot, consisting thus of a double arsis, is dwelt on longer in pronunciation; and thus in some manner compensates the too great inequality of the members. What Bentley adds, that a disyllabic word is not put in the last foot, unless either that word itself, or at least the sense of it, be repeated, is acute, but not true. Virg. Æn. x, 195.

Ingentem remis Centaurum promovet:—ille.

§ 320. The *sixteenth*, in the sixth arsis, takes place when a monosyllable not enclitic ends the verse. By this cæsura the last foot, by a change of numbers, is made to consist of two elevations. Gravely Od. θ, 69. Dionys. Perieg. 759. Virgil Æn. i, 105. Georg. i, 247.

γαῖαν ὁμοῦ καὶ πόντον ὀρώρει δ' οὐρανόθεν—νύξ.  
ἐσχατίαι· πέρι δέ σφι δυσήνεμος ἐκτέταται—χθών.  
Dát latus, insequitur cumuló præruptus aquæ—móns.  
Illic, ut perhibent, aut întempesta silet—nóx.

And on an insignificant subject, Virg. Georg. i, 181.

Túm variæ illudunt pestes: sape exiguus—mús.

Horace: Párturiunt montes, nascétur ridiculus—mús.

§ 321. That verse is inelegant, which, in whatever manner, has its parts too equal: as these of Ennius:

Pæni pervortentes—omnia circumcursant.  
Spársis hastis longis cámpus splendet et horret.  
Disperge hostes,—distrahe, diduc,—divide, differ.

Lucret. ii, 77.

Aúgescunt aliæ gentes, aliæ minuuntur.

Or such as that which I. H. Vossius ad Virg. Georg. iii, 519. has given on this subject:

*Sole cadente juvencus aratra reliquit in arvo.*

§ 322. It has been observed that the Latins are not fond of ending a verse with a word which in measure resembles an Ionic *à minore*. The cause of this does not lie in that word itself, but in the one preceding it; for since the Latin language has no oxytoned words, the sound of an iambic, spondiac, or anapæstic word, with the last syllable acute, in that place, when the numbers ought to become more remiss instead of more intense, is displeasing: as in the verse of Lucretius just now quoted. Wherefore care is usually taken either that the last words be Greek, or that the last word but one be long, which, because it has two ictuses, has that on the last syllable weaker:

*A'mphion Dircaeus in A'ctæo—Aracyntho*

*Lâmentis gemituque et fêmineo—ululatu.*

*Ambrosiæ succos et odôriferam panaceam.*

For the same reason, because the force of the numbers ought to be diminished in the end of the verse, long words in that part are not so elegant; as in Lucret. iii, 71.

*Conduplicant avidi, cædem cædi accumulantes.*

§ 323. The measure has been discussed in Diss. de Ætate Orph. Arg. and by Spitzner in his book on the Heroic Verse of the Greeks. The grammarians mention various species of irregular verses, ἀκεφάλους, λαγαρούς, μειούρους, δολιχοούρους or μακροσκελεῖς, προκεφάλους, προκοιλίους. See Athenæus xiv. p. 620. c. and the scholiasts of Hephæstion. These are all nothing but fictions devised through ignorance of prosody.

§ 324. The same may be said of what may appear to be an anapæst or proceleusmatic instead of a spondee or a dactyl; which by contraction is to be changed into a spondee or dactyl:

Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον.

νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων.

πλέονές κεν μνηστήρες ἐν ὑμετέροισι δόμοισιν.

ἔκ δὲ στέατος ἔνεικε μέγαν τρόχον ἔνδον ἔοντος.

Iliad ι, 5. ψ, 195. Od. ι, 283. σ, 246. φ, 178. 183. Ennius however has admitted both a proceleusmatic and an anapæst in the first foot in these verses, p. 135. 159. ed. Hessel.

*Capitibus nutantis pinus rectosque cupressos.*

*Melanurum, turdum, merulamque, umbramque marinam.*

§ 325. Homer has allowed himself a trochee for a spondee in some few passages, and that in the first and fourth feet. Od. κ, 493. μ, 267. Hymn. Apoll. 373.

μάντιος ἀλαοῦ.

Πύθιον καλέουσιν ἐπώνυμον.

Iliad β, 731. ο, 554.

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε.

ἐνγρέπεται φίλον ἦτορ, ἀνεψιοῦ κταμένοιο.

Although indeed, as some pronounced Ἀσκληπίον, the measure in this latter instance might be justified by the accent. See Elem. D. M.

*Herm.*

κ

p. 56. Other examples, which may be referred hither, may be seen in § 71. 83. and 317.

§ 326. The fifth foot is generally a dactyl. In Latin poetry when it is made a spondee, this is done usually with some expression of gravity. Virg. Ecl. iv, 49. Propert. ii, 14, 49.

*Cara deum soboles, magnum Jovis incrementum.*

*Sunt apud infernos tot millia formosarum.*

No one of the Latin poets was so much delighted with this termination as Catullus. And for the most part they take care that a word of four syllables may end the verse. Why a word of three syllables was less approved may appear from § 322. The following verses, therefore, of Catullus lxvi, 57. and Virgil Æn. vii, 634.

*Ipsa suum Zephyritis eo famulum legarat.*

*Aut levis ocreas lento ducunt argento.*

are less elegant than these of the same poets, Georg. iii, 276. Æn. viii, 679. Epithal. Pel. et Thet. 44. 96. 298.

*Saxa per et scopulos et depressas convallis.*

*Cum populo, patribusque, penatibus et magnis dis.*

*Regia, fulgenti splendent auro atque argento.*

*Egressus curvis e littoribus Piræi.*

*Cum thiaso Satyrorum et Nysigenis Silenis.*

In which the harshness of the ictus on the last syllable of the preceding word is avoided—by the length of that word, or by the insertion of shorter words.

§ 327. The later poets, both Greek and Roman, took care not to construct verses of spondees only. Whence Albinus ap. Maxim. Victorin. p. 1959. says,

*Vilem spondeo totum concludere versum.*

Homer however has many such :

*'Αρπείδης τῷ δ' αὖτ' ἐκ δίφρου γούναζεσθην.*

See Iliad λ, 130. ψ, 221. Od. ο, 33. φ, 15. χ, 175. 192. Ion of Chios in Brunck. Anal. t. i. p. 162. fr. ii, 5. Ennius :

*Olli respondet rex Albai longai :*

and he has many other such. Lucret. vi, 1133. Catull. cxvi, 3. Those verses too are unfrequent, which have a few dactyls in their commencement, and afterwards end in spondees. Catullus lxxviii, 87. Virg. Georg. iii, 276.

*Nam tum Helenæ raptu primores Argivorum.*

*Saxa per et scopulos et depressas convallis.*

§ 328. Since a pause is made at the end of every verse, the poets preferred those forms of words which might end a verse with a long syllable to those which would end it with a short one. On that account they both added the paragoric ν, and chose to put εἶναι, αἶεν, in the end of a verse rather than ἔμμεν, αἰέν. See de Emend. Rat. Gr. Gramm. p. 22. sq. and præfat. ad Orph. p. 9.

§ 329. The Greeks always end a heroic verse with a whole word. Whence many words are curtailed in ancient poetry, as ἦλ, δῶ, κρῖ, on which see Strabo viii. p. 364. (560.) But grammarians, in Iliad θ, 206. ξ, 265. ω, 331. have given εἰρύοπα Ζῆν', which some write most improperly with the last letter added to the following verse. For

since elision does not hinder cæsura either among the Greeks or among the Romans, it is plain that a syllable elided must be assigned to a preceding verse or member. From Eustathius p. 984. init. it may be inferred that there were some who wrote Ζῆν, as a monosyllable, in Homer. And they did rightly. Virgil, who affected the praise of recondite and curious learning, followed the others : Georg. i, 295.

*Aut dulcis musti Volcano decoquit humorem,*

*Et foliis undam tepidi despumat aheni.*

See ii, 69. 344. iii, 242. 449. and Macrob. v, 14.

§ 330. Among the useless subtilties of grammarians may be reckoned the verse which they call κατ' ἐνόπλιον, formed by a repetition of two dactyls and a spondee, as Iliad α, 357.

ὦς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ.

The metre κατ' ἐνόπλιον, (on which see the schol. of Hephæstion p. 91. (178.) Eustath. p. 1899, 60. the schol. of Aristoph. Nub. 651. and Hermann's note there ; also Plato de Rep. iii. p. 400. B. and his schol. p. 155. Elem. D. M. p. 352.) appears to have had the following forms :

— — — — —

— — — — —

— — — — —

§ 331. There is another verse called by grammarians λογοειδὴς or πολιτικὸς, and approaching to prose : Il. λ, 679.

ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα.

And in truth there is a certain species of heroic verse, in which, without any regard to grandeur or gravity, no care is taken but to prevent the numbers from being wholly rude and inept. It was employed by those who wished to include in some sort of metre subjects of a light character and little above prose, as by Arcestratus, whose poem Athenæus very often quotes, and by Horace in his Epistles, and still more in his Satires or Sermones. See Morgenstern. Diss. de Satiræ atque Epistolæ Horatianæ Discrimine, p. 28. sqq.

## CHAPTER XXVI.

### OF THE MEIOΥΠΟΣ HEXAMETER.

§ 332. A verse is called by metricians μέιουπος, when its last foot is a pyrrhic or iambus, such as they say this is, Il. μ, 208.

Τρῶες δ' ἐρρίγησαν, ὅπως ἴδον αἰόλον ὄφιν.

But in that verse we must pronounce ὄφιν, as some of the ancients have already warned us.

§ 333. Verses, however, which are really μέιουποι, have been com-

posed by some. Terentianus Maurus p. 2425. of Livius Andronicus's Ino:

*Præmisso heroo subjungit namque μελουργον,  
Hymnum quando chorus festo canit ore Triviæ :  
Et jam purpureo suras include cothurno,  
Balteus et revocet volucres in pectore sinus.  
Pressaque jam gravida crepitent tibi terga pharetra :  
Dirige odoris equos ad certa cubilia canes.*

These verses are not Livius Andronicus's. Lucian has used this metre in his Tragopodagra v. 312. seq. and since he puts a spondee in the fifth place v. 314. 321. and an iambus v. 323. it is evident that this metre has not a pæonic but an iambic termination:

— — — — — | — — — — —  
— — — — — | — — — — —  
— — — — — | — — — — —  
— — — — — | — — — — —

These verses may serve for an example:

οὔτε Διὸς βρονταῖς Σαλμωνέος ἤρισε βία.  
οὐκ ἐρίσας ἐχάρη Φοῖβῳ σάτυρος Μαρσύας.  
ἦπιον, ὦ πάνδημε, φέροις ἄλγημα, Ποδάγρα,  
κούφον, ἐλαφρόν, ἄδριμν, βραχυβλαβές, ἀνώδυνον.

This metre is on the whole inelegant, but rather less so when the cæsura is made at the end of the fourth foot.

## CHAPTER XXVII.

### OF THE ELEGIAC PENTAMETER.

§ 334. Some have thought the *elegiac pentameter* is composed of two dactyls, a spondee, and two anapæsts. See Quintilian ix, 4, 98. Terentian. Maur. p. 2421. Schol. Hephæst. p. 94. (168.) The cæsura, which must be inviolably in the third arsis, removes all doubt that the account of it approved by Hephæstion is the only true one, namely, that two dactylic *πενθημιμερῇ* are conjoined in this verse. But it is not asynartete, as Hephæstion would have it: at least if that appellation is to be used in the sense assigned to it in § 42. For the third arsis, in which is the cæsura, neither admits a hiatus, except such as in the dactylic poetry of the Greeks is accounted no hiatus, nor a doubtful syllable; so that it happens very seldom indeed that a short syllable in that place is made long by virtue of the cæsura and arsis. See Diss. de Ætate Orph. Argon. Jacobs in Act. Monacens. vol. i. Fasc. ii. and iii. and in præf. ad Anthol. and addend. to it; and Friedemann. in Diss. de Media Syllaba Pentametri Græcorum Elegiaci.

§ 335. Nothing but the necessity of a proper name, and that too a compound one, can excuse neglect of the cæsura. Scarcely any other example is now extant than that of Callimachus fr. 192.

ἱερὰ νῦν δὲ Διοσκουρίδew γενεή.

Elision neither with the Greeks nor with the Romans obstructs the cæsure. Meleager xii, 4.

τὸν τριπάνουργον Ἔρωτ' ἐπλασεν ἐν κραδίᾳ.

Catull. lxviii, 82.

*Quam veniens una atque altera rursus hiems.*

See v, 90. also: and lxxv, 8. xc, 4.

§ 336. Spondees are admitted in the first part, but not in the second; because the numbers at their conclusion ought to run more freely and easily, instead of being retarded by the sluggishness of spondees.

§ 337. A verse of which every foot is a separate word is inelegant. Theogn. 448. Catull. lxxvi, 8.

οὕτως, ὥσπερ νῦν, οὐδενὸς ἄξιός ἐστι.

*Aut facere, hæc a te dictaque factaque sunt.*

§ 338. The first part of the verse is more elegant when a dactyl precedes a spondee, than when a spondee precedes a dactyl:

*Vix Priamus tanti totaque Troja fuit.*

*Res est solliciti plena timoris amor.*

§ 339. In this verse the Romans surpassed the Greeks in elegance, chiefly by apt disposition of words, especially in the latter part. Of all verses one terminated by a trisyllable is the least approved: Catull. lxviii, 98.

*Nec prope cognatos compositum cineres.*

One terminated by a word of four or five syllables is esteemed better, but not the best. Ib. v. 18. 66.

*Quæ dulcem curis miscet amaritiam.*

*Tale fuit nobis Manlius auxilium.*

But if the word be Greek, it is approved, as in Propertius often. The best verse is one ending in a word of two syllables, the feet ending in the middle of words:

*Res est solliciti plena timoris amor.*

*Ut reor a facie, Calliopea fuit.*

The following is therefore less elegant:

*Vix Priamus tanti totaque Troja fuit.*

§ 340. If the last syllable be by nature short, they take care that it may be terminated by a consonant, because by that means it is more easily lengthened. If terminated by a short vowel, it is not elegant. Catull. lxvii, 2.

*Salve, teque bona Jupiter auctet ope.*

See v. 6. 10. lxviii, 70. lxxx, 2. xci, 1. Tibull. i, 3, 92. 5, 66. 8, 48. 9, 78. or

*Scitis et in quo me corruerit genere.*

Catull. lxviii, 52. See lxxxviii, 8. cvi, 2. cx, 6. Tibull. i, 10, 14. Propert. i, 16, 30.

§ 341. This verse is customarily subjoined to the heroic hexameter: thus making the most ancient kind of strophes; having the name of *elegies*. It has been once used in tragedy, by Eurip. Androm. 103. sqq.

§ 342. On account of the equality of its members, the elegiac

pentameter cannot well be often repeated alone. Nor has it been so repeated, except in the epigr. 4 of Philip of Thessalonica in Brunck's Anal. t. ii. p. 212. and by Virgil in that sportive effusion, *sic vos non robis*.

## CHAPTER XXVIII.

## OF ÆOLIC VERSES.

§ 343. *Æolic* verses, according to the metricians, are composed of pure dactyls, except the catalexis, but the first foot is any disyllabic one whatever. From which it appears that they are dactylic verses with a base. The scholiast of Hephæstion p. 90. (177.) admits spondees too instead of dactyls. These verses are apparently to be divided into two kinds; the one used by the Doric poets, whom the Attic dramatic poets followed, and the other by the Æolian lyric poets. The Doric poesy excludes a pyrrhic from the base, admitting only an iambus, trochee, or spondee, and after the base allowing a place to spondees also instead of dactyls. The Æolians put a pyrrhic also in the base; the rest of the feet they appear to have kept pure dactyls. See Theocrit. xxix. Bentley, on the Epigr. on Pasi-phæ written in the Horatian metres, deceived by the ancient metricians, reprehends these poets without reason.

§ 344. Hephæstion mentions the following kinds of Æolic verses: the *trimeter*, (which may be termed more properly the *dimeter*), *catalectic on two syllables*:

θυρωρῶ πόδες ἐπτορόγνιοι,  
τὰ δὲ σάμβαλα πεντεβύεια·  
πίσυγγοι δὲ δέκ' ἐξεπόνασαν.

§ 345. The *tetrameter* (now properly *trimeter*) *acatalectic*. Sappho:

ἔρος δ' αὐτὲ μ' ὁ λυσιμελὴς δονεῖ,  
γλυκύπικρον ἀμάχανον ὄρπετον·  
'Ατθί, σοὶ δ' ἐμέθεν μὲν ἀπήχθετο  
φροντίσδην, ἐπὶ δ' Ἀνδρομέδαν ποτῇ.

Alcæus ap. Schol. Plat. p. 51.

οἶνος, ὃ φίλε παῖ, καὶ ἀλάθεια.

§ 346. The *pentameter* (more properly *tetrameter*) *catalectic on two syllables*:

τέφ σ', ὃ φίλε γαμβρὲ, καλῶς ἐϊκάσω;  
ὄρπακι βραδινῷ σε μάλιστ' ἐϊκάσω.

§ 347. The *pentameter* (more properly *tetrameter*) *acatalectic*. Sappho:

ἡράμαν μὲν ἐγὼ σέθεν, Ἀτθί, πάλαι πόκα.

Alcæus ap. Aristoph. Vesp. 1232. Theocrit. carm. xxix.

§ 348. The *hexameter* (more properly *pentameter*) *catalectic on two syllables*; which the ancient metricians call *ἔπος Αἰολικόν*:

κέλομαί τινα τὸν χαρίεντα Μείωνα καλέσσαι,  
εἰ χρὴ συμποσίας ἐπ' ὄνασιν ἐμοὶ γεγενῆσθαι.

§ 349. Æschylus in Pers. v. 866. sqq. has many verses of this kind, and some of them very long, but admitting spondees too after the Doric manner. On which see Elem. D. M. p. 363. sqq.

## CHAPTER XXIX.

## OF LOGAÆDIC DACTYLICS.

§ 350. The term *logaædic* was applied to such verses, as, on account of the conjunction of dactylic and trochaic numbers, appeared to hold a middle station between song and common speech. Since in this kind of metre dactyls and trochees are joined in one periodic order, it is fit that the dactyls should be kept pure.

§ 351. The verses are for the most part terminated by two trochees; as the Alcaic verse in Hephæstion:

καί τις ἐπ' ἐσχατιαῖσιν οἰκεῖς,

and the Praxilleian,

ὦ διὰ τῶν θυρίδων καλὸν ἐμβλέποισα,

παρθένε τὰν κεφαλὰν, τὰ δ' ἔνερθε νύμφα.

§ 352. Many logaædic forms are met with. Æschylus in Prom. 165. has constructed the numbers of a trochaic hypercatalectic monometer, and logaædic, comprising seven dactyls and two spondees. The shortest form is in Pindar Ol. i.

ἐξαπατῶντι μῦθοι.

§ 353. The following end in an arsis. Pind. Nem. vi. epod. 4.

ἔρνεα πρῶτος ἀπ' Ἀλφειῶ.

Soph. El. 1414.

μοῖρα καθαμερία φθίνει, φθίνει.

§ 354. And the following in three trochees. Soph. Œd. C. 119.

ἐκτόπιος συθεὶς ὁ πάντων.

Electr. 1413. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε.

§ 355. Verses may often appear to be logaædic, which in reality have other numbers, chiefly antispastic and choriambic, especially in the dramatic poets. These discover themselves both by measures in the antistrophe foreign from logaædic numbers, and by an association with other numbers, which shows that they are to be reckoned among these rather than among logaædic. This usually takes place in the following forms chiefly:

— — — — —

— — — — —

— — — — —

— — — — —

— — — — —

— — — — —

— — — — —

— — — — —

§ 356. A base too is set before logacædic numbers. Of which kind are the *Glyconean* and *Pherecratean*, see Book iii. Another very noted verse is the *Phalæcean hendecasyllable*, improperly referred by metricians to antispasti. It has these numbers :

.. .. - - - - -

Pind. Ol. xiv. αἵ τε ναίερε καλλίπωλον ἔδραν.

I do not remember to have met with a pyrrhic in the base. The other feet are kept pure. In the lv. poem only of Catullus a spondee is now and then put for a dactyl, with a great loss of elegance.

*O'ramús si forte non molestum est.*

§ 357. This verse frequently occurs in the tragedians :

δηξιθυμον ἔρωτος ἄνθος.

Æsch. Agam. 752. Which, when it has an iambus or spondee in the beginning, is sometimes not logacædic, but of these numbers,

- - - | - - -

Æsch. Ag. 749. 762.

ἄκασκαῖον ἄγαλμα πλούτου  
τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν.

§ 358. This in Pindar Isthm. vii. epod. 1. is longer by one syllable :

μυρίων ἐτάρων ἐς Ἄργος ἵππιον.

## CHAPTER XXX.

### OF ANAPÆSTIC VERSES.

§ 359. There are two kinds of *anapæstic* verses; one, which proceeding by dipodiæ, has the full measure of the arsis, whence it admits a spondee, dactyl, proceleusmatic, in this form,

- - | - - | - -  
- - | - - | - -

The other, of the anapæstics called *cyclii*, which consists of longer orders, and has an irrational [disproportionate] arsis; whence both a resolution of the arsis is excluded, except perhaps in a proper name, and a dactyl is not admitted for an anapæst. See Dionys. Hal. de Comp. Verb. p. 226.

§ 360. Of those which proceed by dipodiæ, the *acatalectic monometer* is one that is often met with :

κατὰ γὰρ οἰκεῖν.

Æsch. Eum. 841. 844. 846. It is frequent in systems of dimeters, where it is usually called an *anapæstic base*. Synesius has written three hymns in this metre, allowing himself even a tribrach and a trochee in the second foot, because, contrary to the custom of the ancients, he considered the last syllable as doubtful.

§ 361. Hephæstion informs us that Simmias wrote a whole poem in the *catalectic trimeter*:

Ἰστία ἀγνὴ, ἀπ' ἐϋζείνων μέσα τοίχων.

§ 362. Servius in Centimetr. enumerates many forms of anapæstic verses. See Gaisf. ad Heph. p. 290. sq.

## CHAPTER XXXI.

### OF ANAPÆSTIC DIMETERS.

§ 363. The continuation of the same numbers through systems is, not only in all numbers, but especially in the anapæstic, peculiar to the dramatic poets. These anapæstic systems are sometimes antistrophic, sometimes not, written sometimes in the Doric dialect, sometimes in the common, and at others in both promiscuously. Some systems are legitimate, which are concluded with a catalectic verse called *paræmiacus*; others not legitimate, whose conformation is more lax: and these are for the most part written in the Doric dialect.

§ 364. In legitimate systems the unbroken connexion of the numbers, and the exclusion of a doubtful syllable from the end of the verses, was first observed by Bentley in his Epist. to Mill. and Diss. on Phalaris. Porson afterwards treated of the other particulars in his Pref. to Hec. p. 45. and following. Although a hiatus, and a short syllable, ending however in a consonant, is sometimes found admitted in the end of a verse, where either the person is changed, or the sentence is ended. See Soph. Œd. C. 139. 143. 170. 173. Eurip. Hec. 82. Æsch. Agam. 803. And a hiatus is equally excused in exclamation and allocution. Æsch. Ag. 1546.

ὦ γὰ, γὰ, εἶθε μ' ἐδέξω.

Soph. Œd. C. 180.

ἄγε νῦν σύ με, παῖ,  
ἴν' ἂν εὐσεβίας ἐπιβαίνοντες.

But it is no where allowed to put a Cretic in the end of a verse.

§ 365. That hiatus which is made by a long vowel or diphthong shortened before a vowel may be met with pretty often. Æsch. Pers. 39. 542.

καὶ ἐλειοβάται ναῶν ἐρέται.  
ποθέουσαι ἰδεῖν ἀπριζυγίαν.

And in a dactyl having the place of an anapæst, v. 61. and in Eurip. Hec. 125.

οἷχεται ἀνδρῶν.  
τῷ Θεσείδα δ' ὄζω Ἀθηνῶν.

See Seidl. de Verss. Doehm. p. 96.

§ 366. The *paræmiacus* has no cæsure, but the *acatalectic* dimeters have the legitimate one in the second arsis:

Τελαμώνιε παῖ, τῆς ἀμφιφύτου.

Herm.

L

The cæsura however is often made in the short syllable which follows this arsis. Æsch. Ag. 52.

πτερύγων ἑρετμοῖσιν ἑρεσσομένη.

Examples have been collected by Gaisford on Hephæstion, p. 279. Neither of these cæsuras is thought to be altogether neglected when made in the commissure of a compound word. Æsch. Prom. 172. Aristoph. Thesm. 52.

καί μ' οὔτε μελι-γλώσσοις πειθοῦς.

μέλλει γὰρ ὁ καλλι-επὴς Ἀγαθών.

But such instances are uncommon. By the comedians however the cæsura appears to be sometimes neglected: Aristoph. Pac. 1002. Av. 523.

δούλοισι χλαυσκιδίων μικρῶν.

νῦν δ' ἀνδράποδ', ἡλιθίους, Μανᾶς.

§ 367. It happens very rarely indeed that a word is made reach beyond a verse by one short syllable. Aristoph. Vesp. 750.

ἔν' ὁ κήρυξ, φησί· τίς ἀψήφι-

στος; ἀνιστάσθω.

For in this instance, even if one makes the first verse a monometer, still the same division of a word must be admitted:

ἔν' ὁ κήρυξ φη-

σί· τίς ἀψήφιστος; ἀνιστάσθω.

For the most part, especially among the tragedians, this division is avoided by making a monometer, as in the Agam. 1564.

ἀλλ' Ἰφιγένειά νιν ἀσπασίως

θυγάτηρ, ὥς χρὴ,

πατέρ' ἀντιάσασα πρὸς ὠκύπορον.

And where the poetry is antistrophic, the antistrophes everywhere favor such a division, which, the sense requiring it, is often so to be made, that there may be many monometers in one system. See on Aristoph. Nub. 1012.

§ 368. Among the tragedians a proceleusmatic for an anapæst is not met with in legitimate systems: and very seldom in the comedians. Aristoph. Nub. 916.

διὰ σὲ δὲ φοιτᾶν.

§ 369. In the legitimate systems of the tragedians a dactyl never precedes an anapæst in the same dipodia; and seldom in those of the comedians. Aristoph. Pac. 168.

καὶ μύρον ἐπιχεῖς; ὥς ἦν τι πλεόν.

See Ehippus ap. Athen. vii. p. 322. E. But in the tragedians an anapæst rightly follows a dipodia ending in a dactyl. Eurip. El. 1319.

θάρσει, Παλλάδος ὁσίαν ἤξεις.

especially when the dactyl concludes a verse, as ib. 1322.

σύγγονε φίλτατε

διὰ γὰρ Ξευγυῖσ' ἡμᾶς πατρώων.

See Æsch. S. ad Th. 833. 873.

§ 370. Dactyls, even following one another, are very frequently substituted for anapæsts. Æschylus, Agam. 1561. has five; Euripides Hippol. 1361. seven. In reciting such verses it is necessary to beware lest by giving the ictus to the first syllable of a dactyl instead of the second, which ought to have it, one convert them into

dactylic : πρόσφορά μ' αἶρετε, σύντονα δ' ἔλκετε  
τὸν κακοδαίμονα καὶ κατάρaton.

§ 371. The *paræmiacus*, which closes legitimate systems, has the same feet as the end of a heroic verse; the third foot being seldom a spondee: Æsch. Pers. 52.

ἵππων τ' ἐλατὴρ Σωσθήνης.

See Agam. 374. Suppl. 8. The first foot however is often a dactyl. Æsch. Choëph. 377.

παισὶ δὲ μᾶλλον γεγένηται.

§ 372. It is fit that a sentence should be finished with a *paræmiacus*, even if another anapæstic system follows afterwards. Nor is it necessary that there should be a full stop after the *paræmiac* verse, for sometimes even a comma is sufficient, as in the Agam. 65.

διακναιομένης τ' ἐν προτελείοις

κάμακος θήσων Δαναοῖσιν,

Τρωσὶ θ' ὁμοίως.

On which see Elem. D. M. p. 379. Sometimes, but seldom, there is no stop at all after the *paræmiacus*; the new system however commences with the mention of something new, and distinct from what precedes. As in the Suppl. of Æschylus 5. which passage is treated of in Elem. D. M. p. 379.

§ 373. When these systems are antistrophic, foot does not answer to foot, but yet the division of the metres is usually alike. See § 367. The shortest systems appear to consist of one dimeter and a *paræmiac*. Thus in the Agam. 1501. and Eumen. at v. 307.

§ 374. The *systems not legitimate* differ from the legitimate systems in degrees; so that they sometimes appear very like the latter, sometimes very unlike. They differ in *measure*; for they not only admit a proceleusmatic, but have sometimes nearly whole verses constructed of proceleusmatics: in other places the verses consist almost wholly of spondees: in the *cæsura*; which is not only allowed to be neglected, but is often neglected on purpose: in *continuity*; for they are sometimes either connected with other numbers, or are interrupted by others; and not even the anapæstic verses themselves are joined with such strictness as the legitimate ones: in *the use of the paræmiac*; for it may even begin a system, and many of those verses are often put in uninterrupted succession: lastly in the *catalexis*; for they have no certain manner of conclusion, but are terminated sometimes by one *paræmiac*, sometimes by more, at other times by none, and at others even by different numbers.

§ 375. The following may serve for an example of systems not legitimate, but yet differing little from legitimate. Soph. Antig. 929. where the first system contains a strophe, antistrophe, and epode.

X. ἔτι τῶν αὐτῶν ἀνέμων ῥίπαὶ στρ.  
τὴνδε γ' ἔχουσιν.

KP. τοίγαρ τούτων τοῖσιν ἄγουσιν  
κλαύμαθ' ὑπάρξει βραδυτῆτος ὕπερ.

X. οἶμοι, θανάτου τοῦτ' ἐγγυτάτω ἀντ.  
τοῦτος ἀφίεται.

KP. θαρσεῖν οὐδὲν παραμυθοῦμαι,  
 μὴ οὐ τὰδε ταύτῃ κατακυροῦσθαι.  
 ANT. ὦ γῆς Θήβης ἄστρ' πατρῴων, ἐπ' ὧδ.  
 θεοὶ τε πατρογενεῖς,  
 ἄγομαι δὴ, κοῦκ ἔτι μέλλω.  
 λεύσσετε, Θήβης οἱ κοιρανίδαι,  
 τὴν βασιλίδα τὴν μούνην λοιπὴν,  
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,  
 τὴν εὐσεβίαν σεβίσασα.

See Eurip. Hec. 59—99. ed. Pors. where some different verses are intermingled. Those anapæsts are ended by a verse without a cæsuræ, and a paroemiac having a dactyl in the second foot:

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς  
 πέμψατε, δαίμονες, ἱκετεύω.

§ 376. We give this example of a freer system. Hec. 156.

οἱ 'γὼ μελέα, τί ποτ' ἀπύσω;  
 ποῖαν ἄχώ; ποῖον ὀδυρμόν;  
 δειλαία δειλαίου γήρως,  
 δουλείας τᾶς οὐ ἑλατῆς,  
 5 τᾶς οὐ φερτᾶς. ὦ μοί μοι.  
 τίς ἀμύνει μοι; ποῖα γενεά;  
 ποῖα δὲ πόλις; φροῦδος πρέσβυς,  
 φροῦδοι παῖδες.  
 ποῖαν, ἢ ταύταν, ἢ κείναν  
 10 στείχω; ποῖ δ' ἦσω; ποῦ τις θεῶν  
 ἐπαρωγός; ἰὼ κάκ' ἐνεγκοῦσαι  
 Τρῳάδες, ὦ κάκ' ἐνεγκοῦσαι  
 πῆματ', ἀπωλέσατ', ὠλέσατ'. οὐκέτι μοι βίος  
 ἀγαστὸς ἐν φάει.  
 15 ὦ τλάμων, ἄγῃσαί μοι, πούς,  
 ἄγῃσαι τῶ γηραίᾳ  
 πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ  
 δυστανοτάτας ματέρος, ἔξελ'  
 οἴκων· αἶε ματέρος αὐδάν.

Of these verses the twelfth, the thirteenth, and the nineteenth, are dactylic, the fourteenth iambic.

§ 377. Aristoph. Av. 328. furnishes an example of a system in which resolutions are frequent:

προδεδόμεθ', ἀνόσιά τ'  
 ἐπάθομεν· ὃς γὰρ φίλος ἦν, ὁμότροφά θ'  
 ἡμῖν ἐνέμετο πεδία παρ' ἡμῖν,  
 παρέβη μὲν θεσμούς ἀρχαίους,  
 παρέβη δ' ὄρκους ὀνίθων.

On the antistrophe of these see Elem. D. M. p. 384.

§ 378. We are told by Hephæstion, that the dimeter having the elevations resolved was by some called the *Aristophanean proceleusmatic tetrameter*; but by the better skilled, anapæstic:

τίς ὄρεα βαθύκομα ταδ' ἐπέσυρο βροτῶν;

§ 379. Those *spondiac* verses, among which several successive ca-

talectic verses are often inserted, are, as being grave and suited to sorrow, employed principally by the tragedians, and for the most part as antistrophic. Neglect of the cæsura is peculiar to these. Although those catalectic or parœmiac verses have the last syllable doubtful, yet it is commonly contrived that it may be long, as appearing more suitable to the general nature of these verses. Examples of them are in the Pers. 925. Hecub. (see § 376.) Troad. Iphig. Taur. Ion, and elsewhere: also in Aristoph. Ran. 372. ss. Av. 1058. ss. Pac. 433. s. 464. ss. In these parœmiac spondiacs Synesius wrote his fifth hymn.

§ 380. If ever a hypercatalectic monometer occurs joined with these verses, it appears more probable that it is a dochmiac: as in the Hecub. 193. 196. ed. Pors.

Πηλείδα, γέννα.

μάνυσον, μᾶτερ.

§ 381. Bentley in his Epist. to Mill. p. 474. ed. Lips. has shown that the ancient Roman tragedians constructed legitimate systems with the same continuity of numbers, as the Greeks. Attius in Philoctet.

*Hei quis salsis fluctibus mandet*

*Me ex súblimi vertice saxi?*

*Jamjam ábsumor: conficit animum*

*Vis vólneris, ulceris æstus.*

Plautus also has used this species, but with less elegance, for he not only admits frequent resolutions, but hesitates not to resolve the last arsis in the parœmiac verse itself, as in the Stich. i, 1. on which scene see Elem. D. M. p. 591. and following.

*Placet: táceo: at meminervis fácito.*

He appears too to have intermixed verses of this sort with other metres. See Elem. D. M. as above. In the tragedies ascribed to Seneca, systems of anapæstic dimeters often occur, but without the parœmiac; a circumstance which shows the egregious ignorance of those poets.

§ 382. Plautus has used spondiac anapæsts also in Stich. ii, 1, 37.

*Aperite atque appropriáte, fores*

*Facite út pateant, removéte moram.*

*Nimis hæc res sine curá geritur:*

*Vide quám dudum hic adsto ét pulto.*

*Somnóne operam datis? éxperiar,*

*Fores, án cubiti, an pedes plús valeant.*

*Nimis véllem hæ fores herum fúgissent,*

*Ea caússa ut haberent málum magnum.*

*Deféssus sum pultádo.*

*Nunc hóc postremum est vóbis.*

*G. Ibo átque hunc compellábo.*

*Salvos sis. D. Et tu sálve.*

*G. Jam tú piscator fáctu's?*

*D. Quam pridem non edísti?*

*G. Unde ís? quid fers? quid féstinas?*

*D. Tua quód nil reffert, né cures.*

G. *Quid tam iracundu's? D. Si in te*  
*Pudor assit, non me appelles.*  
 G. *Possûm scire ex te verum?*  
 D. *Potes: hodie non cœnabis.*

## CHAPTER XXXII.

## OF ANAPÆSTIC TETRAMETERS.

§ 383. Two *tetrameters* were in use; the *acatalectic*, which appears to have been employed by the Romans only, and the *catalectic*, peculiar to comedy, and employed by both Greeks and Romans. Porson, in his Pref. to the Hec. p. 46. sq. has accurately treated of the *catalectic*, which is called *Aristophanean*, although not invented by Aristophanes. This verse consists of an *acatalectic* dimeter and *parœmiac*, with the *cæsura* at the end of the fourth foot, and for the most part an incisure at the end of the second foot also, a *proceleusmatic* too being every where avoided.

§ 384. Although care is taken to have the *cæsura* at the end of the fourth foot, yet sometimes, but very rarely, it seems to have been made in the short syllable immediately following, as in the dimeter: see § 366. Aristoph. Av. 600.

τῶν ἀργυρίων· οὔτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.

§ 385. The *cæsura* at the end of the second foot is often neglected; but then, for the most part, the incisure is made in the following short syllable; so that indeed the *cæsura* is rather changed than neglected. As in the Plut. 570.

ἐπιβουλεύουσί τε τῷ πλήθει.

But there is often a neglect in reality of the *cæsura* at the second foot, requiring however an arrangement not inelegant of the words, as it is when the second foot is a dactyl, and a word is terminated in a long *anacrusis* of the third foot: as in Eq. 508. Vesp. 684.

ἡνάγκαζεν ἔπη λέγοντας.

σοὶ δ' ἦν τίς γε διδῶ τρεῖς ὀβόλους.

Where we should read:

ἡνάγκαζεν λέγοντας ἔπη.

σοὶ δ' ἦν τις δῶ τοὺς τρεῖς ὀβόλους.

Nor is a verse elegant, whose fourth foot ends in a monosyllable: although some examples occur: as in Eq. 525.

ἐξεβλήθη πρεσβύτης ὦν.

On all these matters see Elem. D. M. p. 399. sqq.

§ 386. In these verses a *proceleusmatic* is not found put for an *anapæst*, nor a dactyl followed by an *anapæst*, unless the dactyl has the fourth place. This is extremely rare, and yet it can no more be reprehended than the same junction of a dactyl and *anapæst* in dimeters; of which above, § 369. Aristoph. Vesp. 397.

αὐτὸν δῆσας, ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβήσῃ.

§ 387. In other cases also a dactyl seldom has the fourth place: when it has however, emendation is not, as Porson thought, to be attempted because of the infrequency. Aristoph. Vesp. 350. Nub. 326.

ἔστιν ὁπῇ δῆθ', ἦντιν' ἂν ἐνδοθεν οἷός τ' εἴης διορύξαι.

ὥς οὐ καθορῶ· παρὰ τὴν εἴσοδον· ἤδη νῦν ὥς μόλις αὐτάς.

See Elem. D. M. p. 402. sq.

§ 388. The latter part of this verse has in Aristophanes these measures only:

3	3	3	3
3	3	3	3
3	3	3	3
3	3	3	3

But Cratinus, and before him Epicharmus, and before Epicharmus too Aristoxenus of Selinus, used a spondiac ending also :

ὥς ἂν μάλλον τοῖς πηδαλίοις ἢ ναῦς ἡμῶν πειθάρχη.

Which sort of verses were by some called *Laconic*, as Hephæstion tells us, who gives this example:

ἄγει· ὃ Σπάρτας ἔνοπλοι κοῦροι, ποτὶ τὰν Ἄρεος κίνασιν.

§ 389. This metre admits a hiatus in a long vowel or diphthong made short :

ἡ παρδάλει ἡ λύκῳ ἡ ταύρῳ.

This hiatus in Nub. 977. Vesp. 673. is not elegant :

ἤλειψατο δ' ἂν τοῦμφοῦ οὐδεὶς.

οἱ δὲ ξύμμαχοι ὥς ἦσθηνται.

§ 390. The Roman comedians also used this kind of verses, as appears from Plautus. See Mil. Glor. iv, 2, 20. sqq. in Elem. D. M. p. 405. sqq. And Plautus neither abstained from the proceleusmatic, nor from a spondiac ending, nor hesitated to resolve the last arsis. The following verses from that scene may suffice as an example :

*Frustrór: patere atque adstá: tibi ego hanc do operám: prope-  
rando excrúciór.*

*Pedeténtim: tu hæc scis: tráctare ita solitú's has hujusmodi mérces.*

*Age, age, út tibi maxime cóncinnum 'st: nullum ést hoc stolidius  
sárum.*

*Redeo ad te : quid me voluisti? quo pacto hoc dudum accēpi,*

*Istúc fero ego ad te cónsiliū: quasi hunc depereat: teneo istuc.*

*Collaúdato formam ét faciem, et virtútes commemoráto.*

§ 391. The same poet made *octonarian* verses also, or *acatalectic tetrameters*; as in Aulul. iv. 9.

*Perii, íterii, occidi: quó curram? quo nón curram? tene, téne, quem? quis?*

*Nescio, nil video, cæcus eo, atque equidém quo—eam aut ubi sim  
aut qui sim,*

*Nequeó cum animo certum investigar: óbsecro vos ego, mi  
aúxilio,*

*Oro, óbtestor, sitís, et hominem demónstretis qui—eam ábs-  
tulerit.*

*Quid ais tu? tibi credere certum est: nam esse bonum, e voltu  
cognosco.*

*Quid est? quid ridetis? novi omnis: scio fures esse hic com-  
pluris,*

*Qui restitu et creta occultant sese atque sedent, quasi sint frugi.*

§ 392. Plautus has associated these verses too with septenarian or catalectic verses, as in *Casina* ii, 3, 5. *Elem. D. M.* p. 413. sqq.

## CHAPTER XXXIII.

### OF CYCLIAN ANAPÆSTS.

§ 393. Those *anapæsts* are called *cyclian*, (as has been shown in § 359.) which have an irrational [disproportionate] arsis. And such neither admit resolutions, except perhaps in proper names, nor proceed by dipodiæ; and therefore are without cæsure also. Of these there are many and various sorts.

§ 394. To these are referred by metricians certain dactylic numbers, which have an iambic anacrusis, and are on that account not properly anapæsts. As this metre of Archilochus:

*Ἑρασμονίδη Χαρίλαε.*

*Δήμητρί τε χεῖρας ἀνασχών.*

If Archilochus appears sometimes to have put an anapæst in the beginning of a verse of this kind, a contraction is rather to be made:

*ἐρέω, πολὺ φίλταθ' ἐταίρων.*

*φιλέειν, στυγνὸν περ ἔοντα.*

Æschylus in *Sept. ad Theb.* 757. has used this verse, and another shorter by one syllable:

*ἐγείνατο μὲν μόρον αὐτῷ*

*πατροκτόνον Οἰδιπόδαν,*

§ 395. The following are true cyclian anapæsts. *Æsch. Pers.* 954. 958.

*Ἰάνων γὰρ ἀπηύρα.*

*δυσδαίμονά τ' ἀκτάν.*

And v. 957. *Agam.* 110.

*νυχίαν πλάκα κερσάμενος.*

*δίθρονον κράτος, Ἑλλάδος ἥβας.*

*Aristoph. Av.* 1316.

*κατέχουσι δ' ἔρωτες ἐμᾶς πόλεως.*

which metre has been used by Lucian in *Tragopodagra* 190 sqq.

§ 396. Aristophanes in *Pac.* 943. has put a cyclian verse before common anapæsts:

*ἐπείγετε νῦν ἐν ὄσῳ*

*σοβαρὰ θεόθεν κατέχει πολέμον*

*μετάτροπος αὔρα· νῦν γὰρ δαίμων*

*φανερῶς εἰς ἀγαθὰ μεταβιβάζει.*

## CHAPTER XXXIV.

## OF LOGAÆDIC ANAPÆSTICS.

§ 397. The *logaædic anapæsts* also have the irrational [disproportionate] arsis. The most noted of these is the Archebulean verse, in the first foot of which an anapæst, and a spondee, and an iambus are found, as Hephæstion teaches, giving these examples from Callimachus :

ἀγέτω θεός· οὐ γὰρ ἔχω δίχα τῶνδ' αἰεῖδεν  
νύμφα, σὺ μὲν ἀστερίαν ὑφ' ἄμαξάν ἥδη.  
φιλωτέρα ἄρτι γὰρ ἂ Σικέλα μὲν Ἑννα.

But it is probable that Callimachus wrote *φιλωτέρα*, and that the first foot was not any other than an anapæst or a spondee.

§ 398. Aristophanes in Av. 1313. has another sort :

ταχὺ δ' ἂν πολυάνορα τὰν πόλιν.

Which Lucian in *Tragodopodagra* v. 87. sq. has mixed with the catalectic :

τὰν μὲν Κυπρίαν Ἀφροδίταν,  
σταγόνων προπεσοῦσαν ἀπ' αἰθέρος,  
ἀνεθρέψατο κόσμιον ἄρμσγὰν  
ἀλίοις ἐνὶ κύμασι Νηρεύς.

He has once admitted a spondee in the middle of a catalectic, but in a proper name, v. 107.

Μοῖρα Κλωθὴ τότε ἔλουσεν.

§ 399. In Aristophanes another sort is frequent, comprised in systems : as in *Pac.* v. 909.

ἧ χρηστὸς ἀνὴρ πολί-  
ταις ἐστὶν ἅπασιν ὅς-  
τις γ' ἐστὶ τοιοῦτος.

§ 400. The same poet (ap. *Athen.* ix. p. 410. B.) has used another verse, whose first part consists perhaps of common anapæsts :

φέρε, παῖ, ταχέως κατὰ χειρὸς ὕδωρ, παράπεμπε τὸ χειρόμακτρον.

§ 401. Many *logaædic* verses are found, which, as they have not an iambic anacrusis, are not properly anapæstic. Eurip. *Med.* 152.

τί σοί ποτε τᾶς ἀπλάστου  
κοίτας ἔρος, ὦ ματαία,  
σπεύσει θανάτου τελευτάν'  
μηδὲν τόδε λίσσου.

Soph. *Æd. Col.* 669.

ἴκου τὰ κράτιστα γᾶς ἔπανυλα.

Eurip. *Hec.* 450.

θοῶς ἀκατοὺς ἐπ' οἶδμα λίμνας.

## CHAPTER XXXV.

## OF CHORIAMBIC VERSES.

§ 402. The third kind of dactylic numbers is the *choriambic*; which is, for the most part, without resolutions, and admits a Molossus for a choriambus extremely seldom, and among the dramatic poets only. As these numbers are very vehement, the lyric poets of the middle age, and the comedians, substitute for them another sort, alike in movement, but more placid, and equal in measure: i. e. the Cretic with an iambic anacrusis, or an iambic dipodia, if that appellation be preferred. But in this the comedians use a greater license not only in resolving the first arsis, but also in admitting a long syllable in the anacrusis, in this form :

$$\bar{\cup} \mid \frac{\bar{\cup}}{\cup \cup}$$

I hold a disyllabic anacrusis to be suspicious. In Aristoph. Lys. 345. the true reading seems to be

*σας, πολιούχ', ἔσχον ἔδρας.*

§ 403. The *catalexis* is various. The close is made very seldom indeed by the choriambus itself. The most usual catalexis is the logaedic; next, that which is made on two dactyls: that which is made with a Cretic is more rare; the most rare of all that with a trochee. Sometimes the verses are hypercatalectic, or ended with a ditrochee.

$$\bar{\cup} \cup \cup \cup \cup$$

$$\bar{\cup} \cup \cup \cup$$

$$\bar{\cup} \cup \cup \mid \bar{\cup} \cup$$

$$\bar{\cup} \cup \cup \mid \bar{\cup}$$

$$\bar{\cup} \cup \cup \cup$$

$$\bar{\cup} \cup \cup \mid \bar{\cup} \cup \cup$$

§ 404. Of the first kind are these verses :

*οὐκ ἔτος, ὦ γυναῖκες.*

*δακρυόεσσάν τ' ἐφίλησεν αἰχμάν.*

*δευτέ νυν, ἄβραι Χάριτες, καλλικομοί τε Μοῖσαι.*

In which kind of verses Hephæstion says that Aristophanes in a certain strain resolved every first arsis:

*ἀναπέτομαι δὴ πρὸς Ὀλυμπον πετεύεσσι κούφαις.*

Callimachus composed a whole poem, Branchus, in the pentameter :

*δαίμονες εὐνυμότατοι, Φοῖβέ τε καὶ Ζεῦ, διδύμων γενάρχαι.*

Philicus of Corcyra boasted of having invented the hexameter ;

falsely, since Simmias had already employed it in his *Axe* and *Wings*.

§ 405. Of the third kind (for the second is found principally in those verses which have a base) Hephæstion gives these examples :

ἰστόπονοι μείρακες.

οὐδὲ λεόντων σθένος, οὐδὲ τροφαί.

αἱ Κυthereias ἐπιπνεῖτ' ὄργια λευκωλένου.

§ 406. Let the following serve as examples of the fourth, fifth, and sixth terminations. Aristoph. *Lysistr.* 323. Soph. *Aj.* 226. Æsch. *S. ad Th.* 741.

τε καὶ Κριτύλλαν περιφυσήτω.

τὰν ὁ μέγας μῦθος ἀέξει.

αὐτοδαῖκτοι θάνωσι.

§ 407. The *catalectic dimeter*, which consists of one logæædic order, and cannot be reckoned among choriambics, except in that it serves for a catalexis, occurs sometimes among the dramatic poets, repeated in systems, resolutions being rarely admitted. Eurip. *Bacch.* 105.

ὦ Σεμέλας τροφοὶ Θῆ-

βαι, στεφανοῦσθε κισσῶ.

βρῦετε, βρῦετε χλοηρᾷ

σμίλακι καλλικάρπῳ.

§ 408. Systems of *acatalectic dimeters* are concluded with this verse. Æsch. *S. ad Th.* 924.

δαϊόφρων, σὺ φιλογα-

θῆς, ἐτύμως δακρυχέων

ἐκ φρενός, ἃ κλαιομένας

μου μινύθει

τοῖνδε δυοῖν ἀνάκτοιν.

Since these dimeters, when the first syllable is cut off, resemble Ionics *à minore*, they may easily be confounded with the latter, especially when verses of both kinds are consociated, as in Soph. *Œd. R.* 483.

δεινὰ μὲν οὖν, δεινὰ ταρασσει

σοφὸς οἰωνοθέτας, οὐ-

τε δοκοῦντ', οὐτ' ἀποφάσκονθ'.

ὅ τι λέξω δ', ἀπορῶ.

§ 409. Another form of the dimeter consists of a choriambus and diiambus, or the contrary. Aristoph. *Nub.* 563.

ὑψιμέδοντα μὲν θεῶν

Ζῆνα τύραννον ἐς χορὸν

πρῶτα μέγαν κικλήσκω.

τόν τε μεγασθενῆ τριαί-

νης ταμίαν,

γῆς τε καὶ ἄλμυρᾶς θαλάσ-

σης ἄγριον μοχλευτήν.

This kind is unfrequent among the tragedians. See Æsch. *Suppl.* 105. The comedians often begin with the diiambus, and that too so that in an antistrophe a diiambus answers to a choriambus. So Vesp. 526.

νῦν δὲ τὸν ἐκ θήμετέρον

γυμνασίον λέγειν τι δεῖ

καινὸν, ὅπως φανήσκει

to which these answer, v. 631.

οὐπώποθ' οὕτω καθαρῶς  
οὐδενὸς ἠκούσαμεν, οὐ-  
δὲ ξυνετῶς λέγοντος.

They resolve the first arsis too of the diiambus. Lysistr. 324.

ὑπὸ τε νόμων ἀργαλέων  
ὑπὸ τε γερόντων ὀλέθρων.

and with a long anacrusis : v. 339.

δεινότατ' ἀπειλοῦντας ἐπῶν.

Nay, even in the catalectic verse they admit an iambic dipodia, answering too to a choriambus ; 326. 340.

ὑστερόπους βοηθῶ.  
γυναῖκας ἀνθρακεύειν.

§ 410. The later form only of tragedy appears to have used resolutions : as in Bacch. See § 406. and in Iphig. Aul. 1036.

τίς ἄρ' ὑμέναιος διὰ λωτοῦ Λίβυος  
μετά τε φιλοχόρου κιθάρας.

The same age of tragedy made a diiambus answer to a choriambus also. Soph. Philoct. 1100. 1121.

τοῦ λῳόνος δαίμονος εἴ-  
λου τὸ κάκιον ἐλθεῖν.  
καὶ γὰρ ἐμοὶ τοῦτο μέλει,  
μὴ φιλότῃτ' ἀπώσῃ.

And v. 1138. and 1161.

μυρί' ἀπ' αἰσχυρῶν ἀνατέλ-  
λονθ' ὅσ' ἐφ' ἡ-  
μῖν κάκ' ἐμήσατ' . . . .  
μηκέτι μηδενὸς κρατύ-  
νων, ὅσα πέμ-  
πει βιόδωρος αἶα.

§ 411. Of the *trimeter* we just now gave an example from the Iphig. in Aul. The tragedians used the *catalectic tetrameter* also, as Eurip. Herc. Fur. 639.

ἀ νεότας μοι φίλον ἄχθος, τὸ δὲ γῆρας αἰεῖ.

In this sort Anacreon has put a diiambus in the second place :

ἐκ ποταμοῦ πανέρχομαι πάντα φέρουσα λαμπρά.

And if that were kept constantly pure, this verse might seem to be constructed of two logæedics. Such are the sixteen verses of Eupolis ap. Athen. vi. p. 236. corrected in Gaisford's Hephæstion, p. 296. But those in Aristoph. Lysistr. 319. 320. 327. 341. are really choriambics ; but perhaps these are to be divided into dimeters. And that of the same poet in Hephæst.

οἶδα μὲν ἀρχαῖόν τι δρῶν, κοῦχί λέληθ' ἐμαυτόν.

§ 412. The *acatalectic tetrameter* is used by Anacreon, a choriambus and diiambus being put promiscuously, except that in the end there is always a diiambus, ap. Athen. xii. p. 533.

πρὶν μὲν ἔχων κερβέριον, καλύμματ' ἐσφηκωμένα,  
καὶ ξυλίους ἀστραγάλους ἐν ὣσιν, καὶ ψιλὸν περὶ  
πλευρῇσι . . . βούς

νεόπλυντον εἴλυμμα κακῆς ἀσπίδος, ἀρτοπώλισιν  
 κῆθελοπόρνοισιν ὀμιλέων ὁ πονηρὸς Ἀρτέμων,  
 κίβδηλον εὐρίσκων βίον,  
 πολλὰ μὲν ἐν δουρὶ τιθεὶς αὐχένα, πολλὰ δ' ἐν τροχῷ,  
 πολλὰ δὲ νῶτῳ σκυτίνη μάστιγι θωμιχθεὶς, κόμην  
 πώγωνά τ' ἐκτετιλμένος·  
 νῦν δ' ἐπιβαίνει σατινέων, χρύσεια φορέων καθέρματα,  
 παῖς ὁ Κύκης, καὶ σκιαδίσκην ἐλεφαντίνην φορεῖ  
 γυναιξὶν αὐτῶς . . .

§ 413. The use of the choriambic metre is unfrequent among the Roman comedians. Some choriambics however are found in Plautus, and even in Terence, *Adelph. iv, 4, 4.*

*Membra metu debilia*  
*Sunt, animus timore*  
*Obstipuit: pectore nil*  
*Sistere consili quit.*

If these are to be combined in tetrameters, they must necessarily be asynartete.

§ 414. Choriambic verses are met with beginning with an anacrusis: *Æsch. S. ad Th. 330.*

ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν  
 περβομέναν ἀτίμως.

Of which kind some metres of the Æolic lyrics appear to be, which by grammarians are accounted Ionics à majori, as this of Sappho, *ap. Hephæst. p. 37. (64.)*

εὐμορφότερα Μνασιδῖκα τὰς ἀπαλὰς Γυριννῶς  
 ἀσαροτέρας οὐδ' ἀμ' ἔπ', ὧ' ῥαννα, σέθεν τυχοῖσα.

So I now think the fragment is to be corrected. *Sappho, ib.*

δέδυκε μὲν ἂ σελάνα  
 καὶ Πληϊάδες, μέσαι δὲ  
 νύκτες, πάρα δ' ἔρχεθ' ὥρα·  
 ἐγὼ δὲ μόνῃ καθεύδω.

These are wrongly given in Hephæstion, two verses being joined in one. *Soph. Antig. 606.*

τὰν οὐθ' ὕπνος αἰρεῖ πόθ' ὁ παντογῆρως.

§ 415. A verse composed of an amphibrachys and choriambus is common. *Æsch. Ag. 757.*

πομπῇ Διὸς ξενίου.

Horace has put a trochaic dipodia before choriambi, and has chosen to make the last syllable of it always long, whereas it is probable that among the Greeks it was doubtful; he has made the cæsure in the first syllable of a choriambus:

*Te deos oro, Sybarin cur properas amando.*

Atilius Fortunatianus *p. 2683.* has blamed this metre without reason. See *Bentl. ad Hor. p. 710.*

§ 416. The most in use are choriambics with a base, which the ignorance of ancient metricians ranked among antispastic verses. But if they were antispastic, they could never begin with a trochee or pyrrhic, and they would have the last syllable of each antispastus doubtful. The Latin grammarians perceived the error. See § 211.

§ 417. The Æolic lyrics alone admitted even a pyrrhic in the base. The comedians and the later tragedians ventured to put in the base even trisyllabic feet, the tribrach, anapæst, dactyl.

§ 418. The shortest of these verses has one choriambus. Æsch. Suppl. 42. *νῦν ἐν ποιονόμοις.*

Next to that is the hypercatalectic, which is called *Pherecratean*. Id. S. ad Th. 301. sq.

*τοὶ μὲν γὰρ ποτὶ πύργους.*

Then the *Glyconic*, which has a logæædic order,

*Cui flavam religas comam.*

Of this we shall speak in B. iii. Another kind has a trochee or spondee subjoined to a choriambus. Æsch. Eum. 1038. unless this too is to be ranked among Glyconic verses :

*εὐφαμεῖτε δέ, χωρῖται.*

§ 419. The most in use is the *hypercatalectic dimeter*. Soph. Aj. 628. *οὐδ' οἰκτρᾶς γόνον ὄρνιθος ἀηδοῦς.*

Sophocles has used the *brachycatalectic trimeter* in Antig. 951.

*ἀλλ' ἂ μοιριδίᾳ τις δύνασις δεινά.*

§ 420. Choriambic systems too are found beginning with a base. Æsch. Suppl. 61.

*δοξάσει τις ἀκούων ὅπα τᾶς*

*Τηρείας*

*μήτιδος οἰκτρᾶς ἀλόχου.*

Where the Molossus in a proper name is to be remarked, to which in the antistrophe a choriambus answers. As in Soph. El. 123. 139. where too the last syllable of the choriambus is resolved :

*τάκεις ᾧδ' ἀκόρετον οἰμωγάν.*

*ἀν-*

*στάσεις οὔτε γόοις, οὔτε λιταῖς.*

In the same play Molossi are made to answer to each other ; v. 472. 488.

*εἰ μὴ ᾿γὼ παράφρων μάντις ἔφυν καὶ γνώμας.*

*ἤξει καὶ πολύπους καὶ πολύχειρ ἂ δεινοῖς.*

Which is done ib. v. 129. 145. in verses also without a base :

*ᾧ γενέθλα γενναίων.*

*νήπιος, ὅς τῶν οἰκτρῶς.*

§ 421. Many forms of this metre were used by lyric poets of the most ancient and of the middle age : as,

*καθνάσκει, Κυθήρῃ, ἄβρὸς ᾿Αδωνις· τί κε θεῖμεν ;*

*καττύπτεσθε, κόραι, καὶ κατερείκεσθε χιτῶνας.*

And, *νύμφαις τοῦ Διὸς ἐξ αἰγιόχω φασὶ τετυγμένας.*

*Κρονίδα βασιλῆος γένος, Αἴαν, τὸν ἄριστον πέδ' ᾿Αχιλλέα.*

And, *τὸν στυγινὸν Μελανίππου φόνον αἰ πατροφόνων ἔριθοι.*

And Anacreon :

*ἀρθεῖς δ' ἦδ' ἀπὸ Λευκάδος*

*πέτρης, ἐς πολὺν κῦμα κολυμβῶ μεθύων ἔρωτι.*

And Sophocles, Philoct. 681.

*ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων, οὐδ' ἔσιδον μοίρα.*

And Alcæus ap. Athen. xiv. p. 627. A.

*μαρμαίρει δὲ μέγας δόμος*

*χαλκῷ· πᾶσα δ' ᾿Αρει κεκόσμηται στέγη.*

§ 422. Horace has used many choriambics with a base, always putting a spondee in the base, except i, 15, 24. 36.

*Teucer et Sthenelus potens.*

*Ignis Iliacas domos:*

and making a cæsure at the end of each choriambus except the last:

*Mæcenas, atavis edite regibus.*

*Nullam, Vare, sacra vite prius severis arborem.*

Once only, and that in a compound word, he has neglected the cæsure i, 18, 16.

*Arcanique fides prodiga perlucidior vitro.*

See Bentr. on iv, 8, 17. Alcæus was careless of such matters:

*μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω·*

whom Catullus has followed, Carm. xxx.

## CHAPTER XXXVI.

### OF VERSES IONIC A MAJORI.

§ 423. On the *Ionic à majori* metre, as on the antispastic, the writings of the metricians are full of error and confusion. Being deceived by the similitude of other verses, they have delivered both other false doctrines, and also this, that the first syllable of all the verses, and in some tetrameters even the first syllable of the third dipodia, is doubtful. The foot called *Ionic à majori* consists of two orders, of which the first is a bare arsis, the last a dactyl. And because these numbers are very harsh and offensive, they determined on changing them for smoother but not less broken, two trochees not cohering in one periodic order:

ˊ | ˊ ˊ ˊ

ˊ ˊ | ˊ ˊ

Moreover it was necessary that, if several Ionics *à majori* were put in one verse, each should stand separate and independent, not having the numbers continuous, because otherwise they would be changed into choriambi:

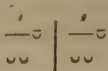
ˊ | ˊ ˊ ˊ | ˊ | ˊ ˊ ˊ | ˊ | ˊ ˊ ˊ

ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ | ˊ ˊ ˊ

From this it came to pass, that in each Ionic the last syllable was doubtful, which in choriambics ought to have a fixed and certain measure. These numbers admit resolutions and contractions in every manner,—and in the Ionic form thus:

ˊ | ˊ ˊ ˊ

in the trochaic thus:



which schemes comprehend twenty-eight forms. But since so great a multitude of forms would have created too much confusion, we see that all were not admitted. Although the extent of license to which poets proceeded cannot in such a paucity of examples be precisely determined.

§ 424. Among the verses adduced by Hephæstion there are, besides the Sotadean, only two which appear to be really Ionic *à majori*, the *dimeter*, which is called the Cleomachean;

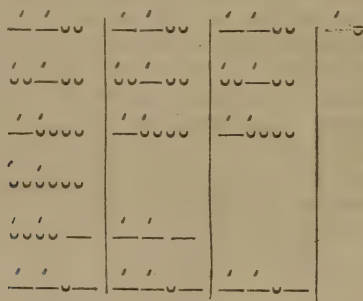
τίς τήν ὑδρίην ὑμῶν  
ἐψόφησ' ; ἐγὼ πίνων·

and the *trimeter*,

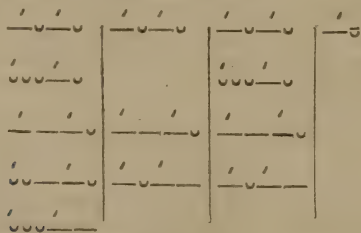
πόας τερὲν ἄνθος μαλακὸν ματεῦσαι,

which, if an Ionic, would require πόας to be written instead of πόας.

§ 425. The most noted of Ionic verses *à majori* is the *Sotadic*, constructed for recitation only, not for song, as Aristides Quintilianus p. 32. expressly teaches. That verse is a brachycatalectic tetrameter, consisting of three Ionics and a trochee. Two trochees are found in any place, but for the most part in the third. The examples furnish these forms of it in Ionic feet:



And in trochees put for the Ionic, these;



It is to be observed, that the cæsure is at the end of the second foot: it is however very often neglected. And that place only has a Molossus too, and very often in the end of the Ionic a doubtful syllable, which in the first and third places is very uncommon.

§ 426. The most usual form of the verse is this:

αὐτὸς γὰρ ἐὼν παντογενὴς ὁ πάντα γεννῶν.

It is seldom that all the feet are either Ionics, as

ἂν χρυσοφορῆς, τοῦτο τύχης ἔστιν ἔπαρμα,  
or trochees, as  
ὡς πένης θέλων ἔχειν καὶ πλούσιος πλέον σχεῖν.

The following is an example of resolutions:

ἐνθ' οἱ μὲν ἐπ' ἄκραισι πυραῖς νέκυνες ἔκειντο  
γῆς ἐπὶ ξένης, ὄρφανὰ τείχεα προλιπόντες  
Ἑλλάδος ἱερῆς, καὶ μυχὸν ἑστῆς πατρώης,  
ἦβην τ' ἐρατὴν, καὶ καλὸν ἡλίου πρόσωπον.

Dionysius and Hermogenes, who cite these verses, (the former de Compos. Verb. c. 4. the latter p. 76. 91. sq. ed. Ald.) discover that they did not thoroughly understand the nature of this metre.

§ 427. Among the Latins Terentianus Maurus made elegant Ionics. Plautus also used them, and, as it seems, not only the Sotadic, but other shorter. He has Sotadics in Aul. ii, 1, 30. sq. iii, 2. Amph. i, 1, 14. sq. The following are given for an example:

*Nóctésque diésque ássiduó satís supérque est,  
Quó fácto aut dicto adést opùs, quiétus né sis.  
Ipse dóminus díves óperis ét labóris éxpers,  
Quódcúmque homini áccidit libére, pósse rétur.  
Æquom ésse putát, nóñ reputát, labóris quíd sit.*

He has put too a Molossus in the first place, and, what was not lawful to the Greeks, has resolved the arsis of the last trochee, as in Aulul. ii, 1, 30.

*Héia hóc face, quod té jubet sóror. Si lúbeat, fáciám.*

It is moreover to be remembered, that in Latin it is known by the accent of the words, whether the resolutions are of the Ionic foot, or of trochees. The Greek comedians do not appear to have used this metre, much less the tragedians, or the graver lyric poets.

## CHAPTER XXXVII.

### OF IONIC VERSES A MINORI.

§ 428. With respect to Ionics à *minori* also grammarians have fallen into great errors. If they think these verses are in that metre,

μεγάλω δ' ἠδ' τέ μ' ἔρως ἔκοψεν, ὥστε χαλκεὺς,  
πελέκει, χειμέρι γ' ἔλουσεν ἐν χαράδρῃ,

and, Ζαελεξάμαν ὄναρ Κυπρογενήα,

and, ἄπο μοι θανεῖν γένοιτ'· σὺ γάρ ἂν ἄλλη  
λύσις ἐκ πόνων γένοιτ' οὐδαμὰ τῶνδε,

and, παρὰ δ' ἠδ' τε Πυθόμαθρον κατέδυν ἔρωτα φεύγων,

*Herm.*

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the verses indeed are like Ionics, but have different numbers, except that the first of them is Ionic in the beginning,

υ υ' | ' | υ υ' | υ υ υ υ

For Ionic *à minori* numbers are constructed in a manner reverse to that in which those *à majori* are constructed, of an anapæst and bare arsis :

υ υ' | -

And, as in the verses *à majori*, every foot has its own separate numbers, and is not connected continuously with other feet, because they would otherwise run into choriambi :

υ υ' | - | υ υ' | -

υ υ' | - υ υ - | -

But, as in Ionics *à majori* two trochees are employed to vary the numbers, so in Ionics *à minori* two iambi, the bare arsis being changed into one of them, and the following anapæst into the other, so that the times may remain the same :

υ υ' | - | υ υ' | -  
υ υ' | υ - | υ - | -

This method is termed *ἀνάκλασις*, and the verses themselves *ἀνακλώμενοι*, because the change in the numbers is not made in one Ionic foot, but in two, the end of the one, and the beginning of the other being changed. For the metricians determine thus, that the last time taken away from the one foot is added to the first time of the following foot :

υ υ - - | υ υ - -  
υ υ - υ | - υ - -

§ 429. The Æolic lyrics appear to have made these verses chiefly of pure Ionic feet ; but the Ionic lyrics to have both used the anacclasis, and to have resolved the first arsis in it, and sometimes to have put in a Molossus ; the dramatic poets seem to have taken a sort of middle course, the tragedians rather following the Æolians, often mingling the anapæst with these numbers, the comedians rather following the Ionians. .

§ 430. Timocreon is said to have composed an intire poem of the dimeter catalectic :

Σικελὸς κομψὸς ἀνὴρ  
ποτὶ τὰν ματέρ' ἔφα.

Even Sappho, Alcæus, and Alcman wrote whole poems in Ionics.

Alcman :

Ἐκατὸν μὲν Διὸς υἱὸν  
τάδε Μῶσαι κροκόπεπλοι.

and Sappho :

τί με Πανδιονὶς ὠράνα χελιδών

which verse Anacreon made catalectic :

Διονύσου σαῦλαι Βασσαρίδες.

Phrynichus the tragedian used the catalectic tetrameter :

τό γε μὴν ξείνια δούσας, λόγος ὥσπερ λέγεται,  
ὀλέσαι, κάποτε μὲν ὀξέϊ χαλκῷ κεφαλάν.

And Phrynichus the comedian :

ἃ δ' ἀνάγκα 'σθ' ἱερεῦσιν καθαρεύειν φράσμεν.

§ 431. The more ancient lyrics made Ionic systems, and Horace, in imitation of them (iii, 12.), has comprised ten Ionic feet in one strophe and one system :

*Miserarum est neque amori dare ludum, neque dulci  
Mala vino lavere, aut exanimari metuentis  
Patruæ verbera linguæ.*

Alcæus, as Hephæstion testifies, had led the way in that,

ἐμὲ δειλὸν, ἐμὲ πασῶν κακοτάτων πεδέχοισαν.

The systems of the tragedians and the comedians will be spoken of in the following chapter.

## CHAPTER XXXVIII.

### OF ANACREONTIC VERSES.

§ 432. Some, as Terentianus Maurus relates, p. 2447. and among them M. Varro, supposed *Anacreontic* verses to be Ionics à majori, because they are of the same numbers as those with which Sotadic verses are concluded. The poems which in these times pass under the name of Anacreon, of which very few appear to be his, the greatest part being the productions of persons who lived much later, and some of persons quite ignorant, have given occasion for much doubt. And a great part of those poems, consisting of pure iambi, is perhaps to be classed with these rather than with Ionics. They have these numbers :

σ' - σ' - σ' - σ'  
θέλω λέγειν Ἀτρείδας.

But of those which are really Ionic there appear to be two kinds; one with an iambic or monosyllabic anacrusis :

σ' - | σ' - | σσ' - -  
σ' - | σ' - | σ' - -

the other with an anapæstic anacrusis :

σσ' - | σ' - | σσ' - - -  
σσ' - | σ' - | σ' - -

§ 433. But since this form

σσ' - σσ' - σσ' -

may be deduced both from Ionic numbers and choriambic indifferently,

— — — — —

which metre is sometimes met with in that medley of Anacreontic poems, we must beware of supposing that these choriambic numbers can be interchanged with the Ionic. Nay, since a great part of the Anacreontic poems is monostrophic, (see Elem. D. M. p. 479. sq.) sometimes constructed of one kind of verse, sometimes of others, it is not to be doubted that those choriambic numbers are the indications of strophes, and to be wholly separated from the Ionics.

§ 434. In that kind of Anacreontic verse, which begins with an iambic anacrusis, both the iambi have in the anacrosis the anacrusis doubtful both by the law of numbers, and in the examples: xxxviii, 5. xxv, 9.

ὁ νάρθηξ δ' οὐδέν ἐστιν.  
σὺν τῷ δὲ πίνειν ἡμᾶς.

I have not however observed both long together. The first arsis is sometimes resolved: xxvii, 1.

τοῦ Διὸς ὁ παῖς, ὁ Βάκχος.

§ 435. The other kind, which begins with a disyllabic anacrusis, and is used by tragedians also and comedians, proceeds by pure iambi in some poems ascribed to Anacreon. The anacrusis is seldom contracted into one long syllable: vi, 16.

κῶμον μέτεισι χαίρων.

§ 436. Nor is a resolution of the first arsis frequent, as xliii, 8.

σὺν δὲ φίλιος εἶ γεωργῶν.

Or of the second, as xxxvii, 6.

ἴδε, πῶς γέρανος ὀδεύει.

§ 437. Of the middle iambi the first has sometimes a long anacrusis, as xxxix, 5.

ἀπορίπτονται μέριμναι

and oftener in the tragedians and comedians. The second more unfrequently, as in Soph. El. 1058. Eurip. Cycl. 497.

φρονιμωτάτους οἰωνούς,  
ἐπὶ δεμνίοις τε ξανθόν.

I have not met with both made long together.

§ 438. The latest Greeks, who now employed political verses, constructed strophes of Anacreontic verses, in which to some Anacreontic dimeters, for the most part six, called οἶκος, were subjoined some fewer trimeters, mostly two, which they termed κονκούλιον. The Anacreontic had these forms chiefly:

— — — — —

— — — — —

the trimeters this:

— — — — —

— — — — —

A poem of this kind written in political verses is extant among those ascribed to Anacreon, lxii, of which this is the second strophe :

Στρατόκλεις, φίλος Κυθήρης,  
Στρατόκλεις, ἀνὴρ Μυρίλλης,  
ἴδε τὴν φίλην γυναικα.  
κομάει, τέθηλε, λάμπει  
ρόδον ἀνθέων ἀνάσσει  
ρόδον ἐν κόραις Μυρίλλα.  
ἡέλιος τὰ σέθεν δέμνια φαίνοι  
κυπάριστος πεφύκοι σεῦ ἐνὶ κήπῳ.

Synesius wrote his sixth hymn in that trimeter, using these forms :

$\overline{\text{—}}\text{—}$ $\text{—}\text{—}$	$\text{—}$   $\text{—}\text{—}$	$\text{—}$   $\text{—}\text{—}$	$\text{—}$   $\text{—}\text{—}$
$\text{—}\text{—}$   $\text{—}\text{—}$	$\text{—}\text{—}$   $\text{—}\text{—}$	$\text{—}\text{—}$   $\text{—}\text{—}$	$\text{—}\text{—}$   $\text{—}\text{—}$

§ 439. The tragedians often made systems of Ionic *à minori* verses, employing the anaclassis in the end only either of the whole strophe, or of a part. And in the anaclassis they sometimes keep the iambi pure, and sometimes make a long anacrusis in the first. Of all examples the most satisfactory and striking is in Æsch. Suppl. 1025. from which it may be sufficient to give the first strophe :

ἴτε μὲν, ἀστυάνακτας  
μάκαρας θεοὺς γανάνεσθες,  
πολιούχους τε καὶ οἱ χεῦμ'  
Ἑρασίνου  
περιναίονται παλαιόν.  
ὑποδέξασθε δ', ὁπαδοί,  
μέλος· αἶνος δὲ πόλιν τήν-  
δε Πελασγῶν ἐχέτω, μηδ'  
ἔτι Νείλου

προχρᾶς σέβωμεν ὕμνοις.

§ 440. But besides these, they use that kind too in which anaclassis prevails, forms of other verses being sometimes intermixed, as this Anacreontic,

$\text{—}\text{—}\text{—}$  |  $\text{—}\text{—}\text{—}\text{—}\text{—}$

οὐδ' αὖ μ' ἑάσεις μεθύοντ' οἴκαδ' ἀπελθεῖν.

See Schol. Æsch. ad Prom. 128. Sophocl. El. 1058.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς

ἔσορώμενοι τροφᾶς κη-

δομένους ἀφ' ὧν τε βλαστῶ-

σιν, ἀφ' ὧν τ' ὄνασιν εὖρω-

σι, τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν ;

Eurip. Bacch. 530.

σὺν δέ μ', ὦ μάκαιρα Δίρκα,

στεφανηφόρους ἀπωθῇ

θιάσους ἔχουσιν ἐν σοί.

τί μ' ἀναίνη ; τί με φεύγεις ;

ἔτι, ναὶ τὰν βοτρυνώδη

Διονύσου χάριν οἶνας,

ἔτι σοὶ τοῦ Βρομίου μελήσει.

And in the Cyclops v, 493.

μακάριος, ὃς ἐνιάζει  
βοτρυῶν φιλαισι πηγαῖς,  
ἐπὶ κῶμον ἐκπετασθεῖς,  
φίλον ἄνδρ' ὑπαγκαλίζων,  
ἐπὶ δεμνίοις τε ξανθὸν  
χλιδανῆς ἔχων ἑταίρας  
μυρόχριστος λιπαρὸν βό-  
σπρυχον· αὐδᾷ δὲ, θύραν τίς οἶξει μοι.

§ 441. The third kind used by the dramatic poets is remarkable for the admixture of the anapæst, not only in concluding the numbers, but in the middle of them. Examples may be seen in Æschyl. Pers. 66—80. So Eurip. Bacch. 64.

Ἀσίας ἀπὸ γαίας ἱερὸν Τρω-  
λον ἀμείψασα θαόᾳ  
Βρομίῳ πόνον ἡδὺν, κάματον τ' εὐ-  
κάματον, Βάκχιον ἀζομένα θεόν.

where θεόν is one syllable. This kind of metre has been very finely used by Klopstock:

*Wenn der schimmer von dem monde nun herab.*

§ 442. Resolutions and contractions seem peculiar to the later tragedy. Eurip. Bacch. 78.

τά τε ματρὸς μεγάλας ὄρ-  
για Κυβέλης θεμιτεύων,  
ἄνα θύρσον τε τινάσσων,  
κισσῶ τε στεφανωθείς.

The same poet in the song which is in the same Play at verse 370 has not everywhere assimilated the feet, but in the antistrophe has opposed the anacalasis itself to a verse not ἀνακλωμένῳ.

§ 443. The comedians use the very same license. In Aristophanes, in two places principally, Ionics à *minori*, partly Anacreontic, partly longer or shorter, other metres also being intermingled, are found, in Ran. from v. 323. and in Vesp. from v. 273. on which places see Elem. D. M. p. 501. sq.

## CHAPTER XXXIX.

### OF THE GALLIAMBIC VERSE.

§ 444. The Galliambic verse is composed of two Anacreontics, of which the last is catalectic; in this form:

— — —   — —   — — —		— — —   — —   — — —
— — —   — —   — — —		— — —   — —   — — —
— — —   — —   — — —		— — —   — —   — — —

Γαλλαί, μητρὸς ὀρείης φιλόθυρσοι δρομάδες,  
αἷς ἔντεα παταγεῖται καὶ χάλκεα κρόταλα.

Diogenes Laërt. viii. in fin.

ἐν Μέμφει λόγος ἐστὶ προμαθεῖν τὴν ἰδίην  
Εὐδοξόν ποτε μοῖραν παρὰ τοῦ καλλικέρῳ  
ταύρου, κοῦδὲν ἔλεξεν· βοὶ γὰρ πόθεν λόγος ;  
φύσις οὐκ ἔδωκε μύσχω λάλον Ἄπιδι στόμα.  
παρὰ δ' αὐτὸν λέχριος στὰς ἐλιχμήσατο στολήν,  
προφανῶς τοῦτο διδάσκων, ἀποδύσῃ βιοτήν  
ὅσον οὐπω. διὸ καὶ οἱ ταχέως ἦλθε μῆρος,  
δεκάκις πέντ' ἐπὶ τρισσαῖς ἐσιδόντι πλειάδας.

The cæsure, which is at the end of the first portion, is here observed everywhere with care. So by Catullus too Carm. lxiii. who generally used the anacalasis, and in the latter portion joined with the anacalasis a resolution of the second arsis :

*Super álta véctus A'tys celerí raté mariá,  
Phrygium út nemús citáto cupidé pedé tetigít,  
Adiútque opáca sílvis redimíta lóca deæ'.*

In the first portion he has once only put a pure Ionic, v. 54.

*Et éorum ómnia adírem furibúnda látibulá.*

Varro in his Satires seems to have followed the Greeks rather.

## CHAPTER XL.

### OF PÆONIC VERSES.

§ 445. The last kind of simple numbers is that of *Pæonics*, which ancient metricians, reckoning the times only, have classed among Cretics and Bacchiacs. Pæonic numbers consist of orders having an arsis of two times, and a thesis of two short syllables ; from which it appears that the arsis may be resolved, but that no contraction in the thesis can be admitted without destruction of the pæonic numbers. Several pæons are joined continuously in one order, as trochees and dactyls are. And in the same manner too the kinds of pæonic numbers also are five :

	—'—''—''—''	first pæons.
'''	—'—''—''	fourth pæons.
	—'—''—''	strophí.
'''	—'	dasií.
—'	—'—''—''—''	symplecti.

But both the use of pæonic numbers in general is rather uncommon,

and the strophæ, dasii, and symplecti, when they happen to be met with, have no certain and constant forms. Moreover, as in dactylic numbers there are some which have an iambic anacrusis, so also some pæonics are constructed with an iambic, others with an anapaestic anacrusis. The catalexis is made on three syllables, on two, and on one. And in this kind of verses too every foot is by grammarians called a metre.

§ 446. The first pæons are the kind most in use, but less so among tragedians than comedians, in whose writings the *tetrameter catalectic on three syllables* is chiefly found, which consists of two orders, and has the cæsure at the end of the second foot, although it is sometimes neglected. The last foot is a dactyl, but on account of the doubtful syllable, often a Cretic.

ὦ πόλι φίλη Κέκροπος αὐτοφνὲς Ἀττικῇ,  
χαῖρε, λιπαρὸν δάπεδον, οὔθαρ ἀγαθῆς χθονός.

See Aristoph. Vesp. 1275. seq.

§ 447. What Hephæstion says, that Aristophanes in Georg. has used a fourth pæon also instead of a first,

ἐν ἀγορᾷ δ' αὖ πλάτανον εὖ διαφντεύσομεν.

and in the second Thesmophoriazusæ has often inserted a Cretic foot in the middle of verses, is a proof that those verses were not pæonic but Cretic. Although, as it has been remarked above, § 199. even the ancient Greeks themselves appear not to have completely distinguished between Cretic and pæonic numbers.

§ 448. Theopompus in Παισὶν has used a pentameter catalectic on three syllables :

πάντ' ἀγαθὰ δὴ γέγονεν ἀνδράσιν ἐμῆς ἀπὸ συνουσίας.

That verse too appears to have had the cæsure at the end of the second foot.

§ 449. As this metre does not, by the law of the numbers, admit of contractions, (see above,) so resolutions of the arsis, although allowed by the numbers, appear to have been seldom used. [See an example in the Appendix.]

§ 450. Pæonics catalectic on two syllables, and having an iambic anacrusis, are rarely met with. Aristophanes has some examples in Lysistr. in the choral song at v. 781.

αὐτὸς ἔτι παῖς ὢν.  
φεύγων γάμον ἀφίκετ' ἐς ἐρημίαν,  
κὰν τοῖς ὄρεσιν ᾗκει,  
κᾶτ' ἐλαγοθήρα,  
πλεξάμενος ἄρκυς,  
καὶ κύνα τίν' εἶχεν,  
κοῦκέτι κατῆλθε πάλιν οἴκαδ' ὑπὸ μίσους.

## CHAPTER XLI.

## OF FOURTH PÆONS.

§ 451. The fourth pæons, a vehement and rapid kind of numbers, were used chiefly by tragedians. And although these verses seem sometimes to be rather Cretic, the first arsis being resolved, (see § 262.) yet in some places, where the pæons have been kept pure, the subject too of the lay may induce one to think that pæonic numbers were used : as in Eumen. 329. 342.

ἐπὶ δὲ τῷ τεθυμένῳ  
τόδε μέλος, παρακοπὰ,  
παραφορὰ φρενοδαλῆς.

where the last verse is concluded in a sort of logæedic manner,

uuu'uu--

So in Choëph. too, v. 804.

τὸ δὲ καλῶς κτάμενον, ὦ μέγα ναίων,  
στόμιον, εὖ δὲ ἀνέδην δόμον ἀνδρός.

Klopstock has used like numbers :

uuu'uu--

uuu'-- | uu'-- | u'--

uuu'uu-- | uu'uuuu--

*Von dem gebirg in das thal herab,*

*Da zu dem angriff bey dem waldstrom das kriegslied*

*Zu der vertilgenden schlacht und dem siege den befehl rief.*

§ 452. Rufinus p. 2711. mentions the acatalectic tetrameter :

παρὰ σοφοῦ μάθε κλύων ὅσα τις ἂν καταμάθοι

which appears to have been feigned by some metrician. Aristotle, Rhet. iii, 8. quotes a verse of some poet in this metre :

μετὰ δὲ γὰρ ὕδατά τ' ὠκεανὸν ἠφάνισε νύξ.

## CHAPTER XLII.

## OF PARAPÆONICS, AND OTHER LONG NUMBERS.

§ 453. If metricians make no mention of numbers longer than pæons, it is no wonder, since they are accustomed to comprehend all numbers in those more common kinds of which we have treated, and to scan by dipodiæ in all cases. But although such fixed and

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constant forms of parapæonics and other longer orders, as shall extort assent from all who doubt, cannot be produced, yet there appears to be no sufficient reason for determining that numbers of that kind were not used; and it is but reasonable to believe they were used, when adapted to the subject; as in Pind. Pyth. ii.

μεγαλοπόλεις ὧ Συράκοσαι, βαθυπολέμου  
τέμενος Ἄρεος, ἀνδρῶν.

It is difficult to understand why those verses should be measured thus,

— ' — ' — — — — —  
— — — — — — —  
— ' — — — — —  
— — — — —

rather than in the following manner, which renders the numbers much more brisk and vehement,

— — — — — ' — — ' — — — — —  
— — — — —

And a little afterwards:

εὐάρματος Ἰέρων ἐν ᾧ κρατέων  
τηλανγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις,  
ποταμίας ἔδος Ἀρτέμιδος, ἃς οὐκ ἄτερ.

If one should measure these in this manner,

— — ' — ' — — — ' — — — — —  
— — — — —  
— — ' — ' — — — — — — — — —  
— — — — —  
— ' — ' — — — — ' — — — — —  
— — — — — — — — — — —

He could not indeed be unanswerably refuted, but yet the measures might be much more aptly marked out thus,

— — — — — ' — — — — —  
— — — — — — — — — — —  
— — — — — ' — — — — — ' — — — — —

for whoever contends that the Greeks stopped in pæonics, may as well contend that they ought to have stopped in dactyls, in which the Romans stopped. And why should not the Greeks, in a language of so great volubility, have done what Klopstock has attempted even in the German; for he has used not only pæons often, but even these parapæonic numbers,

— — — — — ' — — — — — — — — — — —

*Dich singe der dythyrambe, der keine Kriege sang.*

## BOOK III.

## OF MIXED AND COMPOUND METRES.

## CHAPTER I.

## OF THE KINDS OF MIXED AND COMPOUND METRES.

§ 454. Hephæstion, having explained the simple metres, afterwards treats of metres κατ' ἀντιπάθειαν μικτὰ, and *asynartete* verses, and *polyschematisti*, or anomalous, and the relative proportions of *strophes*. Of these we wholly pass by the metres κατ' ἀντιπάθειαν μικτὰ; for in the first place the metres, which are called so because they have been thought to contain contrary feet, as trochees and iambs, have not in fact the feet contrary, and in the next place, if they had, that would not be sufficient to constitute a peculiar kind of numbers. Thus the Sapphic hendecasyllable, which metricians, who are fond of employing dipodias, divide thus,

— — — | — — — | — —

ποικιλόθρον' ἀθάνατ' Ἀφροδίτα,

has not iambs, because it consists of a trochaic dipodia and logacædic order,

— — — | — — — — —

But this verse,

ἰόπλοχ' ἄγνὰ μελιχόμειδε Σαπφοῖ,

which they divide thus,

— — — | — — — | — — —

does indeed contain opposite feet, iambs and trochees; for it is to be thus scanned,

— — — — | — — — — —

but in its mode of composition it differs nothing from any other metre constructed of different members having the same feet. From which it appears that these *μίξεις κατ' ἀντιπάθειαν* are a useless invention, when one measures verses by their orders, and not by the arbitrary device of dipodias. And the appellations of *asynarteti* too and *polyschematisti* require other definitions than those given by metricians.

§ 455. We divide those metres, which are not *simple*, into *mixed* and *compound* verses. The *mixed* are those which consist of different numbers blended and mingled together; the *compound*, those in which several numbers are joined in such a manner that one follows another separately.

§ 456. *Mixture* is twofold. 1. Several numbers or rhythms change their turns, so that one is put for another; of which although each is of itself simple, yet the numbers formed of both, because they are neither the one nor the other, but a sort of changeable numbers, comprehending both, cannot be ranked either with the simple or the compound. These are the *polyschematisti* or *anomalous*. 2. The other mode of mixture is, when different numbers cohere in one order, which numbers, if the stronger precede the weaker, we call *diminished*; if the weaker precede the stronger, *concrete*. See § 20. 21.

§ 457. *Composition* also is twofold; for it is effected either *by coherence*, called by the Greeks *συνάφεια*, which allows of nothing in the commissure of two parts which may break the continuity of language; or *without any bond of connexion*, in which case the verses are *asynartete*, wherein language may be either continued or interrupted.

§ 458. It is manifest that many of the metres which have been spoken of in the second book must be ranked among the mixed and compound. For in treating of simple metres, which consist of one kind of numbers, the mention of some of those forms also wherein mixture or composition is found, was quite unavoidable. Thus choriambic and Ionic numbers, since they are commutable with others, are in truth polyschematisti; and logæædics are diminished numbers. Moreover we noted some asynartete also. It remains to speak of the concrete, of those polyschematisti, of which it is uncertain from what kind of simple metres they were derived, and of those compound metres, whether formed by coherence, or without bond of connexion, which are either compounded of different numbers, or, if compounded of the same, still cannot, on account of the diversity of the orders, be considered as simple, and running out in one tenor of numbers.

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## CHAPTER II.

### OF GLYCONIC VERSES.

§ 459. Of the verses termed polyschematisti, there remains in reality, if we wave Ionics and choriambics, which have been spoken of in b. ii., only one kind, namely *Glyconics*; for whatever polyschematisti are met with besides these, are composed of these. Metricians refer Glyconics to antispastics; of this the error is manifest, because they commence with a trochee too. Whence it is plain that

they are begun with a base. Moreover the contraction of short syllables in a Pherecratean in Catullus lxi, 25. if he wrote thus,

*nutriunt humore,*

would have even made the verse shorter by a syllable than the laws of antispastic metres allow. For the first, and that the most simple and elegant, form of Glyconics is this :

˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘

which kind of verses forms systems for the most part, which are customarily concluded by the catalectic verse called Pherecratean :

˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘

Eurip. Androm. 502.

ἄδ' ἐγὼ χέρας αἵματη-  
ρὰς βρόχοισι κεκλειμένα  
πέμπομαι κατὰ γαίης.

§ 460. They who have made this metre polyschematistic, first of all changed the logæædic order into a choriambus and iambus, by which the last syllable but one was made doubtful :

˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘

Eurip. Hippol. 741.

τὰς ἤλεκτροφαεῖς ἀνγὰς.

This doubtful syllable is, if I mistake not, peculiar to the dramatic poets. And since this form, although very different from the dochmiac metre, consists of the same syllables, except the base, as dochmiac verses, when the first anacrusis in them is long, and the first arsis resolved ;

˘ ˘ | ˘ | ˘ ˘

writers on rhythm have constituted two kinds of dochmiacs, of which the one has been by metricians called dochmiac, the other Glyconic. See Aristid. Quintil. p. 39.

§ 461. The logæædic order having been divided into a choriambus and iambus, it was thought fit to vary the numbers by transposition, so that the iambus being placed before the choriambus was changed into a trochee, because an arsis ought to follow the base :

˘ ˘ ˘ ˘ | ˘ ˘ | ˘ ˘ ˘ ˘

καὶ πεντήκονθ' οὐψιβίας.

§ 462. And again another transposition also was made, seldom however, and, as it seems, only in certain compound forms, the choriambus taking the first place, and the base and trochee being changed into an iambic dipodia :

˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘

which is the form of a choriambic dimeter.

§ 463. The Pherecratean verse, in which the choriambus is not followed by an iambus that may be transposed, admits only two forms :

˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘

and

— — — | — — —

of which the last is uncommon, and used for the most part only in some compound verses.

§ 464. Let us speak first of the permutation of forms. And the primitive form of Glyconics, which ends in an iambus, receives among dramatic poets, at least in the later tragedy, even a spondee in the end, so that in antistrophics a spondee may answer to an iambus :

· · · · | — — — | — —

Soph. Philoct. 1128. 1151.

ὦ τόξον φίλον, ὦ φίλων.  
τὰν πρόσθεν βελέων ἀλκάν.

For the most part, however, an iambus answers to an iambus, and a spondee to a spondee. See Elem. D. M. p. 529.

§ 465. Next, to this form, which has just now been spoken of,

· · · · | — — — | — —

even that, which has a choriambus in the end, answers, and not only among the scenic poets, but even in the lighter lyric poetry ; as in that of Corinna :

· · · · | — — | — — —

Soph. Philoct. 1124. 1147.

πόντου θινὸς ἐφήμενος.  
ἔθνη θηρῶν, οὓς ὀδ' ἔχει.

Eurip. Iph. T. 1097. 1114.

ποθοῦσ' Ἀρτεμιν λοχίαν.  
θεᾶς ἀμφίπολον κούραν.

§ 466. This form

— — — | — — —

among the dramatic poets in Glyconics themselves, if I have observed rightly, always answers to itself only, and is found changed neither with this,

· · · · | — — — | — —

nor with this,

· · · · | — — | — — —

But in the Priapeian verse, as it seems, those three forms are all interchanged : perhaps even by Corinna. The other form of the choriambic dimeter,

— — — | — — —

I have never seen among forms of Glyconics.

§ 467. In the Pherecratean verse, if a conjecture may be ventured from a few examples, to the more usual form,

· · · · | — — — —

the other also sometimes answers,

— — — — —

Sophocles Antig. 607. 618.

οὐτ' οὖν ἀκάματοι θεῶν.  
εἰδότει δ' οὐδὲν ἔρπει.

For I should now prefer this reading of the former verse to that which I conjectured in Elem. D. M. p. 533. sq. And the verse of Euripides, Med. 184. ed. Pors. which I discussed in the same work, p. 532. I now believe to be correct,

σπεῦσον, πρίν τι κακῶσαι τοὺς ἔσω·

it consists of a Pherecratean and Cretic; but the strophic ought, I think, to be corrected thus,

Ζεὺς τόδε συνδικήσει· μὴ λίαν·

unless something else be latent. For the Scholiast had σὺν δίκη. There is the same permutation, if the reading be right, in a Pherecratean with an anacrusis in Soph. Œd. C. 512. 523.

ὄμῳ δ' ἔραμαι πυθέσθαι.  
τούτων δ' αὐθαίρετον οὐδέν.

See Elem. D. M. l. c.

§ 468. I shall now set forth the several parts of Glyconic and Pherecratean verses. A pyrrhic is excluded from the base among the dramatic poets, and in the graver lyric poetry. Nor indeed have I ever met with that foot. The rest of the disyllabic feet are used promiscuously by the dramatic writers, so that any one may answer to any one. The tribrach is most used by the later tragedy. Eurip. Phœn. 210. Τύριον οἶδμα λιποῦσ' ἔβαν.

The tragedians of the same age sometimes allowed themselves an anapæst also: Soph. Philoct. 1098.

τί ποτ' αὖ μοι τὸ κατ' ἡμαρ.

Where in the antistrophe v. 1110. there is an iambus. Euripides Iph. T. 1120. μεταβάλλει δυσδαιμονία.

Aristophanes ridicules this foot, as inelegant: Ran. 1322.

περίβαλλ', ὦ τέκνον, ὠλένας.  
ὀρᾷς τὸν πόδα τοῦτον; Δ. ὀρῶ.

§ 469. When there is a dactyl in the base, each form, both this,

—υ—υ—υ—υ—

and this,

—υ—υ—υ—υ—

almost always answers to itself exactly; so that it may be doubted whether these be not rather dactylic numbers. But in the later tragedy the antistrophics show that a dactyl is put in the base. Eurip. Phœn. 216. 228.

Ἴόνιον κατὰ πόντον ἐλά-τq.  
ἴσα δ' ἀγάλασι χρυσεοτύ-ποις.

Iph. T. 1129. 1144.

κέλαδον ἐπτατόνου λύρας.  
παρθένος εὐδοκίμων γάμων.

Iph. Aul. 547. 562.

μαινομένων οἴστρων, ὅθι δῆ.  
μέγα φέρουσιν εἰς ἀρετάν.

So in comedy too sometimes. See Aristoph. Thesm. 1136. sqq. and Elem. D. M. p. 541.

§ 470. The choriambus, which follows the basis in this form,

· · · · | - - - - | - -

is changed neither into an iambic dipodia, as in other choriambic verses, because the anacrusis cannot follow the base; nor into a Molossus, as it appears, on account of the too great ambiguity which would arise from it; since any one might scan such verses in the following manner,

· · · · | - - | - -

rather than, as he ought, thus,

· · · · | - - - | - -

§ 471. But resolutions of this choriambus, especially in the later tragedy, are not unfrequent. And of the first syllable, as in Soph. Œd. C. 186. 205.

τέτροφεν ἄφιλον ἀποστρυγεῖν.

τίς ὦν, πολύπονος ἄγῃ, τίν' ἄν.

And in a Pherecratean: Hel. 1502. 1519.

ἐπιπετόμενος ἱακχεῖ.

ρόθια πολὺ θάλασσας.

Of the last syllable, as in Hel. 1505. 1522.

βᾶτε Πλειάδας ὑπὸ μέσας.

δυσκλείαν ἀπὸ συγγόνου.

Aristoph. Thesm. 1136.

Παλλάδα τὴν φιλόχορον ἐμοί.

Nor do I doubt that sometimes even both were resolved, as in the other form, of which § 475.

§ 472. In the second form,

· · · · | - - - | - - - -

the order, which follows the base, may have both a resolution of the arsis, and the last syllable doubtful. Whence instead of a trochee sometimes a spondee is put, sometimes a tribrach, and these very often; sometimes, but more seldom, an anapæst also, as in Orest. v. 812. 824.

οἰκτρότατα θοινάματα καί

Τυνδαρίς ἰάκχησε τάλαινα.

Iph. Aul. 1041. 1063.

Περίδες ἐν δαιτὶ θεῶν.

παῖδες Θεσσαλαί, μέγα φῶς.

§ 473. When that foot is a dactyl, it may be doubtful perhaps whether the verses are not rather dactylic than Glyconic; as in Iph. Taur. 1092. 1109.

εὐξύνετον ξυνετοῖσι βοάν.

οὐλομένων ἐνὶ ναυσὶν ἔβαν.

It is probable however, that in the later tragedy the foot was sometimes made a dactyl even in Glyconics; which Aristophanes censures, Ran. 1023.

“περίβαλλ', ὦ τέκνον, ὠλένας.”

ὕρῃ τὸν πόδα τοῦτον; Δ. ὀρῶ.

AI. τί δαί; τοῦτον ὀρᾷς; Δ. ὀρῶ.

AI. τοιαυτὴ μέντοι σὺ ποιῶν

τολμᾷς τὰμὰ μέλη ψέγειν,

ἀνὰ τὸ δωδεκαμήχανον

Κυρήνης μελοποιῶν.

474. The choriambus, which in this form has the last place, does not appear to have been changed into a Molossus. For Soph. Antig. 103. 120.

ἐφάνθης πότ', ὦ χρυσέας·

ἔβα, πρὶν ποθ' ἀμετέρων.

proves nothing; not only on account of the ambiguous measure of the word χρύσεος, (on which see Elem. D. M. p. 44.) but also because by expunging ὦ the other form of the Glyconic may be easily restored.

§ 475. But both the long syllables of this choriambic may be resolved. Eurip. Bacch. 410. 427.

ἐκεῖσ' ἄγε με, Βρόμιε, Βρόμιε.

σοφὰν δ' ἄπεχε πρᾶπίδα φρένα τε.

§ 476. For although Glyconics sometimes follow one another without continuity of numbers, whence both hiatus and the doubtful syllable have place in their end, (see Seidler ad Eurip. Electr. 153. and 207.) yet, for the most part they are so connected in systems, with exclusion of hiatus and the doubtful syllable, as to admit not only of the division of words between two verses, but also of the resolution of the last syllable of a verse. See Seidler de Verss. Dochm. p. 260. and on Eurip. Iph. Taur. 1076. A resolution, however, after a preceding long syllable is rare: Eurip. Ion 205.

πάντα τοι βλέφαρον διώ-

κω· σκέψαι κλόνον ἐν τείχεσι

λαῖνοισι Γιγάντων.

§ 477. As dochmiac verses have other numbers, resembling them, or parts of them, both intermingled and coupled with them, so with Glyconics also a vast multitude of verses is found joined, which are either like them, or consist of Glyconics themselves, with some part taken away or added. These verses have usually this in common, that they contain a choriambus joined with a different foot.

§ 478. The forms which are about the most in use are these. First, the shortest,

— — — | — ' — and ' ' ' | — — —

which whether they are mutually interchanged or not I shall leave undecided, as they use to answer each other exactly. See however § 493. Soph. Œd. Col. 128. 160.

ἄς τρέμεμον λέγειν.

ρεύματι συντρέχει.

Eurip. Hec. 637. 646.

ἄλιος αὐγάζει.

παῖδας ἀνὴρ βούρας.

It appears that this kind of verses might seem to be dochmiac also.

Herm.

P



The last syllable of the verse is resolved v. 1330. 1348.

μέτα, κοῦραι ἄελλοπόδες.  
πολέων δ' ἀπέλειπε βίος.

§ 481. To the catalectic a Cretic or Molossus is sometimes added.  
Soph. Aj. 1191. 1198.

δύστανον ὄνειδος Ἑλλάνων.  
κείνος γὰρ ἔπερσεν ἀνθρώπους.

§ 482. There are other forms longer than the Glyconic. Of these the first is that of the hypercatalectic Glyconic :

· · · · | — — — | — —

and · · · · — — | — — — —

Soph. Œd. Col. 133. 165.

ἰέντες· τὰ δὲ νῦν τίν' ἤκειν.  
κλύεις, ὦ πολύμοχθ' ἀλᾶτα ;

This form often creates doubt when a Glyconic follows having an anacrusis for a base, as in Helena 1317.

ὀρεία ποτὲ δρομάδι κῶλῳ  
ματῆρ θεῶν ἐσύθη.

In such passages, unless a hiatus or other sufficient cause requires this arrangement of the verses, they are rather to be so divided that both may be legitimate Glyconics:

ὀρεία ποτὲ δρομάδι κῶ-  
λῳ ματῆρ θεῶν ἐσύθη.

The other form of the hypercatalectic appears to answer to the first in Heraclid. 770. 777.

ἀλλ', ὦ πότνια, σὸν γὰρ οὔδας.  
ἀλλ' ἐπεὶ σοι πολύθυτος αἰεὶ.

§ 483. A like verse, but having a resolved dactyl for a base, is in Bacch. 874. 894.

— — — — | — — — —  
— —

σκιαροκόμον τ' ἐν ἔριεσιν ὕλας.  
νόμιμον, αἰεὶ φύσει τὸ πεφυκός.

§ 484. Another kind, often joined with Glyconics, is this,

— — — — — — — —

Soph. Œdip. Col. 119.

ἐκτόπιος συθεὶς ὁ πάντων.

But when the fifth syllable from the beginning is long, the verse is to be considered rather as composed of an antispastus and ditrochee, as in Iphig. Aul. 761.

— — — — | — — — —  
— —

παντόσυννοι πνεῦσσωσ' ἀνάγκαι.

§ 485. Another kind is this :

· · · · | — — | — — — — — —

Eurip. Electr. 736. 741.

καλλίστων ὀμβρων Διόθεν στερεῖσαι.  
κτείνεις, κλεινῶν συγγενέτειρ' ἀδελφῶν.

§ 486. The longest of the verses allied to Glyconics is the Phalæcean hendecasyllable:

· · · · | ' - - - - -

This has been spoken of in § 356.

§ 487. The same mode of augmenting the verses in the end is found in those shorter forms also, which have been mentioned above. Such is this metre:

· - - | ' - - - -

Eurip. Hippol. 145. 155.

σὺ δ' ἀμφὶ τὰν πολύθηρον.  
ἢ ναυβάτας τις ἐπλευσεν.

§ 488. By another mode Glyconics are augmented in the beginning. Whence this form was invented:

· - - | ' - - - | · -

and · - - | ' - - | ' - - -

Soph. Antig. 814. 831.

ἔγκληρον, οὔτε τυμφίδιος.  
τέγγει θ' ὑπ' ὄφρουσι παγκλαύτοις.

for that seems to be the right reading. See Elem. D. M. p. 564.  
Eurip. Hel. 1497. 1514.

ὄμβρον λιποῦσαι χειμέριον.  
λαμπρῶν ἄστρων ὑπ' ἀέλλαισιν.

§ 489. Another kind has a trochee inserted between the base and the other parts of the Glyconic:

· · · · | ' - - | ' - - - | · -

and

· · · · | ' - - | ' - - | ' - - -

Eurip. Bacch. 865. 885.

ἐμπαίζουσα λείμακος ἡδοναῖς.  
αὔξοντας σὺν μαινομένα δόξα.

Hippol. 147. 157.

ἀνίερος ἀθύτων πελάνων τρύχη.  
λιμένα τόνδ' εὐξεινότατον ναύταις.

Cyclop. 41. 55.

πᾶ δὴ μοι γενναίων μὲν πατέρων.  
σπαργῶντάς μοι τοὺς μαστοὺς χάλασον.

§ 490. Another kind, like that mentioned § 481, consists of a Pherecratean and a Molossus or Cretic:

· · · · | ' - - - - | - | · -

Eurip. Med. 159. 183.

τάκου δυρομένα σὸν εὐνέταν.  
πένθος γὰρ μεγάλως τόδ' ὀρμᾶται.

§ 491. Sometimes a Bacchius is put before a Glyconic:

· - - | · · · · | ' - - - | · -

Soph. Aj. 1205. 1217.

ἐρώτων, ἐρώτων δ' ἀπέπauσεν ὦ-μοι.  
γενοίμαν, ἴν' ὑλᾷεν ἔπεστι πόν-του.

See Œd. Col. 123. 155.

§ 492. A Cretic or Molossus is added to the Glyconic at the end, in the Electra of Eurip. 434. 443.

πέμπουσai χοροὺς μετὰ Νηρηίδων.  
μόχθους ἀπιστὰς ἔφερον τευχέων.

Ion. 1236. λεύσιμοι δὲ καταφθοραὶ δεσποίνα.

§ 493. And to the verse mentioned § 479.

$$\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \mid \text{—} \text{—} \mid \text{—} \mid \text{—} \text{—} \\ \text{—} \text{—} \text{—} \mid \text{—} \text{—} \text{—} \end{array}$$

Herc. Fur. 791. 808.

Μουσῶν θ' Ἑλικωνίδων δώματα.  
Πλούτωνος δῶμα λιπῶν νέρτερον.

§ 494. As choriambic numbers are often mingled with Glyconic, as being allied to them, (see Soph. Philoct. 175. 186.) so also one choriambus is sometimes added to a Glyconic. An example of one resolved is in Ion 122. 138.

παναμέριος ἄμ' ἄλλιον—πτέρυγι θοᾷ.  
νῦν δ' ὠφέλιμον ἐμοὶ πατέρος—ὄνομα λέγω.

§ 495. Hence among Glyconics a verse is often found composed of a Cretic and Choriambus: Eurip. Hel. 1356.

ματρὸς ὀργὰς ἐνέπει'  
βᾶτε, σεμναὶ Χάριτες.

§ 496. After the example of Glyconic and Pherecratean verses another kind has been made, which has a Cretic instead of a choriambus:

$$\begin{array}{c} \cdot \cdot \cdot \cdot \mid \text{—} \text{—} \mid \text{—} \text{—} \text{—} \quad \cdot \cdot \cdot \cdot \mid \text{—} \text{—} \mid \text{—} \text{—} \\ \text{—} \text{—} \mid \text{—} \text{—} \end{array}$$

Aristoph. Eccles. 911.

αἶ αἶ, τί ποτε πείσομαι;  
οὐχ ἦκει μούταῖρος·  
μόνη δ' αὐτοῦ λείπομι' ἢ  
γάρ μοι μήτηρ ἄλλη.

Such verses are here and there met with joined with legitimate Glyconics, as in Av. 680. Hippol. 66. If in the shorter verse there is an iambus in the base, and the third syllable from the end is short, the metre may seem to be Bacchiac, as in Suppl. Eurip. 990. 1012.

τί φέγγο; τίν' αἰγλάν;  
ὄρῳ δὴ τελευτάν.

In Ion v. 190. 201. a spondee forming the base in the antistrophic shows the numbers not to be Bacchiac:

ἰδοῦ, τάνδ' ἄθρησον.  
καὶ μὲν τόνδ' ἄθρησον.

In these there are resolutions: Eurip. Suppl. 1018. Electr. 153.

πηδήσασα πυρὸς ἔσω.  
πατέρα φίλτατον καλεῖ.

§ 497. The first syllable of this metre being taken away, there remains an ischiorrhogic iambic, which too itself is often met with among Glyconics:

⏏-⏏ | - | ⏏-

Soph. Œd. Col. 121.

λεύσεις νιν; προσδέκουν,  
προσφθέγγου πανταχῇ.

Eurip. Hec. 449. 460.

κτηθεῖς ἀφίζομαι.  
πτόρθους Λατοῖ φίλα.

§ 498. Since in strophes that have Glyconic metres all the verses are not invariably legitimate Glyconics, but some longer, some shorter, it is often extremely difficult to divide and mark out the verses rightly, for if a part of one verse be taken away and added to another verse, the metres are not the less good and usual. Thus in Soph. Antig. 100. whether one divides in the following manner,

ἀκτῖς ἀελίου, τὸ κάλ-  
λιστον ἑπταπύλῳ φανέν  
Θήβα τῶν προτέρων φάος,

or in the following,

ἀκτῖς ἀελίου,  
τὸ κάλλιστον ἑπταπύλῳ  
φανέν Θήβα τῶν προτέρων

neither method can in itself be reprehended. In such passages therefore we must carefully consider what the comparison of antistrophes, if the poetry be antistrophic, either in hiatuses, or doubtful syllables, or correspondence of feet, and lastly what the general conformation of the phraseology suggests as most probable. See Elem. D. M. p. 569. sqq.

In the Medea of Euripides, e. g. v. 651. 660. where according to the common reading scarcely a trace of Glyconic numbers appears, the verses ought to be divided, as I think, thus,

ἀμέραν τάνδ' ἐξανύσασα· μό-  
χθων δ' οὐκ ἄλλος ὑπερθεῖν, ἢ  
γὰρ πατρίας στερέσθαι.  
μὴ φίλους τιμᾶν, καθαρὰν ἀνοί-  
ξαντα κλῆδα φρενῶν· ἐμοὶ  
μὲν φίλος οὐ ποτ' ἔσται.

In Hippol. v. 735. the verses ought perhaps to be thus disposed:

ἀρθείην δ' ἐπὶ πόντιον  
κῦμα τὰς Ἀδρινᾶς  
ἀκτᾶς, Ἡριδανοῦ θ' ὕδωρ,  
ἐνθα πορφύρεον σταλάσ-  
σουσ' εἰς οἶδμα πατρὸς τάλαιναι  
κύραι Φαέθοντος οἴκῳ, δακρύων  
τὰς ἠλεκτροφαεῖς αὐγὰς.

To which these at v. 745. correspond:

ναύταις οὐκ ἔθ' ὄδον νέμει,  
σεμνὸν τέρμενα κύρων

οὐρανοῦ, τὸν Ἄτλας ἔχει,  
 κρῆναί τ' ἀμβρόσιαι χέον-  
 ται Ζηνὸς μελάθρων πάρακτοι.  
 ἵν' ἂ βιόδωρος αὖξει Ζαθέα  
 χθὼν εὐδαιμονίαν ἐσθλοῖς.

## CHAPTER III.

## OF THE PRIAPEIAN VERSE.

§ 499. The *Priapeian* verse consists of a Glyconic and Pherecratean joined in one : which metricians wrongly refer to antispastics. It has three forms :

$\begin{array}{c} \cdot \cdot \cdot | - \cup - | \cup - \\ \cdot \cdot \cdot | - \cup - | \cup - \\ \cup - \cup - | \cup - \cup - \end{array} \quad \left| \quad \begin{array}{c} \cdot \cdot \cdot | - \cup - \cup - \\ \cdot \cdot \cdot | - \cup - \cup - \\ \cup - \cup - | \cup - \cup - \end{array} \right.$

Of which it is probable that one was for the most part used with exclusion of the rest, as by Anacreon :

ἡρίστησα μὲν ἱτρίου λεπτοῦ μικρὸν ἀποκλὰς,  
 οἶνου δ' ἐξέπιον κάδον· νῦν δ' ἄβρω̃ς ἐρόεσσαν  
 ψάλλω πηκτίδα τῇ φίλῃ κωμάζων παῖδ' ἄβρω̃.

and in Catull. Carm. xvii, xviii, xix. And the second by Euphoriion of Chersonesus :

οὐ βέβηλος, ὃ τελεταὶ τοῦ νέου Διονύσου·  
 κάγῳ δ' ἐξ εὐεργεσίης ὠργιασμένος ἦκω,  
 ὀδεύων Πηλουσιακὸν κνεφαῖος παρὰ τέλμα.

§ 500. The comedians seem to have put all the forms promiscuously. Pherecrates, or some other, in Pers. ap. Athen. xv. p. 685. A.

ὃ μαλάχας μὲν ἐξορῶν, ἀναπνέων θ' ὑάκινθον,  
 καὶ μελιώτινον λαλῶν, καὶ ῥόδα προσσεσηρῶς·  
 ὃ φιλῶν μὲν ἀμάρακον, προσκινῶν δὲ σέλινα,  
 γελῶν δ' ἵπποσέλινα, καὶ κοσμοσάνδαλα βαίνων,  
 ἔγχει· κάπιβόα τρίτον Παιῶν', ὥς νόμος ἐστίν.

And the author of the *Μεταλλεῖς* ib.

ὑπ' ἀναδενδράδων ἀπαλὰς ἀσπαλάθους πατῶν τις  
 ἐν λειμῶνι λωτοφόρῳ, κύπειρόν τε δροσώδη,  
 κἀνθρύσκου, μαλακῶν τ' ἴων λείμακα, καὶ τριφύλλον.

§ 501. The cæsuræ is everywhere carefully observed. I do not think a pyrrhic is anywhere used in the base. The tribrach is supported by the examples which I have quoted. A dactyl is found in

the verses which the scholiast of Theocritus in the prolegomena about the difference of bucolic poems adduces :

δέξαι τὰν ἀγαθὰν τύχαν, δέξαι τὰν ὑγίειαν,  
ἂν φέρομεν παρὰ τῆς θεοῦ, ἂν ἐκαλέσσατο τήνα.

In Catull. Carm. xix. the right reading is,

*Primitus tenera virens spica mollis arista.*

§ 502. This metre appears to have been asynartete. Whence the hiatus in that example of Theocritus's scholiast, and the doubtful syllable in Catullus xix, 4.

*Nutrivi magis et magis, ut beata quotannis,*

and the invention of the grammarians who give the title of a Priapeian verse to a heroic hexameter, when it is so constructed that it can be read in that metre, as,

Κουρήτες τ' ἐμάχοντο, καὶ Αἰτωλοὶ μενεχάρμαι.  
*Cui non dictus Hylas puer, et Latonia Delos.*  
*Aut Ararim Parthus bibet, aut Germania Tigrim.*

See Gaisford on Hephæstion, p. 308. sq.

## CHAPTER IV.

### OF THE EUPOLIDEAN METRE.

§ 503. The *Eupolidean* verse, peculiar to comedians, is not rightly reckoned by metricians among the polyschematisti. This metre consists of a Glyconic verse, having a choriambus in the end, and another like member, in which is a Cretic instead of a choriambus, (on which in § 496.) the cæsure, which is at the end of the first member, being very often neglected.

· · · | — — — | — — — || · · · | — — — | — — —

A notable example of xlv. verses is in the *Nubes* of Aristophanes, v. 518. seqq.

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως.

§ 504. In the base are found a trochee, iambus, spondee, and sometimes a tribrach. Aristoph. Nub. 539.

ἐρυθρὸν ἐξ ἄκρου, παχὺ, τοῖς παιδίοις ἴν' ἦν γέλως.

Pherecrates ap. Athen. xiii. p. 612. A.

συνέδριον τοῖς μεираκίοις ἴν' ἐλάλει δι' ἡμέρας.

The trochee, which follows the base, has sometimes, although seldom, the arsis resolved : Pherecrates ib.

κᾶτα μυροπωλεῖν τί μαθόντ' ἄνδρ' ἐχορῆν καθήμενον.

## CHAPTER V.

## OF THE CRATINEAN METRE.

§ 505. The *Cratinean* metre differs from the Eupolidean in the first portion only, in which it has a choriambus and an iambic dipodia :

— — — | — — — || · · · | — — | — —

(Hephæstion p. 96.)

Εὐΐε, κισσοχαῖτ' ἀναξ, χαῖρ', ἔφασκ' Ἐκφαντίδης.  
πάντα φορητὰ, πάντα τολμητὰ τῷδε τῷ χορῷ,  
πλὴν Ξενίου νόμοισι, καὶ Σχοινίωνος, ὦ Χάρων.

Eupolis :

ἄνδρες ἑταῖροι, δεῦρο δὴ τὴν γνώμην προσίσχετε,  
εἰ δυνατόν, καὶ μὴ τι μείζον πρᾶττουσα τυγχάνει.

It appears that the cæsure is often disregarded. Hephæstion, by the by, is in an error, when he confounds this metre with the choriambic, which he himself calls polyschematist.

## CHAPTER VI.

## OF THE CHORIAMBIC METRE

## CALLED POLYSCHEMATIST, [OR ANOMALOUS.]

§ 506. The *choriambic* metre, which metricians call *polyschematist*, seems not to be such in reality. It consists of these parts :

— — — | — — — || — — — — —

For except disregard of the cæsure, the comedians appear to have kept these numbers so pure, that they did not even put a spondee in the beginning of the iambic dipodia, nay they even abstained from resolutions. Anacreon :

Σίμαλον εἶδον ἐν χορῷ πεκτίδ' ἔχοντα καλήν.

Eupolis :

καὶ ξυνεγιννόμην ἀεὶ τοῖς ἀγαθοῖς φάγροισιν.

Athenæus vi. p. 236. E. has preserved sixteen verses of Eupolis written in this metre.

## CHAPTER VII.

OF THE VERSE  
CALLED EPIONICUS POLYSCHEMATISTUS.

§ 507. The verse, which metricians call *epionic polyschematistus*, neither has any title of Ionic numbers, unless wrongly divided into dipodias, nor is polyschematist. It consists of these orders :

— — — | — — — — || — — — | — — —

The cæsure is not everywhere regarded. Eupolis :

ὦ καλλίστη πόλι πασῶν, ὅσας Κλέων ἐφορᾷ,  
ὥς εὐδαίμων πρότερόν τ' ἦσθα, νῦν τε μᾶλλον ἔσει.

Id. ἔδει πρῶτον μὲν ὑπάρχειν πάντων ἰσηγορίαν.  
πῶς οὖν οὐκ ἂν τις ὁμιλῶν χαίροι τοιᾷδε πόλει,  
ἴν' ἔξεστιν πάνυ λεπτῷ κακῷ τε τὴν ἰδέαν.

Thus it now appears the verses are to be written. See Lindemann ad Priscian. Op. Minor. p. 252.

## CHAPTER VIII.

## OF ASYNARTETE VERSES.

§ 508. By metricians those verses are called *asynartete*, in which two members are included, which cannot be connected and coupled together. This definition is false, because it applies to many verses also which are not reckoned among the asynartete. We therefore call those verses asynartete, whose parts are connected by a looser tie, so that the coherence of language may be either continued unbroken, or interrupted by hiatus and the doubtful syllable. As in Plautus Amph. i, 1, 35. 39.

*Qui multa Thebanó poplo—acérba objecit fúnera,*  
*Regique Thebanó Creonti régnum stabilivít suum.*

The inventor of asynartete verses is supposed to have been Archilochus, who joined two verses in one, a hiatus and doubtful syllable being admitted in their commissure. Whether he moreover constructed the same verses with continuity of language, and with a word divided between the two portions, is uncertain : I doubt it however. The metres which are mentioned by Hephæstion as asynartete are these.

§ 509. The metre of Archilochus is this :

— — — — — | — — — — —

in which he uniformly observed the cæsure.

Ἐρασμονίδη Χαρίλαε, χρῆμά τοι γελοῖον.

The comedians often used this metre, but they did not observe the cæsura very religiously. Eupolis :

ὦ δέσποτα, καὶ τάδε νῦν ἀκουσον, ἄν λέγω σοι.

§ 510. Cratinus used a similar verse :

— — — — — | — — — — —

Ἑρασμονίδη Βάθιππε, τῶν ἀωρολείων.

§ 511. This of Archilochus is truly asynartete :

— — — — — | — — — — —

οὐκ ἔθ' ὁμῶς θάλλεις ἀπαλὸν χροῶ· κάρφεται γὰρ ἡδη.

καὶ βήσας ὀρέων δυσπαιπάλους, οἷος ἦν ἐφ' ἡβης.

Horace too has used this, i, 4. abstaining however from the license of the doubtful syllable and hiatus. Simonides has neglected the cæsura ; by using a compound word however : epigr. xci.

τῶν ἐχορήγησεν κύκλον μελίγηρυν Ἴππόνικος.

§ 512. Cratinus has made a similar verse, whose first portion is catalectic on two syllables :

χαίρετε, πάντες θεοὶ, πολύβωτον ποντίαν Σέριφον.

See Elem. D. M. p. 644.

§ 513. Another asynartete verse of Archilochus, which Horace also has made asynartete, Epod. xi., is this :

— — — — — | — — — — —

ἀλλά μ' ὁ λυσιμελής, ὦ ταῖρε, δάμναται πόθος.

*Arguit et latere petitus imo spiritus.*

*Fervidiore merò arcana promorat loco.*

§ 514. Hephæstion has omitted an asynartete constructed by Archilochus of the same members reversed ; of which Bentley ad Hor. Epod. xi. Horace has used it, Epod. xiii.

*Levare diris pectora sollicitudinibus.*

§ 515. By Alcæus and Anacreon this metre is used :

— — — — — | — — — — —

ὀρσόλοπος μὲν Ἀρης φιλέει μεναίχμαν·

which I doubt is not asynartete.

§ 516. Another from the Iobacchi ascribed to Archilochus :

— — — — — | — — — — —

Δήμητρος ἀγνῆς καὶ Κόρης τὴν πανήγυριν σέβων.

§ 517. Another of the following form in Euripides :

— — — — — | — — — — —

ἔφως ἡνίχ' ἱππότας ἐξέλαμψεν ἀστήρ.

See Callim. fr. 116.

§ 518. Another sort is represented by Hephæstion to be thus composed :

— — — — — | — — — — —

he takes an example of three verses, which appear to be corrupt.



ancient Roman poets. In it both inscriptions and poems were written. Livius Andronicus translated the *Odyssey* in this metre: and in it Nævius wrote the first Punic war. It has these numbers:

σ' - υ - υ - υ - σ | ' - υ - υ - υ - σ

*Dabúnt malum Metélli Næ'vio poëta.*

But those rude poets both disregarded the cæsura often, and used every kind of resolution, resolving even the doubtful syllable in the end of the first member: after the manner of ancient language too they allowed spondees in all the places. Nay the most ancient of the poets seem to have thought it sufficient if their verses only bore some sort of resemblance to these numbers. The verses of the inscription made by Nævius on himself, and preserved by Gellius i, 24. are tolerable enough:

*Mortális immortális flére si foret fas,  
Flerént divæ Caménæ Næ'vium poëtam.  
Itáque postquam est Orcíno tráditus thesauro,  
Oblíti sunt Romæ' loquíer Latina lingua.*

The last of the Romans who used this metre appears to have been Varro in his satires.

## CHAPTER X.

### OF VERSES COMPOSED BY ANTIPATHY.

§ 526. What are called by metricians μέτρα κατ' ἀντιπάθειαν μικτά, (on which see § 454.) are compositions of different numbers. They mention these: The *Sapphic hendecasyllabic epichoriambic*, which is to be measured thus:

' - υ - υ | ' - υ - υ - υ - σ

ποικιλόθρον' ἀθάνατ' Ἀφροδίτα.

which will be spoken of below, § 583. sqq.

§ 527. The *hendecasyllabic Pindaric*:

υ' - υ' | ' - υ - υ - υ - σ

ὁ Μουσαγέτας με καλεῖ χορεῦσαι.  
ἄγοις ᾧ κλυτὰ θεράποντα Λατοῖ.

§ 528. The *Alcaic hendecasyllabic Epionic à majeure*:

σ' - υ - υ | ' - υ - υ - υ - σ

ἄναξ Ἀπολλον, παῖ μέγαλ'ω Διός.

On this see § 586. sqq.

§ 529. The *Alcaic dodecasyllabic Epionic*:

υ' - υ - υ | ' - υ - υ - υ - σ

ἰόπλοκ' ἀγνὰ μειλιχόμειδε Σαπφοῖ.

§ 530. The *Epionic tetrameter catalectic*:

⏏-⏏-⏏ | ⏏-⏏-⏏-⏏ | ⏏-

τοιοῦτος εἰς Θήβας πᾶσις ἀρμάτεσσ' ὀχήμενος.  
μόλις μὲν Ἐννη λεπτὸν ἔχουσ' ἐπ' ἀτράκτῳ λίνον.

§ 531. *Epionic à minori*:

⏏-⏏- | ⏏-⏏- | ⏏-⏏-

περισσὸν αἶ γὰρ Ἀπόλλων ὁ Λύκειος.

§ 532. Another *epionic*:

⏏-⏏- | ⏏-⏏-⏏-⏏-

ἔχει μὲν Ἀνδρομέδα καλὰν ἀμοίβαν.  
Σαφροῖ, τί τὰν πολυόλβον Ἀφροδίταν.

## CHAPTER XI.

### OF CONCRETE NUMBERS.

§ 533. Of *concrete numbers* (see § 21. and 456.) two kinds principally are to be remarked, the one increased from the dactylic kind to the pæonic, the other from the trochaic to the spondiac. Since in these metres different numbers cohere in one periodic order, and the posterior exceed the anterior, the arsis of the posterior must necessarily be the stronger, because it must be augmented with a new force for generating an order which is greater than that order which it would otherwise have produced.

§ 534. That kind which passes from dactylic to pæonic was used chiefly by the tragedians, who finished the dactylic numbers thus,

⏏-⏏-⏏-⏏-

A striking example, in which this form of the dactylic metre alternates with a pæonic verse, is in *Œdip. Col.* 216.

OI. ὦ μοι ἐγὼ, τί πάθω, τέκνον; ἰώ.

A. λέγ', ἐπεὶ περ ἐπ' ἔσχατα βαίνεις.

OI. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.

X. μακρὰ μέλλετον· ἀλλὰ τάχυνον.

OI. Λαῖον ἴστε τίν', ὦ. X. ἀπόγονον;

OI. τό τε Λαβδακιᾶν γένος; X. ὦ Ζεῦ.

OI. ἄθλιον Οἰδιπόδαν; X. σὺ γὰρ ὄδ' εἶ;

OI. δέος ἴσχετε μηδὲν ὄσ' αὐδῶ.

And elsewhere often. See *Elem. D. M.* p. 647. and 770. and p. 750. 7.

§ 535. And they use the same method in anapæstic numbers. Eurip. *Androm.* 1184. 1197.

Σιμοεντίδα παρ' ἀκτάν.  
βροτὸς εἰς θεὸν ἀνάψαι.

§ 536. The other kind of concrete numbers which deserves mention is seen in *second epitrites*, which are commonly reckoned among trochaic metres. These are spoken of in Diss. de Metrorum quorundam Mensura Rhythmica, which is now inserted in the tractate on the metres of Pindar in Heyne's second edition. That these epitrites are not trochaic dipodia is not only plain from this, that the spondee, by which they are concluded, is the legitimate foot, but it is required by the whole structure of the poems wherein they are used, which utterly rejects the levity of trochaic numbers; and the fact is confirmed by the Doric harmony, which, it is certain from Pindar, was employed in them.

§ 537. And since these numbers are formed of a trochee and spondee united in one order, of which the spondee, as being the greater foot, is to be assisted by a new force of arsis, it appears that the second arsis of the epitrite is the stronger; and it is therefore marked also with its own ictus :

— — —

on the contrary in a trochaic dipodia the first arsis is the stronger, because the second foot also is accounted a trochee :

— — —

And indeed, since the ancient musicians disapproved epitrite numbers, it is probable that the measure of the spondee which is in these epitrites exceeded four times.

§ 538. Hence we may with great probability explain why that spondee does not admit of resolution, which is often met with in the trochee which precedes,

— — —

§ 539. The last syllable of the epitrite is doubtful, i. e. admits a short for a long, only when it is followed either by other numbers, as dactylic or Cretic, as in Pindar Ol. vi. 30. xi. 16.

ἀνδρὶ κῶμον δεσπότην παρέσσι Συρακοσίῳ.

ἔνθα συγκωμάξαι· ἐγγνάσσομαι.

or by another member formed of epitrites. And such members usually consist of two epitrites, as in Pindar, Isthm. iii.

εὐκλέων δ' ἔργων ἄποινα χρὴ μὲν ὑμνῆσαι τὸν ἐσθλόν.

§ 540. But often even three epitrites are comprehended in one member, as in Pind. Ol. iii.

Δωρίῳ φωνὰν ἐναρμόξαι πεδιλῷ.

§ 541. Since a doubtful syllable cannot be admitted in the middle of the members of epitrites, we must consider, if ever we meet with it, whether either the reading is corrupt, or the members not rightly disposed. Thus in Isthm. iv. which is commonly reckoned the fifth poem, the verses are to be thus divided :

μᾶτερ Ἀλίου, πολύνυμε Θεῖα, σέο ἕκατι

καὶ μεγασθενὴ νόμισαν.

On this more has been said in Diss. de Mens. Rhythm. and in Elem. D. M. p. 650. sq.

§ 542. These numbers are formed with an iambic anacrusis also,

which for the most part has a long syllable, as more adapted to so grave a rhythm. Pindar, Ol. iii.

Αἰρησιδάμου παῖδι συμμίζει πρεπόντως.

§ 543. These epitrites are commonly consociated with dactylic numbers, which have a suitable length of members, and are catalectic either on one syllable or on two. Hephæstion has wrongly placed some verses of this kind among asynartete. These are, first the *encomiologic* verse, which he supposes to be composed of five dactylic and as many iambic half feet :

— — — — — | — — — —

but that verse is rather to be thus measured, as in Pind. Ol. iii, 25.

— — — — — | — —

Ἴστρον ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν.

§ 544. Next, that which is called *iambelegus* :

— — — — | — — — —

πρῶτον μὲν εὐβουλον Θέμιν οὐρανίαν.

κείνων λυθέντων σαῖς ὑπὸ χερσίν, ἀναξ.

§ 545. Then the *Platonic* verse, composed of these members :

— — — — — | — — — | — — — — —

χαῖρε παλαιογόνων ἀνδρῶν θεατῶν ξύλλογε παντοσόφων.

§ 546. Lastly the *Pindaric* verse :

— — — — | — — — — — | — — —

ὃς καὶ τυπεῖς ἀγνῶ πελέκει τέκετο ξανθὰν Ἀθάναν

σοφοὶ δὲ καὶ τὸ μῆδ' ἄγαν ἔπος αἶνησαν περισσῶς.

§ 547. These epitrites, of which the gravity is almost always tempered by dactylic numbers, and sometimes augmented by the semantus trochee, (of which below, § 563. sq.) were chiefly used by those lyrics who cultivated the most serious and splendid species of their poetry, as Pindar and Simonides. They were employed more rarely by tragedians, as having a more tranquil and sedate severity than tragedy commonly requires ; and still more rarely by comedians.

## CHAPTER XII.

### OF THE COMPOSITION OF NUMBERS.

§ 548. The whole method of constructing verses is comprised in *election*, which discovers the kind of numbers adapted to each subject, and *management*, which is employed in a suitable formation and conjunction of those kinds.

§ 549. Of *election* much has been said both by ancient musicians,

as Aristides Quintilianus p. 97. sqq. and by rhetoricians. The subject cannot be so well comprehended in rules as understood by perception and feeling, whence an infinite store of observations may be collected. It is necessary to remember that the same kind of numbers, accordingly as it is either differently managed itself, or associated with other numbers, frequently assumes a different, and often a contrary, nature.

§ 550. *Management* is discovered partly in separate numbers, and partly in the conjunction of several numbers. In *separate numbers* it is discovered in *termination*, and that both of the *whole of the numbers*, and of their *members*; in *changes of measures*; in *licence*, as to *regard of cæsuræ*, *change of measure*, and *ordering and adjustment of prosody*. In the *conjunction of several numbers* management is employed in the *agreement of numbers*, in *connexion*, in *proportion*, which is either of *length* or of *weight*.

§ 551. The *termination of the whole of the numbers*, since the end of every rhythm is more distinctly and exactly heard, the last sounds dwelling for some time on the ear, and representing in some manner the whole rhythm or numbers, requires especial care. Whence not only is the measure usually observed with the greatest strictness, but it is of much consequence also what formation of numbers the termination has. The most elegant termination is that which is made by a catalectic order, as being more remiss in the end. But in trochaic numbers, a kind which is not vehement, an acatalectic order too is not displeasing. The dactyl is more vehement: whence an acatalectic termination is more rare in its numbers. The first pæon is much more vehement still, and on that account it never finishes a verse. Hypercatalectic orders require great effort and energy, and are therefore very unfrequent. It happens too sometimes that an acatalectic order, from the great vehemence of preceding catalectic orders, affords a more placid termination than even they, notwithstanding that they are catalectic; it is however sweeter and softer if remitted in a different manner: as in these:

μηδὲν ἄλλο φυτεύσῃς πρότερον δένδρεον ἀμπέλω.  
δεῦτε νυν, ἄβρα! Χάριτες, καλλίκομοί τε Μοῖσαι.

§ 552. In the separate parts or *members* of numbers the termination is comprehended in the proper constitution and variation of *cæsuræ*: which has been spoken of in the particular kinds of verses, chiefly in the iambic trimeter, and the heroic verse.

§ 553. How different the force of the same numbers is rendered by the formation of the *measure*, has been signified on the metres just mentioned, and also on the anapæstic. In speaking of this it may be pertinently remarked also, that in the end of a verse the voice rests more elegantly on a long syllable, especially where the numbers require a long one, as in the elegiac pentameter.

§ 554. The use of *licence* in *regard of disregard of cæsuræ*, and in the *manner of measure*, since some subjects allow a less strict regard of cæsuræ, and admit irrational [disproportionate] feet, others require a rigid conformity to rules; and also in the order-

ing and adjustment of *prosody*, according to the age, kind, and subject of the poetry.

§ 555. The *conjunction* of several numbers is to be so managed that *agreement* may be first regarded. For verses the very best in themselves, if so conjoined that the numbers do not aptly agree, will not appear to form one whole. As this Alcaic strophe, one syllable being added, and one taken away :

*Descende cælo, et dic, age, tibia  
Regina longum Calliopea melos,  
Seu voce nunc mavis acuta,  
Seu fidibus lyrave Phæbi.*

§ 556. The second part of management lies in the *connexion* of the numbers, which differs in *degree*, *manner*, and *conversion*.

§ 557. The *degrees* of connecting are three: by *consecution*, when the end of the verses is the end of the numbers also, which verses we call *unconnected*; ἀσυναρτησία, when the numbers are now continued, now not continued, which verses are called *seminexi* (half-connected) or *asynarteti*; and by *coherence*, called by the Greeks συνάφεια, which is a perfect connexion in continuity of numbers.

§ 558. The *manners* of connecting numbers are these: *from arsis to arsis*, which is a forcible and masculine conjunction; *from thesis to arsis*, which is the most gentle and sweet of all; *from arsis to anacrusis*, which is intermediate, between the two former; *from thesis to anacrusis*, which is weak and broken. On these see below, chap. xviii.

§ 559. *Conversion*, which seems to have been invented by the tragedians, is used in systems running out in one kind of numbers, in the end of which systems, the numbers being broken off, a transition is made to other and for the most part opposite numbers, and that either from arsis to arsis, or from thesis to anacrusis. As in Eurip. Hec. 213.

τὸν ἐμὸν δὲ βίον, λῶβαν λύμαν τ'  
οὐ μετακλαίονται· ἀλλὰ θανεῖν μοι  
ξυντυχία κρείσσων ἐκύρησεν.

And in Aristoph. Nub. 288.

ἀλλ' ἀποσεισάμενοι νέφος ὄμβριον  
ἀθανάτας ιδέας, ἐπιδώμεθα  
τηλεσκόπῳ ὀμματι γαῖαν.

§ 560. The third part of management is employed on *proportion*; which is either of *length* or *weight*, and in general of *melopæia*.

§ 561. The length of members and verses is of much importance, that such members and verses may not be joined together as have no suitable proportion to one another. Which may be observed both in single kinds of verses, and in the conjunction of many verses, chiefly in strophes, which consist of epitrites and dactylic members. For the same reason the clausulæ in the iambi and trochees of the comedians are neither brachycatalectic nor hypercatalectic. But where the nature of the subject requires it, even members of the most

different lengths are properly coupled together: as in Æschyl. Prom. 183.

πᾶ ποτὲ τῶνδε πόνων

χρὴ σε τέρμα κέλ-

σαντ' εἰσιδεῖν· ἀκίχῃτα γὰρ ἦθεα καὶ κέαρ ἀπαράμυθον  
ἔχει Κρόνου παῖς.

§ 562. Of *weight* we shall speak separately in the following chapter. To *melopœia* pertains both the *paracataloge*, of which in § 53. 268. and the *pause*, of which § 52.

## CHAPTER XIII.

### OF THE SEMANTUS TROCHEE.

§ 563. The musicians every now and then accelerated or retarded the measure of times; which proceeding was called ἀγωγή: whence the same foot was in one place much shorter, in another much slower. Moreover they used too more measures than metricians (see § 29.): among which the feet called *orthius* and the *semantus trochee* are remarkable; both of which consisted of two parts, the one part of four, the other of eight times; the shorter part being the first in the *orthius*, and the last in the *semantus trochee*: hence the latter, as its name indicates, resembles a trochee, the former an iambus.

§ 564. Although metricians, who regard only the measure of syllables, take no account of these feet, yet there are passages in which the very condition of the verses shows they were used. For since in some kinds of strophes one or two spondees are found so placed, that, if they have the usual measure, the mutual relation of the members must be either uncommon or even inept; and since we see those spondees used in words, which are grave and forcible even to the ear; it is reasonable to suppose that they are not ordinary spondees of four times, but *semanti trochees* of twelve, by which are restored that relation and proportion of members in which nothing is liable to censure. Hitherto I have met with such only as may with probability appear to be *semanti trochees*, not *orthii*. Pind. Pyth. i.

τᾷς ἀκούει - μὲν βάσις ἀγλαΐας - ἀρχὰ,  
πεῖθον-ται δ' αἰοιδοὶ σάμασιν.

Æschylus Eum. 322.

μᾶτερ, ἃ μ' ἔτικτες, ὦ—μ ἄτερ.

Νῦξ, ἀλαοῖσι καὶ δεδορκόσιν—ποινά ν.

## CHAPTER XIV.

## OF STROPHES.

§ 565. Metricians have given such definitions of verses, systems, strophes, as must necessarily rather perplex and confound our notions, than render them clear and distinct. We therefore shall use other definitions. A *verse* is such whole and intire numbers as may be pronounced in one breath.

§ 566. Verses are either *connected*, of which many cohere in one continuity of numbers; or *unconnected*, which are separated from one another by a pause or silence; or *half-connected*, of which many are, at pleasure, contained in numbers either continued or interrupted by a pause: these are called *asynarteti* also.

§ 567. A *system* is a coherence of continuous numbers formed of connected verses.

§ 568. A *strophe*, numbers composed of verses however consoiated.

§ 569. What is common therefore to a *system* and a *strophe* is that they both consist of many verses: what is peculiar is that in a *system* the verses are connected, and cohere in one continuity of numbers; whereas in a *strophe* it is not necessary that they should be connected, but they may be connected, or unconnected, or half-connected, or partly connected, partly unconnected, partly half-connected. If all are connected in one continuity, the *strophe* consists of one *system*, and differs not from a *system*. Hence it follows that a *strophe* may contain several *systems*, but not a *system* also several *strophes*.

§ 570. The precept of Hephæstion p. 14. (26.) πᾶν μέτρον εἰς τελείαν περατοῦται λέξιν, regards *unconnected verses*, at the end of which, because a pause is made there, a word also ought to end; not *connected verses*, through which the same numbers are continued; nor *half-connected*, because in these although the numbers may be concluded together with a verse, yet they are not necessarily so concluded. Therefore both every *strophe* and every *system* are to be finished with the whole of the voice: but the verses contained in a *system* need not be finished with the whole of the voice; those which are contained in a *strophe* ought then only to be finished with the voice itself, when they are *unconnected*.

## CHAPTER XV.

## OF THE KINDS OF STROPHES.

§ 571. The kinds of *strophes* are four. The ancients, not reckoning *epodes*, make them two, as Dionys. Hal. de Comp. Verb. c. 19.

A most corrupt passage in a fragm. commonly published with Censorinus c. 9. p. 140. seems to require the following correction: *Archilochus etiam commata versibus applicando variavit epodis: per plurimas species secuit Alcman numeros et imminuit: carmen hinc poëtica melica: ac Telesilla etiam Argiva minutiores edidit numeros: quæ species quum jam displiceret et integra brevior videretur, magnitudine Pindari adserta est, qui etiam liberis numeris modos edidit.*

§ 572. The first and most ancient kind of strophes consisted of two verses, the one longer, the other shorter: which were called *epodi*, in Greek ἐπῳδοὶ in the masculine gender, by which name the second verse was properly designated. Of these the most ancient is the *elegiac* poem, or *elegi*. Afterwards Archilochus coupled other verses in this manner, sometimes joining two simple verses, as,

πάτερ Λυκάμβα, ποῖον ἐφράσω τόδε;

τίς σὰς παρήειρεν φρένας;

at others making either the prior asynartete, as,

τοῖος γὰρ φιλότητος ἔρως ὑπὸ καρδίην ἐλιχθεῖς

πολλὴν κατ' ἀχλὺν ὁμμάτων ἔχενεν.

or the posterior, which Horace has imitated:

*Horrida tempestas cælum contraxit, et imbres*

*Nivesque deducunt Jovem: nunc mare, nunc silvæ;*

sometimes both, which Simonides has done:

πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν ὦραι

ἀνωλόλυσαν κισσοφόροις ἐπὶ διθυραμβοῖς.

And with the shorter verse placed first, which, in that case is called *προσῳδὸς* in the masculine gender:

*Petti, nihil me, sicut antea juvat*

*Scribere versiculos amore percussum gravi.*

§ 573. The consociation of three unconnected verses approaches nearer to what are commonly called strophes, as in this of Theocritus:

Ἀρχίλοχον καὶ στᾶθι καὶ εἶσιδε τὸν πάλαι ποιητὰν

τὸν τῶν ἱαμβῶν, οὗ τὸ μῦριον κλέος

διήλθε κήπῃ νύκτα καὶ πρὸς ἁῶ.

After which manner some poets have sportively made longer strophes in the shape of a pipe, an altar, an axe, a wing, an egg. See Anthol. vol. ii. p. 603. ed. Jacobs. 2.

§ 574. The second kind of strophes is that used by the Æolic poets, Alcæus, Sappho, and among the Ionic poets by Anacreon. This is short, and ordinarily composed of four verses alike in numbers. See Dionys. Hal. de Comp. Verb. c. 19. p. 262. The poems of these authors are for the most part *monostrophic*, i. e. they have always the same strophe repeated. For the *epodi*, so called in the feminine gender, (of which in § 576.) were seldom used by these poets, as the same Dionysius testifies. But they made many poems also κατὰ στίχον, i. e. by repetition of a single kind of verse not disposed in strophes.

§ 575. In the *third kind* of *strophes* we arrive at a greater variety of numbers, and a more artificial composition, more verses, than was before the custom, being joined in one strophe. This kind was cultivated and polished by Alcman, Stesichorus, Ibycus.

§ 576. Lastly, the *fourth kind* comprises those strophes, in which, because they were sung by choruses, the greatest art and variety both of metres and of musical modulation was employed. Such are the strophes of Pindar, Simonides, Bacchylides, and of the tragedians. And as to the lyrics, although they wrote *monostrophic* songs also, i. e. such as had always the same strophe repeated, yet for the most part they employed *epodes* (*epodi* in the feminine gender,) making two strophes in the same metres, and a third in different, and continuing the same successions in the same metres throughout the whole song or poem, in this manner; A. A. B. A. A. B. The tragedians rarely employed *epodes*, and commonly only one in the end of the song: and they usually make only two strophes in the same metres; thus for example, A. A. B. B. Γ. Γ. Δ. Δ. E.

## CHAPTER XVI.

### OF STROPHES OF THE FIRST AND SECOND KINDS.

§ 577. The most ancient of the lyric poets made poems both *κατὰ στίχον*, i. e. by constant repetition of the same verse, without strophes, and with many verses conjoined in strophes, but having either the same or a similar metre.

§ 578. Some of these strophes consist merely of a repetition of the very same verse; so that, if the metre alone be regarded, the poems may appear to be composed *κατὰ στίχον*. Of this kind are some of the Anacreontic poems, in which the equal distribution of the verses, or the repetition of the same words, affords an indication of strophes. As in *carm.* xxxix. the strophes of which, consisting of four verses, all begin with this one:

ὄρ' ἐγὼ πῶ τὸν οἶνον.

This kind has been imitated by the bucolic poets, of whom we shall speak in § 596.

§ 579. Other strophes consist of the same numbers continued through a system, so that a whole strophe is a single system, which the metricians call *ἐξ ὁμοίων*. Thus Horace, *iii.* 12. in that

*Miserarum est neque amori,*

includes, after the example of Alcæus, ten Ionic feet in one strophe. The tragedians have imitated this: but they usually vary the numbers in the end, to make the conclusion of the strophes more apparent; as Æschylus in *Pers.* 81. sqq. in *Suppl.* 1025. sqq.

§ 580. Other strophes consist of several systems, as in Anacreon:

γουνουμαί σ' ἐλαφηβόλε,  
ξανθή παῖ Διὸς, ἀγρίων  
δέσποιν' Ἀρτεμι θηρῶν.  
ἴκον νῦν ἐπὶ Ληθαίου  
δίνησιν—θρεοκαρδίω  
ἀνδρῶν ἐγκαθόρα πόλιν  
χαίρουσ'· οὐ γὰρ ἀνημέρους  
ποιμαίνεις πολίητας.

§ 581. Others were constructed of unconnected verses, having the same numbers, but differing in magnitude or form : as these :

*Quem tu, Melpomene, semel  
Nascentem placido lumine videris.*

§ 582. Others (a mode apparently the most frequent) were composed of four verses, as these :

*Scriberis Vario fortis et hostium  
Victor Mæonii carminis alite,  
Quam rem cumque ferox navibus aut equis  
Miles te duce gesserit.*

Or, *Quis multa gracilis te puer in rosa  
Perfusus liquidis urguet odoribus  
Grato, Pyrrha, sub antro?  
Cui flavam religas comam?*

§ 583. Of these we shall mention three, which are the most remarkable. First the *Sapphic* strophe, which Sappho composed of this verse,

— — — — —

thrice repeated, and an Adonic afterwards added. And since the cæsure, if any were needed in so short a verse, was to be made at the fourth syllable, Sappho both made that cæsure, and disregarded it, properly, and allowed the syllable itself to be doubtful :

ποικιλόθρον' ἀθάνατ' Ἀφροδίτα,  
παῖ Διὸς δολόπλοκε, λίσσομαί σε,  
μή μ' ἄσαισι, μηδ' ἀνίαισι δάμνα,  
πότνια, θυμόν.

And Catullus has followed her example. And when the words in the end of one verse cohered closely with those in the beginning of another, Sappho hesitated not to make an elision at the end of the first, and also to connect the third and fourth verses by a divided word, as :

ἀλλὰ καὶ μὲν γλῶσσα ἔαγε, λεπτὸν δ'  
αὐτίκα χρω̄ πῦρ ὑποδεδρόμακεν,  
ὁππάτεσσι δ' οὐδὲν ὄρημ', ἐπιβρόμ-  
βεῦσι δ' ἀκουαί.

Horace too has done both, as ii, 2, 17. 16, 34. iv, 2, 22. and i, 2, 19. 25, 11. ii, 16, 7. iii, 27, 26. iv, 2, 23. Carm. Sæc. 47.

§ 584. But Horace, partly to render his numbers more masculine, partly induced by the convenience of the Latin language, imposed on himself a severe law, always to begin the longer verses with a second

epitrite, and to make the cæsure at the first syllable, sometimes at the second, of the dactyl:

*Integer vitæ—scelerisque purus:*

*Mercuri facunde—nepos Atlantis.*

And it is observable that in the fourth book he has very frequently used this latter cæsure which is at the sixth syllable, although he rarely admitted it in the former books.

§ 585. In the tragedies ascribed to Seneca are found strophes composed of more than three Sapphic verses, as of eight, with an Adonic subjoined; but such freaks are to be little commended.

§ 586. The second strophe deserving of particular attention is the *Alcaic*. The two first verses of it are in this metre:

— ' — — — | — ' — — —

the third in this:

— ' — — — | — ' — —

the fourth in this:

— ' — — — — — — —

For the elements of the whole composition are these orders,

— ' — — — — — ' — — —

which being joined with one another in various modes have produced these metres. From which it appears that they are utterly mistaken who have persuaded themselves that the two first of the verses terminate in a logæædic order, by which all the beauty of the numbers must necessarily have been destroyed. And the ancient metrists too have unanimously taught that these verses are terminated by two dactyls.

§ 587. No cæsure was needed in these verses either: but if any was to be made, it was fit that it should be at the end of the orders. Alcaeus both made the cæsure, and neglected to make it:

*ῥεῖ μὲν ὁ Ζεὺς, ἐν δ' ὀρανῷ μέγας*

*χειμῶν· πεπάγασιν δ' ὑδάτων ῥοαί.*

Horace has strenuously observed the cæsure in the first two verses, taking care too that it may be always at a long syllable. He has seldom superseded the cæsure by a compound word:

*Hostile aratrum exercitus insolens.*

See i, 16, 21. 37, 5. ii, 17, 21. once in a word not compounded, iv, 14, 17.

*Spectandus in certamine Martio:*

and perhaps i, 37, 14.

*Mentemque lymphatam Mareotico,*

unless he wrote *a Mareotico*.

§ 588. He has also constantly kept the fifth syllable of the third verse long, usually making an incisure after the sixth or the seventh syllable of the same verse, as,

*Deprome quadrimum—Sabina,*

*Sedes Atlanteusque—finis.*

Often however also at the very end of the first order, as

*Depræliantes,—nec cupressi;*

seldom, on account of the harshness, ending a word with the fourth syllable, as *Hunc Lesbio—sacrare plectro.*

To all which Alcæus paid no regard: as,

ὦ Βύκχι, φάρμακον δ' ἄριστον.

μέλιχρον· ἀντάρ ἀμφὶ κορσά.

§ 589. Horace has the anacrusis almost always long in the three first verses; rarely short, as in this,

*Vides, ut alta stet nive candidum.*

Alcæus very often made both the anacrusis and the fifth syllable short:

προκόφομες γὰρ οὐδὲν ἀσάμενοι.

§ 590. Since the verses too themselves of these strophes are not long, and consequently the language requires for the most part several verses to be closely connected, it is but seldom that the ends and beginnings of the verses in Horace make a hiatus, as ii, 13, 7.

*Sparsisse nocturno cruore*

*Hospitis,*

but the third and fourth verses are sometimes coupled together by elision preferably, after the example of Alcæus, as ii, 3, 27. iii, 29, 35.

*Sors exitura, et nos in æternum*

*Exsiliū impositura cymbæ.*

*Cum pace delabentis Etruscum*

*In mare, nunc lapides adesos.*

But the last syllable of a strophe cannot properly be elided upon the first syllable of a following strophe, unless the words cohere most closely. For ii, 13, 7.

*Hospitis: ille venena Colchica,*

*Et quidquid usquam concipitur nefas,*

has been rightly corrected by Bentley.

§ 591. Moreover, as in every kind of verses, so in these, care must be taken to avoid a collocation of words either too harsh, or too feeble: too harsh, as when in one of the two first verses there is a monosyllable at the cæsure: iii, 29, 27.

*Non est meum, si mugiat Africis;*

too feeble, as when in the last verse two words are put, each of which makes an amphibrachys,

*Ora carere cruore nostro.*

§ 592. The third strophe is one which is found in Greek writers only, as in many scholia in Athen. xv. p. 694. and in Aristoph. Eccles. 938. sqq. The first two verses of it are Phalæcean hendecasyllables:

· · · · ·

a pyrrhic not being admitted, as it appears, in the base. The third has this metre:

· · · · ·

The fourth this:

· · · · ·

Πλούτου μητέρ', Ὀλυμπίαν ἀείδω  
Δήμητραν, στεφανηφόροις ἐν ὤραις·  
σέ τε, παῖ Διός, Περσεφόνη·  
χαίρετον, εὖ δὲ τήνδ' ἀμφέπετον πόλιν.

## CHAPTER XVII.

## OF STROPHES OF THE THIRD AND FOURTH KINDS.

§ 593. The *third* and *fourth* kinds of strophes contain those, which being both longer, and diversified by a greater force and variety of numbers, were employed by a freer and more aspiring description of lyric poetry. And the *third* kind, used in part at least, as it appears, in *monostrophic* poems, is peculiar to the lyric poets of the middle age, Alcman, Stesichorus, Ibycus. The strophes of these poets consisted now of more verses than those of Sappho, Alcæus, Anacreon, Corinna; and their numbers were in great part dactylic, and very long too; of which examples may be seen in § 301. sqq. and whole strophes in § 305.

§ 594. Another example of a strophe used by Alcman is this, composed intirely of dactylic numbers, Fragm. p. 38. from Athen. x. p. 416. c.

καί ποκά τοι δώσω τρίποδος κύτος,  
 φ' κ' ἐνι λεία . . . ἀγείρης.  
 ἀλλ' ἐτι νῦν γ' ἄπυρος· τάχα δὲ πλέος  
 ἔτνεος, οἷον ὁ παμφάγος Ἀλκμάν  
 ἠράσθη χλιερὸν πέδα τὰς τροπάς.  
 οὔτι γὰρ οὐ τὸ τετυγμένον ἔσθαι,  
 ἀλλὰ τὰ κοινὰ γάρ, ὥσπερ ὁ δᾶμος  
 ζατεύει.

Whether this strophe consisted of seven verses, so that another strophe began with the word *ζατεύει*, or of eight, of which the eighth was an heroic, is uncertain, since in another fragment of this poem or metre that last verse may be equally an hexameter, and a tetrameter with a part of a following catalectic: that fragment is in p. 44. from Athen. xi. p. 498. f.

πολλάκι δ' ἐν κορυφαῖς ὀρέων, ὅκα  
 θεοῖσιν ἄδη πολύφανος ἑορτά,  
 χρύσειον ἄγχος ἔχοισα, μέγαν σκύφον,  
 οἷά τε ποιμένες ἄνδρες ἔχουσιν,  
 χερσὶ λεόντεον ἐν γάλα θεῖσα,  
 τυρὸν ἐτύρησας μέγαν ἄρνυφον ἀργύφεόν τε.

I gave both fragments thus corrected in *Diar. Litt. Jenens.* 1816. m. August. n. 155.

§ 595. Hephæstion p. 74. (134.) says that Alcman wrote poems even of fourteen strophes, of which the seven last were in a metre different from that of the seven first.

§ 596. In the same manner the bucolic poets, keeping indeed to the same metre, but varying the length of the strophes, subjoin to several strophes composed of a certain number of verses other strophes of more or of fewer verses; which strophes are distinguished, sometimes by an intercalary verse, as it is called, as in the first and

second Idyls of Theocritus, and sometimes by the conclusion of the words, as in the third. Thus in the second poem eight strophes of five verses are followed by thirteen strophes of six verses. In the first poem the number of verses varies more, having probably been disordered in some of the strophes by the fault of transcribers. In the third Idyl the song of the goat-herd beginning at v. 6. proceeds first in four strophes of two verses: then follow ten strophes of three verses. For v. 24. is no part of his song, but is recited during a pause in singing.

§ 597. The *fourth kind of strophes* is that which was used in the most perfect lyric poetry, and in tragedy, for expressing the more serious and vehement emotions of mind. Its numbers have partly a severe grandeur and magnificence, partly a varied inequality and rapidity: and such strophes themselves are usually for the same reasons of considerable length. And both the grandeur and the variety are perceived not only in the nature of the numbers; for they are either slow and severe, or quick and brisk; but also in their proportional relations: for they are either equally divided, or short members are intermingled with long.

§ 598. Since these strophes are usually long, their parts are for the most part long also, and consist not so much of verses, as of systems having various numbers.

§ 599. Strophes grave in numbers, equal in the proportion of their members, commonly consist of epitrites, tempered by dactylic numbers, and Cretic, some forms too of trochees, iambi, and anti-spastics being admitted, and moreover the semantus trochee. The harmony of these strophes was the *Doric*: whence we call them *Doric strophes*. Pindar Pyth. i.

χρυσέα φόρ-μιγξ, Ἀπόλλω-  
νος καὶ ἰοπλοκάμων  
σύνδικον Μοι-σᾶν κτέανον,  
τᾶς ἀκούει - μὲν βάσις, ἀγλαΐας - ἀρχὰ,  
πείθον-ται δ' αἰοῖδοι - σάμασιν,  
ἀγῆσιχόρων ὁπότεν προ-οιμίων  
ἀμβολὰς τεύ-χης ἐλελιζομένα,  
καὶ τὸν αἶχμα-τᾶν κεραυνὸν - σβεννύεις  
ἀενάου πυρὸς, εὖ-δει δ' ἀνὰ σκά-  
πτῳ Διὸς αἰετὸς, ὠκεῖ-  
αν πτέρυγ' ἀμφοτέρω-θεν χαλάζαις.

§ 600. The more vehement strophes, which have their members unequal, are remarkable for the multitude of short syllables, and have their numbers quicker either by nature or by resolutions, and are, in their whole composition, unequal and rapid. The chief in this kind were dithyrambics. These strophes we call *Æolic*, because their harmony was commonly such. Pind. Ol.

Μεγαλοπόλις ὧ Συρακόσαι, βαθυπολέμου  
τέμενος Ἄρεος, ἀν-δρῶν ἱππῶν τε σιδαροχαρμᾶν  
δαιμόνιαι τροφοί·  
ἔμμιν τόδε τᾶν λιπαρᾶν ἀπὸ Θη-βᾶν φέρων  
μέλος ἔρχομαι ἀγγελίαν τετραορίας ἐλελίχθονος,

εὐάρματος Ἰέρων ἐν ᾧ κρατέων  
 τηλαυγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις,  
 ποταμίας ἔδος Ἀρτέμιδος, ἃς—οὐκ ἄτερ  
 κείνας ἀγαναΐσιν ἐν

χερσὶ ποικιλανίους ἐδάμασσε πώλους.

§ 601. In the middle rank between these are the strophes which, on account of their *Lydian* modulation, we denominate Lydian strophes. These have neither so much gravity as the Doric, nor so remarkable a briskness and stir as the Æolic. As Pind. Ol. v.

Ἵψηλᾶν ἀρετᾶν - καὶ στεφάνων ἁω-τὸν γλυκύν,  
 τῶν Οὐλυμπία, Ὀκεανοῦ θύγατερ,  
 καρδίᾳ γελανεῖ,  
 ἀκαμαντόποδός τ' ἀπήνας δέκεν,  
 Ψαύμιός τε δῶρα.

## CHAPTER XVIII.

### OF THE DIVISION OF STROPHES INTO THEIR MEMBERS.

§ 602. There is often great difficulty in the division of strophes into their members, not only on account of the ambiguity of some numbers, but because the parts of those numbers may be marked out in several different manners. Great care is requisite therefore to know what is the safest way of proceeding.

§ 603. And first we must consider whether *known and common metres* are not concealed. But since many forms of metres are not yet brought to light, the number of those metres cannot but be hereafter augmented, so that many will be reckoned among known and usual metres, which at present are not so known.

§ 604. We must next attend to *interpunction*, and the *ends of sentences*. For it is natural that the ends of verses should for the most part coincide with the conclusion of sentences or of parts of sentences. Although this is not so indispensable, but that a verse may conclude even in the middle of a sentence. Nay sometimes there is even a sort of excellence in the extension of the language beyond the termination of the metre.

605. In dramatic poetry the *change of a person* also frequently indicates the conclusion of a verse, because it is commonly accompanied with a pause.

§ 606. Further, the *end of a word* too is an indication of the end of a verse. And systems and strophes must absolutely and necessarily be terminated by an intire word. The same rule is observed too in those verses which we have called unconnected: except when their shortness allows the conjunction of two verses by a divided word, not only without disagreeableness, but even with elegance, as

in the Sapphic strophe. And in the same manner even in longer verses the division of a word is sometimes allowed, if it is a compound one, and on that account more easily separable into two parts. Pindar Ol. xiv.

πόντι' Ἀγλαΐα, φιλησί-  
μολπέ τ' Εὐφροσύνα, θεῶν κρατίστου.

§ 607. We must carefully attend also to *a short syllable placed in the end of a verse*. For since the last syllable of verses, even where it is by nature short, is accustomed to be much oftener long than short, (see præfat. ad Orphic. p. 9.) a short syllable is extremely often an indication that numbers are not yet concluded, but still in progress. Wherefore if any verse is ended both in a strophe and antistrophe with a short syllable, we generally see that the numbers are continued through what follows, and understand that the end of the verse cannot be made in that place, and that so much the more certainly as there are more strophes, as in Pindar.

§ 608. This observation is not opposed by those verses, which, being comprehended in systems, end in a short syllable, as dactylic dimeters, but is rather confirmed by them. For such verses are indeed terminated by a short syllable, but for this very reason, that their numbers cohere in uninterrupted continuity with the numbers of the following verses.

§ 609. The most certain indication of the end of a verse is afforded by *a syllable impeding the continuation of the numbers*; because this shows that the preceding numbers having been concluded, the succeeding ones are beginning. And the syllable which so impedes the continuation of the numbers is one that has either a *hiatus* or a *doubtful measure*. But it is plain that such doubtful measures only and such hiatuses are meant, as are held to be unlawful in every kind: this has been spoken of already in the first book, and in the discussion of each metre in particular.

§ 610. But we must beware of adopting an opinion which has long prevailed, that because the last syllable of every verse is accounted doubtful, the syllables in the middle of words are doubtful too; which cannot possibly be. For no other syllable of a word than the last can be reckoned doubtful, i. e. short, if the metre require it short, although it be by nature or position long, and long, the metre so requiring, although by nature short. And the same is the case with a syllable, which is indeed final, but in a word which coheres with a following word in such a manner as almost to make one word with it. Thus every one sees that the common reading in Aristoph. Nub. 1349. confounds the proper pronunciation:

ἀλλ' ἔσθ' ὅτῳ θρασύνεται δῆλόν γε τὸ  
λῆμ' ἐστὶ τάνθρώπου.

For thus τὸ must be pronounced as a long syllable, and separated by a pause from the noun λῆμα, with which it is as one word.

§ 611. To comprise the whole in a few words, the rule is, in verses *unconnected*, and *half-connected*, or *asynartete*, that *a doubtful measure in the end of a word* is an indication of the conclusion of the



in the beginning of a word; it is plain that this is a principal rule generally, that, if possible, an anacrusis be not put in the middle or end of a word. Now an anacrusis may be put in the middle of a word in three ways: either after an arsis:

- 1    ˘ ˘ | ˘    Ἀχαι-μένης  
 2    ˘ ˘ | --    Ἀρι-στείδης  
 3    - ˘˘ | ˘-    Ἀλκιβι-άδης  
 4    - ˘˘ | --    Βελλερο-φόντης

or after a thesis:

- 5    ˘˘ | ˘    Ἀλκι-μέδων  
 6    ˘- | ˘    Ἀλκμα-νίδας  
 7    ˘˘ | --    Ἀρχι-μήδης  
 8    -- | --    Εὐη-ρείδης

or after another anacrusis: for the beginning of a word placed in a thesis of a prior verse, is in the word itself an anacrusis:

- 9    ˘ | ˘    Τε-λαμών  
 10    - | ˘    Σω-κράτης  
 11    ˘ | --    Ἀ-πόλλων  
 12    - | --    Εὐ-κλείδης  
 13    ˘˘ | ˘    Ξενο-φάνης  
 14    ˘˘ | --    Γανυ-μήδης

And in the end of a word in three ways: after an arsis:

- 15    ˘ | ˘    Προϊ-τος  
 16    ˘ | -    Πη-λεὺς  
 17    ˘ | ˘˘    Μύρ-τιλος  
 18    ˘˘ | ˘    Φάλα-ρις  
 19    ˘˘ | -    Ξενο-φῶν  
 20    ˘˘ | ˘˘    Μελέ-αγρος

or after a thesis:

- 21    ˘˘ | ˘    Αἶα-κός  
 22    ˘˘ | -    Αἰνέ-ας

23	ˊ ˘   ˘ ˘	Τηλέ-γονος
24	ˊ -   ˘	Ἀλκαῖ-ος
25	ˊ -   -	Πηλεί-δης
26	ˊ -   ˘ ˘	Ἀσκλη-πιὸς
27	ˊ ˘ ˘   ˘	Ἀρχίλο-χος
28	ˊ ˘ ˘   -	Ἀρκεσί-λας
29	ˊ ˘ ˘   ˘ ˘	Ἀρχεπό-λεμος

or after an anacrusis:

30	˘   ˘	Θέ-τις
31	-   ˘	Ὕλ-λος
32	˘   -	Ἄ-βας
33	-   -	Νέ-στωρ

and so on, if one or the other part, or both the parts are of several syllables.

§ 617. It appears that the numbers of these words, when so divided, are spoiled. An anacrusis, however, subjoined to an arsis is more tolerable, because the two rhythms or numbers may in that case be conjoined in pronunciation: the conjunction of a thesis and anacrusis is worse, because it requires a pause in the middle of a word; and still worse is the conclusion of a word by an anacrusis, because in that case the last part of the word is void of all numbers: the worst of all is an anacrusis added to another anacrusis, because that, besides making a pause in the middle of a word, deprives both parts of numbers.

§ 618. From these premises it follows, that the best divisions of words are, first, those by which alternations of arsis and thesis are made in the same word:

χρυσέα φόρμιγξ Ἀπόλλω-  
νος καὶ ἰοπλοκάμων.

Next, those which have an arsis subjoined to an arsis:

καὶ σοφοὶ καὶ χερσὶ βια-  
ταὶ περίγλωσσοί τ' ἔφυν.

Last, those which have an anacrusis before an arsis:

ἐκ θεῶν γὰρ μαχαναὶ πᾶ-  
σαι βροτέαις ἀρεταῖς.

§ 619. Of the other modes of dividing words those are the best which least interrupt or impair the pronunciation.

§ 620. When therefore a preceding verse ends with an arsis, and a succeeding one begins with an anacrusis, a word may be divided in two manners:—first, so that the part, which is in the following

verse, may comprise an anacrusis and arsis, (and to this case are referable the examples 1 - 4 in § 616.) a mode of division not entirely incommodious, as if in Pind. Ol. iii. 17. (28.) one were to divide thus:

δαμον Ὑπερβορέων πείσαις Ἀπόλ-  
λωνος θεράποντα λόγῳ.

§ 621. Next, so that the part of the word which is in the second verse may be no more than an anacrusis, or a part of an anacrusis: see examples 15--20. This is a bad division. Thus in Pindar Pyth. iii, 97. the division formerly was

ἔτραπεν κάκεινον ἀγάνορι μι-  
σθῶ χρυσὸς ἐν χερσὶν φανείς.

§ 622. But, if the first verse ends in thesis, there are four modes of division. The first has an arsis in both parts of the word, as in the examples 5—8. of which the worst are 5 and 7. as formerly in Pind. Pyth. viii, 129.

ὑποπτέροις ἀνο-  
ρέαις ἔχων κρέσσονα πλούτου.

and vi, 31.

Μέμνονα Νεστό-  
ρειον γὰρ ἵππος ἄρμ' ἐπέδα.

Which are to be absolutely rejected. The examples 6 and 8, and any similar, are more easily pronounced, because they do not so much confound the proper pronunciation of the word. As Pindar, Ol. iv, 16.

χροινιώτατον φάος εὐρυ-  
σθενέων ἀρετῶν.

§ 623. The second mode is that by which the first part of the word has an arsis, but the second part rests in anacrusis, as in the examples 21—29. which kind of division is very bad; as formerly in Pind. Pyth. x, 16.

τέλος ἀρχά τε δαίμο-  
νος ὄρνυντος, αὖξεται.

and worse still that division in Sophocl. Antig. 152.

θεῶν δὲ ναοὺς χοροῖς παννύ-  
χοις πάντας ἐπέλωμεν.

But this division is tolerated, when a short anacrusis follows a long thesis, a mode which is not far from the usual pronunciation of the word, as in the example 24. So Pindar, Pyth. viii, 20.

Τυφῶς Κίλιξ ἐκατόγκρα-  
νος οὐ μιν ἄλυξεν.

§ 624. The third mode is, when the first part of the word is without arsis, but not the second, as in the examples 9—14. This division is bad, as formerly in Pind. Pyth. ii, 84.

ἐμίγνυτ' ἐν Πα-  
λίου σφυροῖς, ἐκ δ' ἐγένοντο στρατός

and still worse, if the anacrusis be long: as Nem. iv, 82.

Νεοπτόλεμος δ' ἄ-  
πείρῳ διαπρυσία.

§ 625. The fourth mode, and the worst of all in every point, is when both parts of the word are without ictus, and therefore the

whole word dissolves into two parts destitute of numbers. As in Pind. Ol. i, 3.

ἄτε διαπρέπει νυ-  
κτὶ μέγανρος ἔξοχα πλούτον.

and v. 161.

ὑπατον ἔρχεται παν-  
τὶ βροτῶ· ἐμὲ δὲ στεφανῶσαι.

and Pyth. viii, 63.

ἐκ πατέρων παι-  
σὶ λῆμα· θαέομαι σαφές.

Isthm. ult. 23.

ἀτόλματον· ἀλλ' ἐ-  
μοὶ δεῖμα μὲν παροιχόμενον.

§ 626. We must take care, moreover, that wherever it is necessary to divide a word, we employ that division which is least displeasing or most elegant. For which purpose it is of importance to consider the degree of closeness with which the members are connected. For if they are so connected that each may properly constitute a verse, i. e. that every member, although cohering with another, contains in itself alone something intire and perfect, much less liberty is allowed, than when they are connected so closely as to produce something complete and whole only by conjunction with others, and not of themselves alone. As that, which we just now quoted from Pind. Ol. i.

ἄτε διαπρέπει νυ-κτὶ μέγανρος ἔξοχα πλούτον,

is intituled, on account of the two members making one verse, to an allowance, which would be denied if there were two verses rather,

υυυ'υ-- | υυ'υυ-υυ--

But the members would be wrongly marked thus,

υυυ'υ- | 'υυ-υυ'υυ--

not only because this proportion of the members would be little apt, but because most of the strophes have a word ended in the seventh syllable. In like manner in that, Pyth. viii.

ἐκ πατέρων παισὶ λῆμα· θαέομαι σαφές,

the relative proportion of the members would not be suitable, if the members were constituted thus :

'υυ- | 'υ'υ'υυ-υ-

may even the interpunction in the rest of the strophes shows the division mentioned above to be the right one :

'υυ-- | υ'υ'υυ-υ-

Where it is plain that the division of the word is more elegant if *παισὶ* be written, than if *παισίν*. But that in the last Isthm. can by no means be tolerated :

ἀτόλματον· ἀλλ' ἐ-μοὶ δεῖμα μὲν παροιχόμενον.

Which is made still worse, if an enclitic be put in the beginning of the second member :

ἀτόλματον· ἀλλά μοι δεῖμα μὲν παροιχόμενον.

§ 627. But the more each member appears calculated to constitute

one verse of itself, i. e. the more evidently it requires to be separated by a pause, the more necessary is it to employ such divisions only of words as may be least displeasing: as in *Æschyl. Agam. 1477.*

*δαῖμον, ὃς ἐμπιπνεῖς δώμασι καὶ διφνί-  
οισι Τανταλίδαισιν.*

§ 628. Hence we understand why in some verses the members are often so conjoined, that words are divided even in those ways which otherwise, i. e. if a longer pause were made, would be reprehensible. This is done chiefly in verses beginning with an antispastus, and in such as contain two penthemimeral portions of an iambic verse. *Æschylus, Sept. ad Theb. 121. Pers. 288. Agam. 217. 200. sq.*

*ἄρηξον δα-ῖων ἄλωσιν.  
ἔκτισαν εὐνι-δας ἡδ' ἀνάνδρους.  
μιαίνων παρ-θενοσφάγοισιν.  
πνοαὶ δ' ἀπὸ Στρυ-μόνος μολοῦσαι,  
κακόσχολοι νή-στιδες δύσορμοι.*

§ 629. Lastly, in dividing the members of verses, there is need of tact well exercised, and supported by a keen judgment, to perceive easily, and examine carefully, what is usual, what suitable, what elegant. I will illustrate the matter by an example. In *Soph. Œd. R. 660.* Erfurdt has thus divided the verses:

*οὐ τὸν πάντων θεῶν - θεὸν πρόμον  
"Ἄλιον" ἐπεὶ ἄθεος, - ἄφίλος, ὃ τι πύματον  
ὀλοίμαν, φρόνη-σιν εἰ τάνδ' ἔχω.*

And in the antistrophe v. 690.

*ὦ "ναξ, εἶπον μὲν οὐχ - ἄπαξ μόνον,  
ἴσθι δὲ παραφρόνιμον, - ἄπορον ἐπὶ φρόνιμα  
πεφάνθαι μ' ἂν, εἴ-σε νοσφίζομαι.*

Of these the first member is an ischiorrhogic iambic, the second an iambic monometer, the rest dochmiacs. But since the first verse both in the strophe and antistrophe is concluded by a short syllable, that is a sufficient indication that the numbers ought not to be concluded in that syllable, but to be carried on further. In the next place, although in the antistrophic verse the numbers might, on account of the stop, be there ended, yet in the strophic verses those words, *θεὸν πρόμον "Ἄλιον*, which make but one notion, would be improperly separated. From which it appears that all the verses cohere in one system, and that the ichiorrhogic iambic is followed by dochmiacs with one Cretic among them. The question now is where that Cretic is to be stationed: whether in the beginning of the second verse,

*οὐ τὸν πάντων θεῶν—θεὸν πρόμον "Ἄλιον"  
ἐπεὶ ἄθεος,—ἄφίλος, ὃ τι πύματον*

and in the antistrophe,

*ὦ "ναξ, εἶπον μὲν οὐχ—ἄπαξ μόνον, ἴσθι δὲ  
παραφρόνιμον,—ἄπορον ἐπὶ φρόνιμα*

or in the beginning of the third verse,

*ἐπεὶ ἄθεος, ἄφίλος,—ὃ τι πύματον ὀλοί-  
μαν, φρόνη-σιν εἰ τάνδ' ἔχω*

and in the antistrophe,

παραφρόνιμον, ἄπορον—ἐπὶ φρόνιμα πεφάν-  
θαι μ' ἂν, εἴ-σε νοσφίζομαι

or lastly in the end of the second verse,

οὐ τὸν πάντων θεῶν—θεὸν πρόμον "Ἄλιον"  
ἐπεὶ ἄθεος, ἄφιλος,—ὅ τι πύματον  
ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.

and in the antistrophe,

ὦ "ναξ, εἶπον μὲν οὐχ - ἅπαξ μόνον, ἴσθι δὲ  
παραφρόνιμον, ἄπορον - ἐπὶ φρόνιμα  
πεφάνθαι μ' ἂν, εἴ-σε νοσφίζομαι.

Now it appears that in the first of these divisions the words ἄθεος, ἄφιλος, and παραφρόνιμον, ἄπορον, which the sense requires to be joined, are inelegantly drawn asunder into two members; and that in the second, what is much worse, the Cretic is placed in syllables not making intire words, and still less giving any sense. On the contrary the mode proposed in the third division is plainly so elegant, that it deserves with reason to be preferred to the others. For it has no member composed of syllables without meaning; and the words which the sense requires to be joined, θεὸν πρόμον "Ἄλιον, and ἄθεος ἄφιλος, and παραφρόνιμον, ἄπορον, are so joined; and the Cretic appears located in the place most suitable, and in those words which have a remarkable emphasis; lastly, if these verses are recited according to this division of the members, there is nothing but what an auditor not only understands immediately, but perceives also to be arranged with such aptness and weight, that every word and sentence has its due force and efficacy.

## CHAPTER XIX.

### OF THE USE OF ANTISTROPHES SUMMARILY.

§ 630. The Greeks in every kind of poetry, especially in the lyric, and still more in the dramatic, very studiously affected a certain equal proportion of parts. As this has a most agreeable effect in alluring and charming the minds of the auditors, so it has been cultivated with singular art and made susceptible of wonderful variety.

§ 631. Metricians divide poems with respect to repetitions of numbers, into two kinds, which are called κατὰ στίχον, and κατὰ σύστημα or συστηματικά. Those κατὰ στίχον are such as are composed of verses only; those κατὰ σύστημα such as are composed of systems or strophes. When these kinds are so conjoined in one poem, that part is written κατὰ στίχον, and part κατὰ σύστημα, such poems are called μικτὰ γενικά, as tragedies, and the ancient comedies: and when they may be taken indifferently to be written either κατὰ στίχον

or κατὰ σύστημα, they are called κοινὰ γενικά, as many of the Anacreontic poems, which may appear to be composed either of verses only or of strophes. See Hephæstion p. 63—71. (111—131.)

§ 632. Those which are written κατὰ στίχον are divided by metrists into μικτὰ, which have different verses in different parts, as the comedies of Menander had, and ἄμικτα, which have the same kind of verses in every part, as epic poems.

§ 633. Of the συστηματικά some are called κατὰ σχέσιν, others ἀπολελυμένα, others μετρικὰ ἄτακτα, others ἐξ ὁμοίων, others μικτὰ συστηματικά, others κοινὰ συστηματικά: a division bad enough.

§ 634. Those κατὰ σχέσιν are such as have responsals, or correspondence of parts, and repetitions.

§ 635. Ἀπολελυμένα are those composed without any certain rule, according to the inclination or fancy of the poet. Of these below in chap. xxv.

§ 636. Μετρικὰ ἄτακτα consist of verses determinate indeed, but intermingled at pleasure: the following verses of Simonides are quoted as an example:

Ἴσθμια δις, Νεμέα δις, Ὀλυμπία ἐστεφανώθην,  
οὐ πλάτεϊ νικῶν σώματος, ἀλλὰ τέχνη,  
Ἀριστόδαμος Θράσιδος Ἀλεῖος πάλα.

And they say that the Margites, ascribed to Homer, was thus written. This whole species ought to have been ranked under the genus κατὰ στίχον, not συστηματικά.

§ 637. Nor do those called ἐξ ὁμοίων belong to this division; since in them the kind of metre, and not the relative parts of systems, is regarded. For this name is applied to those which run out without interruption, in one kind of foot or numbers, i. e. those usually called systems, as of anapæsts, Ionics, and other numbers. Τὰ ἐξ ὁμοίων are divided into ἀπεριόριστα, which proceed in one tenor to their termination, i. e. which are one system; and those κατὰ περιουρισμὸν ἀνίσους, i. e. those consisting of several systems of the same kind but differing from one another, as in the parodi of tragedies many anapæstic systems of different lengths occur: thus: A. B. Γ. Δ. E.

§ 638. By μικτὰ συστηματικά are signified such as are formed of different systematic kinds conjoined, such, e. g. as are partly κατὰ σχέσιν, and partly ἀπολελυμένα.

§ 639. Lastly, κοινὰ συστηματικά are those which may seem to be of one or another kind indifferently, as Hor. Carm. iii, 12. which to an unskilful person will seem to be ἐξ ὁμοίων, to a skilful one κατὰ σχέσιν.

§ 640. Of those called κατὰ σχέσιν metrists reckon these sorts: μονοστροφικά, in which the same strophe is still repeated in this form: A. A. A. Later writers are accustomed to call those improperly μονοστροφικά, which were by the ancients called ἀπολελυμένα, of which below, in ch. xxv.

§ 641. Next ἐπὶδικὰ, in this form: A. A. B. which is called τριάς ἐπὶδική: or in this, A. A. A. B. which is called τετράς: or in this, A. A. A. A. B. which is called πεντάς: of which the most in use is

the *τριας*. See, besides Hephæstion, p. 68. (123.) the schol. on Eurip. *Hecub.* 629. (624.)

§ 642. Then *μεσφδικά*, in this form: A. B. A.

§ 643. Then *παλινφδικά*, in this form: A. B. B. A. Which are called *ἀντιθετικά*, when single verses, and not strophes, correspond to each other in that manner, as *α. β'. γ'. γ'. β'. α'.*

§ 644. Next, *περιφδικά*, in this form: A. B. B. Γ.

§ 645. Lastly, *κατὰ περικοπήν ἀνομοιομερῇ*, in this manner: A. B. A. B.

§ 646. To these they add *μικτὰ κατὰ σχέσιν*, when of those forms which we have given different ones are conjoined, as epodic and mesodic, thus, A. B. A. Γ. or palinodic and mesodic, as A. B. Γ. Δ. Γ. B. A.

§ 647. And *κοινὰ κατὰ σχέσιν*, which may be equally reckoned among several of these kinds: such as those called *κατὰ περικοπήν ἀνομοιομερῇ*, A. B. A. B. For if one join A. B. in one strophe Γ. there will be the monostrophics Γ. Γ.

§ 648. There are none of these kinds of which there remain not many examples even now. But the most uncommon are the *τετράς* and *πεντάς ἐπφδική*. The most in use is the *τριας*, as in the greatest part of the poems of Pindar and Simonides. The *μονοστροφικά* were used chiefly in the poetry of the more ancient lyrics, who were followed by the Roman poets. Those lyrics wrote many poems also *κατὰ στίχον*, of which the shortest form is perhaps that which Sappho constructed of Adonic verses, as Terentianus Maurus testifies, p. 2431. Alcman, as Hephæstion relates, p. 74. (134.) joined two forms of monostrophic poetry in one poem, to seven strophes of the same metre subjoining seven others in a different metre but all alike.

§ 649. The tragedians put for the most part in their choral songs two strophes only in the same metre, then two others in a different metre, and so on. Sometimes they add to these one epode, either at the end or in the middle of the song. Without an epode, thus, *α'. α'. β'. β'. γ'. γ'. δ'. δ'.* With an epode, thus, *α'. α'. β'. β'. γ'. γ'. δ'. δ'. ε'.* or *α'. α'. β'. γ'. γ'. δ'. δ'.* But all these varieties will be more fully treated of by and by.

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## CHAPTER XX.

### OF THE CORRESPONDENCE OF METRES IN THE DIVERBIA.

§ 650. So much did the tragedians delight in the equal proportion and correspondence of parts, that they thought fit to employ them even in the *diverbia*, [parts consisting of dialogue,] when such

equality and counterbalancing of speech were not excluded by some vehement emotion of mind.

§ 651. And these colloquies are usually so disposed, that each person recites one verse: as in the *Agam.* from v. 276. and from v. 547. And for the most part, (as in those passages,) to obviate the tiresomeness of equality, a speech of some length both introduces and concludes the dialogue. In other places each person recites two verses, as in the *Eumen.* from v. 714. and in the *Choëph.* from v. 1051. Sometimes one person has always one verse, and another person always two, as in the *Prometheus*, from v. 39. At other times the number is varied, so that each person now pronounces two verses, now one, as in the *Ædip. R.* from v. 543. Sometimes this equality of responsals is interrupted by something intervening, or the increase of mental agitation, as in the same Play, v. 334. where presently afterwards the dialogue returns to its previous order. Often too, when each person has had one verse, each verse, as the speakers grow warmer, is divided between both, both speaking now more, now fewer, words, but equality being so far preserved, that the words of both are comprised in one intire verse. Thus in the *Orest.* from v. 764. ed. Pors. and from v. 1614. and in the *Phœniss.* from v. 612. Sometimes one of the speakers pronounces only a short exclamation instead of a whole verse, as in the *Agam.* 1316. Elsewhere, by an exclamation of this kind the turns are changed, one of the persons completing a verse which had been begun by the other, as in the *Prometh.* v. 979. Moreover even a sort of epodic conformation occurs in the *Agamemnon* v. 1352.

ΑΓ. ὦμοι πέπληγμαι καιρίαν πληγὴν ἔσω.

X. α'. σίγα· τίς πληγὴν αὐτέϊ καιρίως οὐτασμένος;

ΑΓ. ὦμοι μάλ' αὐθις δευτέραν πεπληγμένος.

X. β'. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι.

To which verses, of which every two are as strophes, another trochaic verse is added for an epode by a third choric old man, and then the other twelve old men recite each two iambic trimeters.

## CHAPTER XXI.

### OF THE PARABASIS.

§ 652. In the ancient comedy the *parabasis*, as it is called, is particularly remarkable, which is a turning of the chorus to the spectators. On it see Hephæstion p. 71. (131.) Pollux iv, 111. Schol. Aristoph. in argum. i. *Nub.* and ad *Nub.* v. 518. 1113. ad *Pac.* v. 733. Some parts of it are touched upon by the Schol. ad *Nub.* v. 510. 575. ad *Acharn.* 659. Etym. M. p. 363, 46. corrected by Sylburgius. See also Bulenger *De Theatro* ii, 13. in *Græv. Thes. Ant. Rom.* t. ix.

§ 653. A parabasis, which is intire, consists of seven parts, which are κομμάτιον, παράβασις, μακρόν, στροφή, ἐπὶ ῥήμα, ἀντίστροφος, ἀντεπὶ ῥήμα, the three first of its parts being unequal, and the other four answering to one another alternately, in this manner:

α'. κομμάτιον.

β'. παράβασις.

γ'. μακρόν.

δ'. στροφή.

ε'. ἐπὶ ῥήμα.

δ'. ἀντίστροφος.

ε'. ἀντεπὶ ῥήμα.

And the first three parts, and the ἐπὶ ῥήμα and ἀντεπὶ ῥήμα, are recited by the coryphæus.

§ 654. The κομμάτιον is a short song composed of anapæstic verses, dimeters, or others, not having antistrophes. Sometimes, like the parabasis which follows, it consists of anapæstic tetrameters, as in Acharn. v. 627. and in Pac. v. 729.

§ 655. Παράβασις (so called in a more limited sense, in which it does not comprehend all the seven parts, but is itself one of those parts,) consists for the most part of anapæstic tetrameters, although sometimes of another metre, as in the Nub. v. 518. sqq. but is always composed κατὰ στίχον, i. e. in the same verse still repeated. Iambic trimeters however are never employed in it: see Bentl. Diss. Phalar. p. 111. or ed. Lips. p. 262.

§ 656. Μακρόν commonly consists of anapæstic dimeters, and is such, that it ought to be recited ἀπνευστί, i. e. in one breath; on which account it is called πνῦγος also.

§ 657. Στροφή, which is called ῥῶδη also, is a song written in melic verses, to which, when the ἐπὶ ῥήμα has been recited, the ἀντίστροφος, called also ἀντῥῶδη, answers in the same metres.

§ 658. The ἐπὶ ῥήμα consists usually of trochaic tetrameters, which the coryphæus recites when the strophe has been sung. To this, when the antistrophe has been sung, the ἀντεπὶ ῥήμα answers in the same number of verses of the same metre.

§ 659. Great diversity is found in the use of the parabasis: for some comedies have none, as the Ecclesiazusæ and Plutus; others two, as the Nubes, Equites, Pax.

§ 660. Nor is the parabasis always intire. Examples of an intire parabasis are in Nub. from v. 510. in Equit. from v. 498. in Av. from v. 676. in Vesp. from v. 1009. in Acharn. from v. 627. The three first parts, κομμάτιον, παράβασις, μακρόν, are wanting in Ran. v. 674. Eq. 1264. Pac. 1127. The parabasis in the Thesmoph. from v. 785. has only three parts, παράβασις, μακρόν, ἐπὶ ῥήμα. That in Pac. from v. 729. five, κομμάτιον, παράβασις, μακρόν, στροφή, ἀντίστροφος. That in Nub. from v. 1115. only one, the παράβασις.

§ 661. Other parts of comedies also, and those sometimes very long ones, have often a conformation like that of the parabases, the parts answering to one another. Thus in the Av. from v. 451. first there is a strophe, then an ἐπὶ ῥήμα of LXIV. anapæstic tetrameters, then a system of anapæstic dimeters, as it were a μακρόν, although

too long to be pronounced in one breath: then in the same order, from v. 539. an antistrophe of the same number of verses, an ἀντεπίρρημα, and a system of anapæstic dimeters equal to the former one. And in the Lysistr. v. 614—635. there are trochaic tetrameters, in the midst of which a strophe is interposed, and v. 636—657. the same number of trochaics with an antistrophe. These are followed by another strophe and other trochaics, which as well as the others have another strophe in the midst of them, v. 658—681. to which the same number of like verses, 682—705. answer.

§ 662. These things do not appear to have been instituted at random: it is probable that the stations of the chorus and actors on the orchestra and stage were assigned with the same equality. For such equality is much more easily perceived by the eye than by the ear: so that, unless it had been thought necessary for the sight, all that care bestowed on it would hardly have been employed for the sake of the hearing.

## CHAPTER XXII.

### OF THE CHORAL SONGS.

§ 663. The principal use of antistrophics is in the choral songs. As these songs differ from one another, so they have some difference in respect to antistrophics. Let us consider first those songs which are sung by the chorus alone.

§ 664. In tragedy two kinds of the longer songs of the chorus are mentioned, the *parodus* and *stasimum*. Aristotle, Poët. 12, 7. says the *parodus* is the first recitation by the whole chorus; and the *stasimum* a song of the chorus without anapæsts and trochees. But the metrical scholiast of Euripides ad Phœniss. 210. ed. Valck. says the *stasimum* is a song sung after the *parodus* by the chorus standing motionless; and that the *parodus* is sung by the chorus as they enter the orchestra.

§ 665. Since *παρόδος* signifies both the entrance of the chorus into the orchestra, and also what they sing or recite while entering the orchestra, or as soon as they have entered it, the definition of Aristotle appears to be correct, if we understand the word *parodus* of what was sung. He therefore calls the *parodus* a song which is sung first in a tragedy by the chorus either all together or divided into parts. For from the *parodus* also, in this sense at least, are to be excluded anapæsts, trochees, iambi, since they are not sung but recited, and that not by the chorus, but by the coryphæus or some other of the singers. Hephæstion, p. 70. (128.) has used the word in a more comprehensive sense.

§ 666. Nor is the *stasimum* so called because the chorus stands without moving, but because it is sung by the chorus not when they

first advance and form their ranks, but when they have already taken their stations.

§ 667. Both kinds have this in common, that they are antistrophic: moreover the strophe is followed immediately by the antistrophe, and the strophes differ from one another, thus; α'. α'. β'. β'. γ'. γ'.

§ 668. The *proodus* seems not to have been used in either kind: the *epode* is not necessary.

§ 669. The *parodus* differs from the *stasimum*, as it appears, in the use of the *epode*. For the *stasima* have no *epode* except at the end of the whole song; and it may be the same in the *parodus*, as in *Hippolytus*. But the *parodi* have sometimes an *epode* in the middle, as in the *Pers.* *Agam.* *Orest.* *Phœniss.* Such too is the *parodus* in the *Iphig.* in *Aul.* but not written by *Euripides*. For the second *epode* in this *parodus* appears to consist of antistrophics.

§ 670. It seems beyond a doubt, that the antistrophic and epodic composition of the songs was connected with certain stations of the chorus in the orchestra, which stations had some analogy to the equality of the former. One may conjecture therefore that the epodica were so performed that the chorus in singing the strophes and antistrophes remained in opposite parts of the orchestra, and that they sung the *epode* standing in the middle of the orchestra. This is not at variance with what *Marius Victorinus* says, p. 2501.

§ 671. A quadruple division of the chorus may moreover be imagined. For either all was sung by the whole chorus, or all by parts of the chorus, or parts of the chorus sang the strophes, and the whole chorus the *epode*, or the whole chorus the strophes, and part of the chorus the *epode*.

§ 672. The most usual division of all appears to have been into two *hemichoria*. According to *Pollux* iv, 107. this manner of dividing the chorus was called *διχορία*, the half part of the chorus so divided *ἡμυχόριον*, and the song, which the chorus so divided sang, *ἀντιχορία*.

§ 673. But the chorus was often divided into a still greater number of parts; nay sometimes even every one of fifteen singers sang separately, as in the *parodus* in the *Sept. ad Theb.*

§ 674. It seems likely that what was in every passage the division and distribution of the chorus may be collected sometimes from the subject, sometimes from the disposition of the strophes, sometimes from the numbers.

§ 675. Thus whoever attentively considers the song in the *Agamemnon* at v. 375. will be easily induced to think that the subject of the *epode*, which is added at the end, is not suited to the whole chorus, but to a small part of it. See *Elem. D. M.* p. 728.

§ 676. And what we have said of the *parodus*, that an *epode* sometimes occurs in the middle of it, seems to prove that the chorus being at first divided into separate parts began by singing, strophes, antistrophes, and an *epode*, and afterwards, when collected into one body, other strophes which may truly be called the *parodus* of the whole chorus.

§ 677. Lastly, the numbers also appear to be an evidence of a

change in the division of the chorus. Thus in the parodus of the Persæ, Agamemnon, Phœnissæ, there is a manifest change of the numbers and modulation after the epode, which makes it probable that, when the epode was concluded, the whole chorus began to sing. See Elem. D. M. p. 729.

§ 678. In the parodi and stasima of the tragedians there is often difficulty as to the epodes; of which some are composed with so great a similarity of metres, that they almost offer the appearance of antistrophics: as in the Prometh. v. 425. 900. Pers. 93. Hecub. 943. And in truth there are some which consist, almost beyond doubt, of antistrophics, as in the Orest. v. 832. on which see Elem. D. M. p. 541. But care must be taken that this appearance may not lead into error; and it is rather to be concluded that in epodes the same metres are often found repeated, but mingled too with other metres, so that on that account their parts are sometimes very like one another.

§ 679. Besides the parodus and stasima, other songs also of the chorus occur, by which sometimes tragedies are concluded. These resemble the parodus more than the stasima. They consist of antistrophics, and are sung, as it appears, by parts of the chorus. So at least it is in the Supplices of Æschylus. There is another example in the Eumenides, wherein not the legitimate chorus of the Play, but another, has the song.

§ 680. Sometimes both the tragedians and the comedians employ another kind of song consisting of one strophe, the antistrophe of which follows not immediately, but after some verses of the actors, and occasionally after the intervention of a considerable part of the Play. Such strophes are sometimes longer, as in the Philoct. v. 391. and 507. And Æschylus in the Eumenides, a Play which contains many examples of this sort of strophes, has even repeated all the same words, which he has done in stasima also as well as in commi, as in Sept. ad Theb. Agam. Suppl. Sometimes shorter, composed for the most part of dochmiacs, as in Æschyl. Sept. ad Theb. and Suppl.

§ 681. In tragedy the song of the chorus very seldom consists of a solitary strophe, without any antistrophe; never, as it appears, except upon occasion of some great and unusual commotion of mind. An example is in the Trachin. v. 205. where the scholiast says: τὸ μελιδάριον οὐκ ἔστι στάσιμον, ἀλλ' ὑπὸ τῆς ἡδονῆς ὀρχοῦνται. And this song also seems to be sung by different parts of the chorus, and so those strophes too which were spoken of § 680. seem not to belong to the whole chorus.

§ 682. Much more certain does it seem that not the whole chorus together, but different parts of it sang those songs in which each antistrophe does not follow its own strophe, but the disposition of the antistrophics is more artificial, as in the Choëph. v. 781. where the order of the strophes is this:

α'. β'. α'. γ'. μεσφδός. γ'. δ'. β'. δ'.

## CHAPTER XXIII.

## OF SYSTEMS OF ANTISTROPHICS.

§ 683. That artificial copulation of strophes, on which the Greek dramatic poets bestowed such wonderful pains, is peculiar to those songs, which are sung either by the actors alone, without the chorus, or by the chorus in conversation with the actors, or else by certain parts alternately of the chorus alone.

§ 684. For the most part these songs are divided between the chorus and the actors: and they are then called *κόμμοι*. Aristot. Poët. c. 12. *κόμμος δὲ, θρῆνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς*.

§ 685. All that is either recited or sung by the actors is called *ἀπὸ σκηνῆς*. Of this the parts that are sung are sometimes *ἀπολελυμένα*, but more frequently antistrophics artificially disposed.

§ 686. It is seldom that the chorus alone, divided into parts, has the antistrophics involved in an artificial order. There is an example in § 682.

§ 687. This complication of antistrophics is very widely extended, so that not only single strophes, but often even several systems composed of many strophes are mutually connected or conjoined.

§ 688. For these copulations of strophes are never made at random, and without a determinate order, and equal proportion. But it is sometimes difficult to discover the equality of proportions, or when discovered, to explain it in such a manner that it may appear clearly. And yet that is necessary to be done; for otherwise the proper confirmation of the antistrophics is not perceived. The best and easiest way both of discovering and demonstrating this equality seems to be to point out by certain marks every strophe and antistrophe one after another in the order in which they follow one another in each song, every antistrophe having the same mark as its strophe; and then to connect the marks which are the same by semicircular lines. By this method a picture is produced which exhibits a clear view of the equal proportion of parts.

§ 689. So studious indeed of equality were those poets, that they disposed and equalised the turns of the persons speaking, with as much care as the strophes and metres, now in the antistrophe in the same order as in the strophe, now in an order reversed; and when the persons are changed in the middle of a verse, in the same foot in both places, and in the same part of the foot. And this circumstance often discovers that the persons are wrongly marked. The song in the Troades at v. 1287. may serve for an example. It ought, apparently, to be thus written, two versicles being restored to their right places:

Ε. ὁτοτοτοτοτοτοί, στρ. α'.

Κρόνιε, πρύτανι Φρύγιε,  
γενέτα πάτερ, ἀνάξει, ἀνάξια τῆς σῆς

Δαρδάνου γοιᾶς τάδ' οἶα

πάσχομεν, δέδορκας;

X. δέδορκεν· ἃ δὲ μεγαλόπολις  
ἄπολις ὄλωλεν, οὐδ' ἔτ' ἔστι Τροία.

Ἐ. οτοτοτοτοτοτοί.

λέλαμπεν Ἰλιος·

Περγάμων τε πυρὶ καταίθε-  
ται τέρεμνα, καὶ πόλις, ἄκρα τε τειχέων  
μαλερὰ μέλαθρα πυρὶ κατάδρομα

δαΐφ τε λόγχα.

X. πτέρυγι δὲ καπνὸς ὥς τις οὐ-

ράνια πεσοῦσα δορὶ καταφθίνει γᾶ.

Ἐ. ἰὼ γὰρ τρόφιμε τῶν ἐμῶν τέκνων. στρ. β'.

X, ε̃ ε̃.

Ἐ. ὦ τέκνα, κλύετε, μάθετε ματρὸς αὐδάν.

X. ἱαλέμφ τοὺς θανόντας ἄπνεις.

Ἐ. γεραῖά γ' εἰς πέδον τιθεῖσα μέλεα, καὶ  
χέρεσσι γαῖαν κτυποῦσα δισσαῖς.

X. διάδοχά σοι γόνυ τίθημι γαίᾳ,  
τοὺς ἐμοὺς καλοῦσα νέρθεν

ἀθλίους ἀκοίτας.

Ἐ. ἀγόμεθα, φερόμεθ'. X. ἄλγος, ἄλγος βοᾶς.

Ἐ. δούλειον ὑπὸ μέλαθρον ἐκ πάτρας γ' ἐμᾶς.

ἰὼ,

Πρίαμε, Πρίαμε, σὺ μὲν ὀλόμενος,

ἄταφος, ἄφιλος,

ἄτας ἐμᾶς ἄϊστος εἶ.

X. μέλας γὰρ ὅσσε κατεκάλυ-

ψε θάνατος ὅσιον ἀνοσίαις σφαγαῖσιν.

Ἐ. ἰὼ θεῶν μέλαθρα, καὶ πόλις φίλα. ἀντ. β'.

X. ε̃ ε̃.

Ἐ. τὰν φόνιον ἔχετε φλόγα, δορός τε λόγχαν.

X. τάχ' εἰς φίλαν γᾶν πεσεῖσθ' ἀνώννμοι.

E. κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρα  
ἄϊστον οἴκων ἐμῶν με θήσει.

X. ὄνομα δὲ γᾶς ἀφανὲς εἶσιν· ἄλλα δ'  
ἄλλο φροῦδον, οὐδ' ἔτ' ἔστιν

ἃ τάλαινα Τροία.

Ἐ. ἐμάθετ', ἐκλύετε; X. Περγάμων γε κτύπον.

Ἐ. ἔνοσις ἅπασαν, ἔνοσις ἐπικλύσει πόλιν.

ἰὼ,

τρομερὰ, τρομερὰ μέλεα φέρετ' ἐ-

μὸν ἵχνος, ἵτ' ἐπὶ

δούλειον ἀμέραν βίον.

X. ἰὼ τάλαινα πόλις· ὅμως

δὲ πρόφερε πύδα σὸν ἐπὶ πλάτας Ἀχαιῶν.

§ 690. Examples are rare of disregard of the equal distribution of persons. When disregarded, it is so purposely, and in the representation of great emotion and perturbation of mind.

§ 691. But we sometimes see a few words assigned to the wrong person. But neither is this done at random, and without good cause. For when a system of strophes required that two contiguous strophes should be, contrarily to the custom in systems, assigned in succession to one person, then, in order to distinguish the strophes more plainly, the poets thought it right to give to some other person a few words in the end of the first or in the beginning of the second strophe. There is a remarkable example of this in the Choëph. v. 442. For since the second system of strophes in that passage consists of four strophes in this order, η'. θ'. θ'. η'. and with such a regulation as to the persons, that Electra has the strophes η', η', and in the strophes θ'. θ'. Orestes and Electra reply to each other; Electra would have had two strophes in succession, viz. the antistrophes θ' and η'. But since in that whole song of Electra and Orestes it never happens that the same person sings two strophes one after the other, the first words of the second antistrophe are assigned to Orestes, in order to make it appear evidently, that a new strophe begins at that place :

O. λέγεις πατρῶν μόνον. H. ἐγὼ δ' ἀπεστάτουν.

§ 692. Sometimes what seems to be a violation of equality, is found upon more accurate examination to be only another mode of observing it. So in this song in the Hecuba v. 684.

Ἔ. ὦ τέκνον, ὦ τέκνον. πρ.

αἶ αἶ, κατάρχομαι νόμον

Βακχεῖον, ἐξ ἀλάστορος

ἀρτιμαθῆς κακῶν.

Θ. ἔγνωσ γὰρ ἄτην παιδὸς, ὦ δύστηνε σύ ; α'.

Ἔ. ἄπιστ', ἄπιστα, καινὰ, καινὰ δέρκομαι. β'.

ἔτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ γ'.

οὐδέ ποτ' ἀστένακτος ἀδάκρυτος ἀ-

μέρα ἐπισχῆσει.

X. δειν', ὦ τάλαινα, δεινὰ πάσχομεν κακά. μ.

Ἔ. ὦ τέκνον, ὦ τέκνον ταλαίνας ματρὸς, γ'.

τίνι μὶν θνήσκες ; τίνι πότμῳ κεῖσαι ;

πρὸς τίνος ἀνθρώπων ;

Θ. οὐκ οἶδ' ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις. α'.

Ἔ. ἐκβλητον, ἥ πέσσημα φοινίου δορός ; β'.

Θ. ἐν ψαμάθῳ λευρᾷ Μ.

πόντον νιν ἐξήνεγκε πελάγιος κλύδων. δ'.

Ἔ. ὦ μοι, αἶ αἶ, ἔμαθον ἐνύπνιον ὀμμάτων ε'.

ἐμῶν ὄψιν, οὐδὲ παρέβα με φά-

σμα μελανόπτερον, τὰν εἰσίδον ἀμφὶ σοὶ,

ὦ τέκνον, οὐκετ' ὄντα Διὸς ἐν φάει.

X. τίς γάρ νιν ἔκταν' ; οἷσθ' ὀνειρόφρων φράσαι ; ε'.

Ἔ. ἐμὸς, ἐμὸς ξένος, Θρηῆκιος ἱππότας, μ.

ἴν' ὁ γέρων πατὴρ ἔθετο νιν κρύψας.

X. ὦ μοι, τί λέξεις ; χρυσὸν ὥς ἔχοι κτανῶν ; ε'.

Ἔ. ἄρρητ' ἀγνωμάστα, θαυμάτων πέρα, δ'.

οὐχ ὅσι', οὐδ' ἀνεκτά· ποῦ δίκαια ξένων ; ε'.

ὃ κατάρατ' ἀνδρῶν, ὥς διεμοιράσω  
 χροά, σιδαρέω τεμῶν φασγάνῳ  
 μέλεα τοῦδε παιδὸς, οὐδ' ὥκτισας.

Here the persons agree, except that the trimeter of the maid is answered by the trimeter of Hecuba. But this is so, because it was fit that the maid, when she had communicated her intelligence, should remain silent; and therefore it was necessary that another person should take her part. But by that some equality is restored in another manner. For now every person has three trimeters. The song consists of a proodus and antistrophics, among which three mesodi are inserted in this manner:

πρ. α'. β'. γ'. μ. γ'. α'. β'. M. δ'. ε'. ε'. μ. ε'. δ'. ε'.

§ 693. The tragedians moreover, though not the lyrics, affect an equality of correspondent parts in another way also, by putting often in the same place of a strophe and antistrophe either the same or a like word, which is most commonly done with interjections, or similar repetitions of words in the same places. Thus Æschylus in Pers. v. 550. having begun three verses with the name *Ξέρξης*, begins those three which answer to them in the antistrophe, with the word *ναῆς*. And in the same Play v. 651. these words

Ἄιδωνεὺς δ' ἀναπομπὸς ἀνείης,  
 Ἄιδωνεὺς

are answered in the antistrophe by the following,

θεομήστωρ δ' ἐπικλήσκετο Πέρσαις,  
 θεομήστωρ.

§ 694. As an example of exact correspondence the whole song in the Choëph. at v. 312. may be taken; in which if the equality seems to fail in the antistrophe η', it does so on the account mentioned in § 691. and I have marked that antistrophe with the name of Orestes between brackets. That song then, containing four systems of strophes, may be thus marked out:

α'. Orestes.  
 β'. Chorus.  
 α'. Electra.  
 γ'. Chorus: anapæsts.  
 δ'. Orestes.  
 β'. Chorus.  
 δ'. Electra.  
 μεσῳδός. Chorus: anapæsts.  
 ε'. Electra.  
 ε'. Chorus.  
 ε'. Orestes.  
 γ'. Chorus: anapæsts.  
 ε'. Electra.  
 ε'. Chorus.  
 ε'. Orestes.

η'. Electra.  
 θ'. Orestes.

θ'. Electra.

η'. (Or.) Electra.

---

ι'. Orestes : Electra : Chorus.

ι'. Orestes : Electra : Chorus.

---

ια'. Chorus.

ια'. Chorus.

§ 695. Another remarkable example of one great system, containing within itself other systems of strophes, occurs in the Agam. v. 1457—1585. The form of it is this :

α'. Chorus.

β'. Chorus : anapæsts.

γ'. Chorus.

δ'. Clytæmnestra : anapæsts.

α'. Chorus.

δ'. Clytæmnestra : anapæsts.

ε'. Chorus.

ε'. Chorus : anapæsts.

ζ'. Chorus.

η'. Clytæmnestra : anapæsts.

ε'. Chorus.

ε'. Chorus : anapæsts.

ζ'. Chorus.

η'. Clytæmnestra : anapæsts.

θ'. Chorus.

β'. Chorus : anapæsts.

γ'. Chorus.

ι'. Clytæmnestra : anapæsts.

θ'. Chorus.

ι'. Clytæmnestra : anapæsts.

§ 696. It appears that in these systems the anapæsts too answer each other. But this is not the case everywhere. For in some songs there is no equal correspondence of anapæsts. Sometimes anapæsts even alone, and without any admixture of melic metres, correspond to each other : as in the end of the Prometheus :

ΠΠ. 'EP. XO. 'EP. ΠΠ.

α'. β'. μεσ. β'. α'.

In which place the correspondence of metres shows, as it often does, a chasm or wrong reading.

## CHAPTER XXIV.

## OF THE INTERRUPTION OF ANTISTROPHICS.

§ 697. That studious attention to an equal distribution of parts, which has been spoken of, should serve as a hint, whenever we meet with songs, either at first sight not antistrophic, or having some correspondence only here and there, to think first of all of discovering and arranging the antistrophics, and to do this in such a manner, that a determinate law and rule of the song may appear, showing clearly in what part each strophe ought to be placed.

§ 698. This is often not only very difficult on account of the similarity of metres, and the chasms and wrong readings which deform such songs, but is rendered still more difficult by the fact that all songs are not antistrophic, or do not consist wholly of antistrophics, and that lastly, the equality spoken of is not observed in all.

§ 699. And first let us speak of the *interruptions of antistrophics*. For sometimes the words of a supervenient speaker, or some other disturbance of what is passing on the stage, occasions a departure on purpose from the equal correspondence of parts, not however so as to destroy it, but only to interrupt it by the intervention of something adventitious.

§ 700. A signal example of such interruption has been observed by Tyrwhitt in the *Ion* of Euripides, at v. 219. There the women of the chorus, while they sing among themselves an antistrophic song, address *Ion* in the second antistrophe, who answers in anapæstic verses, which have no other anapæsts corresponding to them in the strophe; so that the antistrophe, whose strophe had been sung in one continuous tenor, is now sung by piece-meal, *Ion* interrupting it every now and then by his words: and it is to be observed that the final syllables both of the strophic and the antistrophic verses are adapted not to those syllables which ought to follow in every kind, but to those which do actually immediately follow, and are pronounced by another. That antistrophe, with the anapæsts which every now and then interrupt it, is the following:

X. σέ τοι, τὸν παρὰ ναὸν αὐ-

δῶ, θέμις γυάλων ὑπερ-

βῆναί μοι ποδὶ λευκῷ;

I. οὐ θέμις, ᾧ ξέναι.

X. ἄρ' ὄντως μέσον ὀμφαλὸν

γᾶς Φοίβου κατέχει δόμος;

I. στέρμασιν γ' ἐνδυστὸν, ἀμφὶ δὲ Γοργόνες.

X. οὕτω καὶ φάτις αὐδᾷ.

I. εἰ μὲν ἐθύσατε πέλαγον πρὸ δόμων,  
καί τι πυθέσθαι χρήζετε Φοίβου,  
πάρित' εἰς θυμέλας ἐπὶ δ' ἀσφάκτοις  
μήλοισι δόμων μὴ πάρित' εἰς μυχόν.

*Herm.*

X

X. ἔχω μαθοῦσα· θεοῦ δὲ νόμον οὐ παρα-  
βαίνομεν· ἃ δ' ἐκτός, ὄμμα τέρψει.

I. πάντα θεῶσθ', ὃ τι καὶ θέμις, ὄμμασι.

X. μεθεῖσαν δεσπόται

θεοῦ με γύαλα τὰδ' εἰσιδεῖν.

I. δμωαὶ δὲ τίνων κλήζεσθε δόμων;

X. Παλλάδος ἔνοικα τρόφιμα μέλαθρα

τῶν ἐμῶν τυράννων.

παρούσας δ' ἀμφὶ τὰδ' ἐρωτᾷς.

§ 701. Another remarkable example is in the Hecuba, at v. 156. ed. Pors. where the antistrophics are interrupted by themselves. As this example now appears to me to be not rightly arranged in the Elem. D. M. p. 738. sqq. I shall give it here in a more correct state. The reading, it is to be observed, is not everywhere sufficiently certain, on account of the alterations of Triclinius.

'Ε. οἱ γὰρ μελέα, τί ποτ' ἀπύσω; στρ. α'.

ποῖαν ἀχῶ, ποῖον ὄδυρμόν;

δειλαία δειλαῖον γήρως.

δουλείας τᾶς οὐ τλατᾶς,

τᾶς οὐ φερτᾶς; ὦ μοι μοί.

τίς ἀμύνει μοι; ποῖα γενεὰ,

ποῖα δὲ πόλις; φροῦδος πρέσβυς,

φροῦδοι παῖδες.

ποῖαν, ἢ ταύταν, ἢ κείναν

στείχω; ποῖ δ' ἦσω; ποῦ τίς θεῶν

ἐπαρωγός; ἰὼ κάκ' ἐνεγκοῦσαι

Τρωάδες, ὦ κάκ' ἐνεγκοῦσαι

πήματ', ἀπωλέσατ', ὠλέσατ' οὐκέτι μοι βίος

ἀγαστὸς ἐν φάει.

ὦ τλάμων ἄγησαί μοι πούς,

ἄγησαι τῇ γηραία

πρὸς τάνδ' αὐλάν· ὦ τέκνον, ὦ παῖ

δυστανοτάτας ματέρος, ἔξελθ'

οἴκων, αἶε ματέρος αὐδάν,

1. τέκνον, ὡς εἰδῆς, οἶαν, οἶαν

στρ. γ'.

2. αἰὲ φάμαν περὶ σᾶς ψυχᾶς.

Π. (ἰὼ) μάτερ, μάτερ, τί βοᾷς; τί νέον στρ. β'.

καρύξας, οἴκων μ', ὥστ' ὄρνιν,

θάμβει τῷδ' ἐξέπταξας;

3. 'Ε. ὦ μοί μοι τέκνον.

γ'.

4. Π. τί με δυσφημεῖς; φροίμιά μοι κακά.

5. 'Ε. ἔ ἐ σᾶς ψυχᾶς.

1. Π. ἐξάυδα, μὴ κρίψῃς δαρόν.

ἀντ. γ'.

2. δειμαίνω, δειμαίνω, μάτερ,

3. τί ποτ' ἀναστένεις;

4. 'Ε. τέκνον, τέκνον μελέας ματρός.

5. Π. τί τόδ' ἀγγέλλεις;

'Ε. σφάζαι σ' Ἀργείων κοινὰ

στρ. δ'.

συντείνει πρὸς τύμβον γνώμα

Πηλείδα, γέννα.

Π. οἴμοι, μᾶτερ, πῶς φθέγγει ἀντ. δ'.  
ἀμέγαρτα κακῶν ; μάνυσόν μοι,  
μάνυσον, μᾶτερ.

Ἐ. αὐδῶ, παῖ, δυσφήμονς φάμας ἀντ. β'.  
ἀγγέλλουσ' Ἀργείων δόξαι  
ψήφῳ σᾶς περί μοι ψυχᾶς.

Π. ὦ δεινὰ παθοῦς, ὦ παντλάμων, ἀντ. α'.  
ὦ δυστάνον μᾶτερ βιοτᾶς,  
οἶαν, οἶαν αὖ σοι λώβαν,  
λώβαν ἐχθίσταν, οἴμοι,  
ἀρρήτην τ' ὥρσεν δαίμων.  
οὐκέτι σοι παῖς ἄδ'· οὐκέτι δὴ  
γῆρα δειλαία δειλαίῳ  
συνδουλεύσω.  
σκύμνον γάρ μ' ὥστ' οὐριθρέπταν  
μόσχον, δειλαία δειλαίαν  
εἰσόψει χειρὸς ἀναρπαστὰν  
σᾶς ἄπο, λαιμότομόν θ' Ἀἰδᾶ  
γᾶς ὑποπεμπομένην σκότον, ἔνθα νεκρῶν μέτα  
τάλαινα κείσομαι.  
σέ μὲν, ὦ μᾶτερ δύστανε βίου,  
κλαίῳ πανοδύρτοις θρήνοις  
τὸν ἐμὸν δὲ βίον, λώβαν, λύμαν τ'  
οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι  
συντυχία κρείσσων ἐκύρησεν.

The law of this system is that the metres of Polyxena everywhere correspond to those of Hecuba. The order of the strophes ought to have been this: α'. β'. γ'. γ'. δ'. δ'. β'. α'. But since at the conclusion of the strophe α', Polyxena, who was to sing the strophe β', has not yet arrived, Hecuba in the mean time begins the strophe γ', in which presently afterwards Polyxena interrupts her, by singing the strophe β'; which being ended, Hecuba proceeds to finish the remaining part of the strophe γ', and then all the other parts proceed in due order.

§ 702. When the comedians interrupt the antistrophics, it is for the sake of a joke, and in various modes: Aristoph. Ran. at v. 208.

- |  |          |
|--|----------|
| ΧΑ. ὦπ ὅπ, ὦπ ὅπ.                      | πρ.      |
| ἭΜ. βρεκεκεκέξ κοᾶξ κοᾶξ.              | στρ. α'. |
| ἭΜ. βρεκεκεκέξ κοᾶξ κοᾶξ.              | ἀντ. α'. |
| 1. ΚΟΡ. λιμναῖα κρηνῶν τέκνα,          | στρ. β'. |
| 2. ξύναυλον ὕμνων βοᾶν                 |          |
| 3. φθεγξώμεθ', εὐγερυν ἐμὰν αἰοιδὰν,   |          |
| ΧΟ. κοᾶξ κοᾶξ.                         |          |
| 4. ΚΟΡ. ἦν ἀμφὶ Νυσήϊον                |          |
| 5. Διὸς Διώνυσον ἐν                    |          |
| 6. Λίμναισιν ἰαχέσαμεν,                |          |
| 7. ἠνίχ' ὁ κραιπαλόκωμος               |          |
| 8. τοῖς ἱεροῖσι χύτροισιν              |          |
| 9. χωρεῖ κατ' ἐμὸν τέμενος λαῶν ὄχλος. |          |

- ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ καὶ.  
 Δ. ἐγὼ δὲ γ' ἀλγεῖν ἄρχομαι στρ. γ'.  
 τὸν ὄρρον, ὦ καὶ καὶ καὶ.  
 ὑμῖν δ' ἴσως οὐδὲν μέλει.  
 ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.  
 Δ. ἀλλ' ἐξόλοισθ' αὐτῷ καὶ καὶ μεσ.  
 οὐδὲν γὰρ ἔστ' ἀλλ' ἢ καὶ καὶ.  
 10. ΚΟΡ. εἰκότως γ', ὦ  
 11. πολλὰ πράττων· ἐμὲ γὰρ ἔστερ-  
 12. ξαν μὲν εὐλυροί τε Μοῦσαι,  
 13. καὶ κεροβάτας Πᾶν ὁ καλαμό-  
 14. φθογγα παῖζων, προσεπιτέρπε-  
 15. ται δ' ὁ φορμικτὰς Ἀπόλλων.  
 16. ἔνεκα δόνακος, ὃν ὑπολύριον  
 17. ἔνυδρον ἐν λίμναις τρέφω.  
 18. ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.  
 Δ. ἐγὼ δὲ φλυκταῖνας γ' ἔχω, ἀντ. γ'.  
 χῶ πρωκτὸς ἰδίει πάλαι,  
 κᾶτ' αὐθις ἐγκύψας ἐρεῖ,  
 ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.  
 1. ἀλλ', ὦ φιλῶδὸν γένος, ἀντ. β'.  
 2. παύσασθε. ΚΟΡ. μᾶλλον μὲν οὖν  
 3. φθεγξώμεθ', εἰ δή ποτ' εὖ-  
 10. ηλίους ἐν ἡμέραισιν  
 11. ἡλάμεσθα διὰ κυπείρου  
 12. καὶ φλέω, χαίροντες ᾧδῆς  
 13. ἐν πολυκολύμβοις μέλεσιν,  
 14. ἢ Διὸς φεύγοντες ὄμβρον  
 15. ἔνυδρον ἐν βυθῷ χορείαν  
 16. αἰόλαν ἐφθεγξάμεσθα  
 17. πομφολυγοπαφλάσμασιν.  
 18. ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.  
 Δ. τουτὶ παρ' ὑμῶν λαμβάνω. στρ. δ'.  
 ΚΟΡ. δεινὰ τὰρα πεισόμεσθα.  
 Δ. δεινότερα δ' ἐγωγ' ἐλαύνων,  
 εἰ διαρράγῃσομαι.  
 ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.  
 Δ. οἰμῶζετ'· οὐ γάρ μοι μέλει. ἀντ. δ'.  
 ΚΟΡ. ἀλλὰ μὴν κεκραξόμεσθα γ'  
 ὅποσον ἢ φάρυγξ ἂν ἡμῶν  
 χανδάνῃ δι' ἡμέρας,  
 ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.  
 Δ. τούτῳ γὰρ οὐ νικήσετε. ἐπωδ.  
 ΚΟΡ. οὐδὲ μὴν ἡμᾶς σὺ πάντως.  
 Δ. οὐδὲ μὴν ὑ-  
 μεῖς γ' ἔμ' οὐδεπώποτε.  
 κεκράξομαι γὰρ, κἂν με δεῖ, δι' ἡμέρας,  
 ἕως ἂν ὑμῶν ἐπικρατήσω τοῦ καὶ καὶ.  
 ΧΟ. βρεκεκεκεξ καὶ καὶ καὶ.

The following ought to be the form of this system :

προφδ. α'. α'. β'. γ'. μεσφδ. γ'. β'. δ'. δ'. ἐπφδ.

But Bacchus begins to complain, and so interrupts the strophe β' in the middle by singing the strophe γ' and the mesode. Then the coryphæus finishes the remaining part of the strophe. But when they have returned to order, Bacchus again interposes by beginning the antistrophe β', which the coryphæus ought to have done. The latter, therefore, interrupting Bacchus in the second verse of the antistrophe, takes his own turn ; but since the character of the dialogue rejects the melic numbers of the verses 3—9, he omits this part of the antistrophe, and immediately passes over from the third verse to the tenth, the catalexis of the third verse being changed to a trochaic dipodia, which was wanting in the tenth of the strophe.

§ 703. As in comedies there are some passages void of all metre, and written in mere prose, as the proclamations of criers, (see the Thesmoph. v. 295.) so for the sake of laughter antistrophics also sometimes seem to be interrupted and disordered by certain words either without any metre, or in metres differing from the rest. This I think is the case in the Ecclesiast. in the song at v. 900.

1. NE. μὴ φθόνει ταῖσιν νέαισι· στρ. α'.

2. τὸ τρυφερὸν γὰρ ἐμπέφυκε

3. τοῖς ἀπαλοῖσι μηροῖς,

4. καὶ τοῖς μήλοις ἐπανθεῖ.

σὺ δ', ὦ γραῦ,

5. παραλέλεξαι, κἀντέτριψαι

6. τῷ θανάτῳ μέλημα.

1. GP. ἐκπέσοι σοῦ τὸ τρῆμα, ἀντ. α'.

2. τό τ' ἐπικλιντρον ἀποβάλοιο,

3. βουλομένη σποδεῖσθαι,

4. καὶ τῆς κλίνης ὄφιν εὖ-

5. ροις τε καὶ προσελκύσαι,

6. βουλομένη φιλῆσαι.

1. NE. αἶ αἶ, τί ποτε πείσομαι ; στρ. β'.

2. οὐχ ἤκει μούταῖρος,

3. μόνῃ δ' αὐτοῦ λείπομ', ἢ

4. γάρ μοι μήτηρ ἄλλη

βέβηκε. καί τοι τᾶλλα γ' οὐ-

δὲν τὰ μετὰ ταῦτα δεῖ λέγειν.

5. ἀλλ', ὦ μαῖ, ἱκετεύομεν, κά-

6. λει τὸν ὀρθαγόραν, ὅπως

7. σαντῆς ἂν κατόναι, ἀντιβολῶ σε.

1. GP. ἤδη τὸν ἀπ' Ἰωνίας ἀντ. β'.

τρόπον, τάλαινα, κνησιᾶς,

δοκεῖς δέ μοι

καὶ λάβδα κατὰ τοὺς Λεσβίους.

5. ἀλλ' οὐκ ἂν ποθ' ὑφαρπάσαιο

6. τὰ μὰ παῖγνια, τὴν δ' ἐμὴν

7. ὥραν οὐκ ἀπολεῖς, οὐδ' ἀπολήψει.

§ 704. There is another example of this sort of sportive jocular

in the Vesp. v. 317. where an old man, shut up in his house, and vexed at not being allowed to go into court with his companions, partly speaks, and partly sings, in the following manner :

- φίλοι, τήκομαι  
 1. μὲν πάλαι διὰ τῆς ὀπῆς στρ.  
 ὑμῶν ὑπα-  
 3. κούων· ἀλλὰ γὰρ οὐκ οἶός τ'  
 4. εἴμ' ᾄδειν· τί ποιήσω;  
 1. τηροῦμαι δ' ὑπὸ τῶνδ' ἐπεὶ ἀντ.  
 2. βούλομαι γε πάλαι μεθ' ὑ-  
 3. μῶν ἐλθὼν ἐπὶ τοὺς καδί-  
 4. σκους, κακὸν τι ποιῆσαι.

§ 705. Interruptions are most usual in paromœostrophic songs, the nature of which consists in a manner in interruption. Of which below.

## CHAPTER XXV.

### OF SOLUTE <sup>a</sup> OR FREE SONGS.

§ 706. Those songs which are not antistrophic, but constructed with a free and unrestrained composition of metres, are called by metricians ἀπολελυμένα: on which see Hephæstion p. 66. 69. (116. 126.) Of these they call some ἄστροφα, which are so short as not to constitute even a whole strophe; others ἀνομοιοστροφα, which being formed of dissimilar strophes, are separated, now by a change of person, now by an ephymnium, now by an epode, now by another epiphonema: and if they consist of two strophes, they call them ἐτερόστροφα; if of more, ἀλλοιόστροφα; and, lastly, others ἄτμητα, which may indeed be divided into strophes, but afford no indication that they were so divided by the poets.

§ 707. As these partitions do not exhaust the subject, we shall reduce all this variety under certain kinds, thus: Ἀπολελυμένα consist either of certain metres alone, and are then ἄστροφα, or of strophes, and are then στροφικά.

§ 708. Of these the ἄστροφα comprehend ἐπιφωνήματα, ἐφύμνια, and ἐπιφθεγματικά, all which appear to differ in nothing but length.

§ 709. Ἐπιφωνήματα or ἀναφωνήματα are exclamations, which are not included in the strophes or verses, as φεῦ, ιὼ, αἶ αἶ, and very many others.

§ 710. The ἐφύμνια consist of certain words, as

or, Ἰήϊε Παιῶν,  
 ὦ διθύραμβε.

<sup>a</sup> See the Supplement to Dr. Johnson's Dictionary, printed by Mr. Valpy in 1819. 4to. J.S.

These when not in the end, but in the middle of a strophe, are called *μεσούρια*. Sappho :

ὕψοι δὴ τὸ μέλαθρον,  
 Ὑμῆναον,  
 ἀέρρῃτε, τέκτονες ἄνδρες·  
 Ὑμῆναον,  
 γαμβρὸς ἔρχεται ἴσος Ἀρηϊ.

Where, as Bentley seems rightly to have supposed, (ad Hor. p. 710.) the metre was this,

ὑψοι δὴ τὸ μέλαθρον ἀεὶ ῥέετε τέκτονες ἄνδρες,

which was interrupted by that mesymnium.

§ 711. The ἐπιφθεγματικά are such as have the length of a whole verse : as these two examples from Bacchylides :

ἡ καλὸς Θεόκριτος, οὐ μούνος ἀνθρώπων ἐργᾶς·

and, *σὺ δ' ἐν χιτῶνι μόνῳ παρὰ τὴν φίλην γυναῖκα φεύγεις.*

On these epiphonemas see Hephæstion p. 70. seq. (128. sqq.)

§ 712. Those which we choose to call *στροφικὰ*, are either *μόστροφα*, or *πολύστροφα*.

§ 713. The *μονόστροφα* are such as consist of one strophe only. If the length of these exceeds that of a strophe, and yet they cannot be divided into several strophes, they are then called *ἄτμητα*; such as were the *νόμοι*, and apparently the later dithyrambs.

§ 714. The πολύστροφα are such as consist of several strophes; and if they have dissimilar strophes, they are called ἀνομοιόστροφα, if similar, παρομοιούστροφα. And of these the ἀνομοιόστροφα, if they contain only two strophes, are called ἐτερόστροφα.

§ 715. The most easy of these are the ἀνομοιόστροφα. These are for the most part composed of certain systems or verses sometimes alike, sometimes unlike. As in the Orestes v. 971. ed. Pors.

Μόλοιμι τὰν οὐρανοῦ  
μέσον χθονός τε τεταμέναν  
αἰωρήμασι πέτραι,  
ἀλύσει χρυσέαισι φερομένην  
δίναισιν βῶλον ἐξ Ὀλύμπου,  
ἵν' ἐν θρήνοισιν ἀναβοῶσω  
πατρὶ γέροντι Ταντάλῳ,  
ὃς ἔτεκεν, ἔτεκε γενέτορας ἐμέθεν δύμων,  
οἳ κατεῖδον ἅτας,  
ποτανὸν μὲν δῖωγμα πώλων  
τεθριπποβάμονι στόλῳ  
Πέλοψ ὁπότε πελάγεσι διε-  
δίφρευσε Μυρτίλου φόνον  
δικῶν ἐς οἶδμα πόντου,  
λευκοκύμοσιν  
πρὸς Γεραισίταις  
ποντίων σάλων  
ἥοσιν ἄρματεύσας.  
ὄθεν δόμοισι τοῖς ἐμοῖ-  
σιν ἦλθ' ἀρὰ πολύστονος,

λόχενμα ποιμνίοισι Μαιάδος τόκου

τὸ χρυσόμαλλον ἄρνὸς ὁπότε

ἐγένετο τέρας ὁλοὸν, ὁλοὸν

Ἄτρεος ἵπποβότα.

ὅθεν ἔρις τό τε πτερωτὸν

στρ. δ'.

ἀλίου μετέβαλεν ἄρμα,

τὰν πρὸς ἐσπέραν κέλευθον

οὐρανοῦ προσαρμόσασα

μονόπωλον ἐς ἂν.

ἐπταπόρον δὲ δρόμημα Πελειάδος

στρ. ε'.

εἰς ὁδὸν ἄλλαν Ζεὺς μεταβάλλει,

τῶνδ' ἑ' ἀμείβει θανάτους θανάτων,

τά τ' ἐπώνυμα δειπνα Θυέστου,

λέκτρα τε Κρήσας Ἀερόπας δολί-

ας δολίοισι γάμοις, τὰ πανύστατα δ'

εἰς ἐμὲ καὶ γενέταν ἐμὸν ἤλυθε δόμων

πολυπόνους ἀνάγκαις.

§ 716. But there is great difficulty in the *παρομοιόστροφα*, the character of which is, that the intire strophes, of which they consist, are not wholly equalised, but correspond in some of their parts, and in other of their parts do not correspond. And whereas we ought, wherever we perceive correspondence, to think first of investigating the antistrophics, it often happens that either a more intricate disposition of the strophes, or the chasms and corrupt readings, of which the works of ancient poets are full, may lead us into error, and make us at one time take *paromœostropha* for antistrophics, at another antistrophics for *paromœostropha*.

§ 717. And this difficulty is not a little increased by the circumstance that many songs are partly antistrophic, partly *paromœostroph*, so that we must often be at a loss to decide whether such as have no exact correspondence are to be accounted *paromœostropha* or corrupt.

§ 718. Moreover in this kind interruptions of the strophes are frequent, which cannot but render any judgment with regard to the form and disposition of such songs extremely difficult; so that it can be no wonder if in many passages we can make out nothing which can be relied on with certainty.

§ 719. Lastly, in some songs some law and order of the strophes is discovered, while in others nothing of the kind can be detected; and indeed on the whole so various is the character of the *paromœostropha*, that in every song great sagacity and diligence are requisite to elicit anything probable.

§ 720. The general nature of *paromœostropha* consists in this, that the strophes do not correspond in all their parts, but in some only, and commonly either in their beginning or their conclusion: so that the corresponding parts may appear to be interrupted by those not corresponding. Whence on the whole interruptions are most frequent in *paromœostropha*.

§ 721. There seems to be little doubt that such corresponding parts were distinguished from those not so corresponding, by certain

forms and changes of harmony and modulation; so that the transition from the one kind to the other must have made itself immediately perceptible to the ear. But since we do not now possess the modulations of the songs, we have nothing left, from which to form any conjecture, except the similarity or dissimilitude of the metres. And how ambiguous this must be, where the same metres are often repeated, is abundantly evident.

§ 722. A signal example, in which the beginnings for the most part contain the correspondence, is in Æschyl. Sept. ad Theb. at v. 78. From that song, of which the last part is antistrophic, we quote these three strophes only from the paromœostropha:

ἀκούετ', ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον; στρ. ε'.  
 πέπλων καὶ στεφάνων  
 πότ', εἰ μὴ νῦν ἄμφι λιτάν' ἔχομεν;  
 κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός. στρ. η'.  
 τί ῥέξεις; προδώσεις,  
 παλαίχθων Ἀρης, τὰν τεὰν γᾶν;  
 ὦ χρυσοπήληξ δαῖμον, ἔπιδ', ἔπιδε πόλιν, στρ. δ'.  
 ἂν ποτ' εὐφιλήταν ἔθου.

§ 723. Another notable example, in which the strophes, alike for the most part in their numbers, correspond in their conclusions, which are formed by a dochmiac verse, twice by a Cretic foot too, is furnished by the song in the Phœniss. 101—199. ed. Pors. See Elem. D. M. p. 751. sq.

§ 724. In the Hecuba, at v. 1056. is a song, of paromœostropha, composed partly of anapæsts, partly of dochmii and such feet as are commonly associated with them. The strophes correspond in their endings.

ὦ μοί μοι ἐγὼ, α'.  
 πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω;  
 τετράποδος βάσιν θηρὸς ὄρεστέρον β'.  
 τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος; ποιὰν  
 ἢ ταύταν, ἢ κείναν, ἢ τάνδ' μ.  
 ἐξαλλάξω,  
 τὰς ἀνδροφόνους μάρψαι χρήζων  
 Ἰλιάδας, αἶ με διώλεσαν,  
 τάλαιναι κόραι, τάλαιναι Φρυγῶν  
 ὦ κατάρατοι, ποῖ καί με φυγᾶ  
 πτώσσουσι μυχῶν;  
 εἴθε μοι ὀμμάτων αἱματόεν βλέφαρον  
 ἀκέσαι, ἀκέσαιο τυφλὸν, Ἀλιε,  
 φέγγος ἀπαλλάξας.  
 ᾄ ᾄ, σίγα, σίγα· κρυπτὰν  
 βάσιν αἰσθάνομαι τάνδε γυναικῶν.  
 πᾶ πόδ' ἐπῄξας  
 σαρκῶν ὅστέων τ' ἐμπλησθῶ,  
 θοῖναν ἀγρίων θηρῶν τιθέμενος α'.  
 ἀργύμενος λῶβαν, λύμας ἀντίποινα β'.  
 ἐμᾶς, ὦ τάλας;

ποῖ, πᾶ φέρομαι, τέκν' ἔρημα λιπὼν  
 Βάκχαις "Αἶδου διαμοιρᾶσαι,  
 σφακτὰν κυσί τε φοινίαν δαῖτ' ἀνή-  
 μερόν τ' οὐρέϊαν ἐκβολάν;  
 πᾶ στῶ; πᾶ βῶ; πᾶ κάμψω,  
 ναῦς ὅπως ποντίοις  
 πείσμασι λινόκροκον φᾶρος στέλλων,  
 ἐπὶ τάνδε συθεῖς τέκνων ἐμῶν φύλακ'  
 ὀλέθριον κοίταν;

The plan of this song will be understood by one who shall have distinguished the strophes of which it consists. For there are two dochmiac strophes, and three anapæstic systems, interrupted mutually by one another. The dochmiac strophes β', β', dissimilar in other respects, correspond to each other in the two last verses. In a like manner the first and last anapæstic systems answer to each other in a paræmiac verse, and the middle one performs the office of a mesode, in this manner, α'. μ. α'. The beginnings of the strophes and systems are marked with letters in the margin.

§ 725. Presently afterwards there follows in the Hecuba, at v. 1088. another paromæostrophic song: which, it is probable, ought to be written thus:

αἰ αἰ, ἰὼ Θρήκης	α'.
λογχοφόρον, ἔνοπλον, εὖιππον "Α-	
ρει τε κάτοχον γένος,	
ἰὼ "Αχαιοί, ἰὼ "Ατρεΐδαι.	β'.
βοᾶν, βοᾶν, αὐτῷ βοᾶν,	
ἴτ', ἴτε, μόλετε πρὸς θεῶν,	
κλύει τις, ἥ οὐδεὶς ἀρκέσει; τί μέλλετε;	μ.
γυναῖκες ὤλεσάν με,	
γυναῖκες αἰχμαλώτιδες.	
δεινὰ, δεινὰ πεπόνθαμεν.	
ὦ μοι ἐμᾶς λώβας.	α'.
ποῖ τράπωμαι; ποῖ πορευθῶ;	β'.
ἀμπτάμενος οὐράνιον ὑψιπετὲς	
εἰς μέλαθρον, "Ωρίων	
ἦ Σείριος ἔνθα πυρὸς φλογέας ἀφίη-	
σιν ὅσων αὐγὰς; ἦ τὸν ἐς "Αἶδα	
μελανοχρῶτα πορθμὸν ᾗζω τάλας;	

This song is composed of two strophes α', α'. which correspond in their beginnings: and the beginning consists of a dochmiac verse and Cretics. Between these strophes is a mesode. But they are interrupted by two trochaic verses β', β', answering to each other.

§ 726. In the Phœniss. at v. 1724. ed. Pors. is a song composed of two strophes answering to each other, but changed by various interruptions into a paromæostrophum. It should probably be written thus:

1. Α. ἴθ' εἰς φυγὰν τάλαιναν ὄρεγε χέρα φίλαν, α'.
2. πάτερ γεραιέ, πομπίμαν

3. ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.  
 ΟΙ. ἰδοῦ,  
 πορεύομαι τέκνον' σύ μοι  
 ποδαγὸς ἀθλία γενοῦ.  
 Α. γενόμεθα, γενόμεθ' ἀθλιοὶ  
 γε δῆτα Θηβαιῶν μάλιστα παρθένων.  
 ΟΙ. πόθι γέραιον ἔχνος τίθημι;  
 βάκτρα πρόσφερ', ὧ τέκνον.
4. Α. τᾷδε τᾷδε βᾶθί μοι  
 5. τᾷδε, τᾷδε πόδα τίθει,  
 6. ὥστ' ὄνειρον ἰσχύν.  
 7. ΟΙ. ἰὼ ἰὼ δυστυχεστάτας φυγὰς  
 8. ἐλαύνων τὸν γέροντά μ' ἐκ πάτρας.  
 ἰὼ ἰὼ,  
 9. δεινὰ, δειν' ἐγὼ τλᾶς.  
 Α. τί τλᾶς, τί τλᾶς; οὐχ ὀρᾷ δίκᾳ κακοῦς,  
 οὐδ' ἀμείβεται βροτῶν ἀσυνεσίας.
10. ΟΙ. ὅδ' εἰμὶ, μοῦσαν ὃς ἐπὶ καλ-  
 11. λίνικον οὐράνιον ἔβαν  
 παρθένου κόρας αἰ-  
 νιγμ' ἀσύνετον εὐρών.  
 12. Α. Σφιγγὸς ἀναφέρεις ὄνειδος;  
 13. ἄπαγε τὰ πάρος  
 14. εὐτυχήματ' αὐδῶν.  
 τᾶδε σ' ἐπέμενε μέλεα πάθεα,  
 φυγάδα πατρίδος ἄπο γενόμενον,  
 ὧ πάτερ, θανεῖν που.
1. ποθεῖνὰ δάκρυα παρὰ φίλαισι παρθένοις, α'.  
 2. ἀπαρθένευτ' ἄλωμένα,  
 3. λιποῦσ' ἄπειμι πατρίδος ἀπόπρο γαίης.  
 4. φεῦ, τὸ χρήσιμον φρενῶν  
 5. εἰς πατρός γε συμφορὰς  
 6. εὐκλεᾶ με θήσει.  
 7. τάλαιν' ἐγὼ συγγόνου θ' ὑβρισμάτων,  
 8. ὃς ἐκ δόμων νέκυσ ἀθαπτος οἴχεται,  
 μέλεος, ὃν, εἴ με καὶ θανεῖν, πάτερ, χρεὼν,  
 9. σκότια γὰρ καλύψω.
- ΟΙ. πρὸς ἡλικας φάνηθι σάς. β'. 1.  
 Α. ἄλις ὀδυρμάτων ἔμῳν. 2.  
 ΟΙ. σὺ δ' ἀμφὶ βωμίους λιτὰς, β'. 1.  
 Α. κόρον ἔχουσ' ἔμῳν κακῶν. 2.
10. ΟΙ. ἴθ' ἀλλὰ βρόμιος ἵνα τε ση-  
 11. κὸς ἄβατος ὄρεσι Μαινάδων.  
 Α. Καδμεῖαν ὧ  
 νεβρίδα στολιδωσαμένα πότ' ἐγὼ  
 θίασον Σεμέλας  
 12. ἱερὸν ὄρεσιν ἀνεχόρευσα  
 13. χάριν ἀχάριτον  
 14. εἰς θεοὺς διδοῦσα.

§ 727. The song in the Troades, at v. 239. is partly antistrophic.

1. 'Ε. τόδε, τόδε φίλαι Τρωάδες, α'.  
ὁ φόβος ἦν μοι πάλαι.
- T. ἤδη κεκλήρωσθ', εἰ τὰδ' ἦν ὑμῖν φόβος.
2. 'Ε. αἶ αἶ, τίνα γ' ἦ β'.  
Θεσσαλίας πόλιν, ἢ  
Φθιάδος εἰπας, ἢ Καδμείας χθονός;
- T. κατ' ἀνδρ' ἐκάστη, κοῦχ ὁμοῦ λελόγχατε.
3. 'Ε. τίν' ἄρα τίς ἔλαχε; τίνα πότμος εὐτυχῆς πρ.  
'Ιλιάδων μένει;
- T. σὺ δ' ἄλλ' ἕκαστα πυνθάνου, μὴ πάνθ' ὁμοῦ.
4. 'Ε. τοῦμὸν τίς ἄρ' γ'.  
ἔλαχε τέκος, ἔννεπε, τλάμονα Κασσάνδραν;
- T. ἐξαίρετόν νιν ἔλαβεν Ἀγαμέμνων ἀναξ.
5. 'Ε. ἦ τῷ Λακε- γ'.  
δαιμονίᾳ νύμφα δούλον; ὦ μοι μοι.
- T. οὐκ, ἀλλὰ λέκτρων σκότια νυμφευτήρια.
6. 'Ε. ἦ τὰν Φοίβου β'.  
παρθένον, ᾧ γέρας ὁ  
χρυσοκόμας ἔδωκ' ἄλεκτρον ζωάν;
- T. ἔρως ἐτόξευσ' αὐτὸν ἐνθέου κόρης.
7. 'Ε. ῥίπττε, τέκνον Ζαθέους δ'.  
κλῆδας, καὶ ἀπὸ χροῶς ἐνδυτῶν στεφέ-  
ων ἱεροῦς στολομούς.
- T. οὐ γὰρ μέγ' αὐτῇ βασιλικῶν λέκτρων τυχεῖν;
8. 'Ε. τί δ' ὁ νεοχμὸν ἀπ' ἐμέθεν ἐ- α'.  
λάβετε τέκος, ποῦ μοι;
- T. Πολυξένην ἔλεξας, ἦ τίν' ἱστορεῖς;
9. 'Ε. ταῦταν τῷ πάλος ἐξευξεν; μ.  
T. τύμβω τέτακται προσπολεῖν Ἀχιλλέως.
10. 'Ε. ὦ μοι ἐγὼ, τὰ φῶν πρόσπολον ἐτεκόμαν. δ'.  
ἀτὰρ τίς ὁδ' ἦν νόμος, ἦ τί θέσμιον,  
ὃ φίλος, Ἑλλάνων;
- T. εὐδαιμόνιζε παῖδα σὴν' ἔχει καλῶς.
11. 'Ε. τί τόδ' ἔλακες; ἄρά μοι ἀέλιον λεύσσει; πρ.  
T. ἔχει πότμος νιν, ὥστ' ἀπηλλάχθαι πόνων.
12. 'Ε. τί δ'; ἦ δὲ τοῦ ε'.  
χαλκεομίτορος Ἑκτορος δάμαρ,  
'Ανδρομάχη τάλαινα, τίν' ἔχει τύχαν;
- T. καὶ τήνδ' Ἀχιλλέως ἔλαβε παῖς ἐξαίρετον.
13. 'Ε. ἐγὼ δὲ τῷ ε'.  
πρόσπολος ἂν τριβάμονος χερὶ  
δευομένα βάκτρον γεραιῷ κάρᾳ;
- T. Ἰθάκης Ὀδυσσεὺς ἔλαχ' ἀναξ δούλην σ' ἔχειν. πρ.  
'Ε. ἔ. ἔ.  
ἄρασσε κρᾶτα κούριμον,  
ἔλκ' ὀνύχεσσι δίπτυχον παρειάν.  
ἰὼ μοί μοι, ε'.  
μυσαρῷ δουλίῳ τε λέλογχα φωτὶ δουλεύειν,

πολεμίῳ δίκας παρανόμῳ δάκει,  
 ὃς πάντα τὰ κεῖθεν ε'.  
 ἔθετ' ἀντίπαλ' αὖθις ἐκέϊσε διπτύχῳ γλώσῃ  
 φίλα τὰ πρότερ' ἄφιλα τιθέμενος πάντων.  
 γοᾷσθ', ὦ Τρῳάδες, με' ἐπ.  
 βέβακα δύσποτμος, οἴχομαι ἂ τάλαινα,  
 ἂ δυστυχεστάτῳ προσέπαισα κλήρῳ.

The disposition of this song is not sufficiently certain, the Play being very corrupt from want of manuscripts to correct it. I have altered a very few things. And if the alterations are right, this is the plan of the strophes :

α'. β'. πρ. γ'. γ'. β'. δ'. α'. μ. δ'. πρ. ε'. ε'. πρ. ε'. ε'. ἐπ.

And if this be divided into its parts, the whole song consists of two parts, in the first of which, having thirteen strophes, a trimeter of Talthybius is subjoined to every strophe : and the second part comprises a proodus, strophe, antistrophe, and epode. The first part again is composed of three parts : first of the antistrophics α'. β'. β'. α'. secondly, of two other antistrophic systems, γ'. γ'. and ε'. ε'. each of which has its proodus. Thirdly, of the paromœostrophic system δ'. δ'. which has a mesode. For in these two strophes alone the last verses only answer to one another.

§ 728. The formation of the paromœostrophic song in the Phœniss. v. 298. seq. is different. That apparently is to be thus written :

Δ X. ὦ συγγένεια τῶν Ἀγήνορος τέκνων πρ.

ἐμῶν τυράννων, ὣν ἀπεστάλην ἦπο,

γονυπετεῖς ἔδρας προσπιτνῶ σ',

ἄναξ, τὸν οἴκοθεν νόμον σέβουσα.

ἔβας, ἔβας ὦ χρόνῳ γὰν πατρώαν.

ἰὼ,

πότνια, μόλε πρόδρομος, ἀμπέτασον πύλας.

κλύεις, ὦ τεκοῦσα τόνδε μᾶτερ ;

τί μέλλεις ὑπώροφα μέλαθρα

περᾶν, θιγεῖν τ' ὠλέναισι τέκνου ;

ΙΟ. Φοίνισσαν, ὦ νεάνιδες,

βοᾶν ἔσω δόμων κλύου-

σα τῶνδε γή-

ρα τρομερὰν ἔλκω ποδὶ ποδὸς βάσιν.

ἰὼ ἰὼ τέκνον, τέκνον,

στρ. α'.

χρόνῳ σὸν ὄμμα μυρίαις ἐν ἡμέραις

προσεῖδον· ἀμφίβαλλε μα-

στὸν ὠλέναισι ματέρος,

παρηΐδων τ' ὄρεγμα, βο-

στρύχων τε χαί-

τας κυανόχρωτα πλόκα-

μον σκιάζων δέραν

τὰν ἐμάν.

ἰὼ ἰὼ μόλις φανεῖς

ἀντ. α'.

ἅελπτα καδύκητα ματρὸς ὠλέναις.

τί φῶ σε ; πῶς ἅπαντα καὶ

χέρεσσι καὶ λόγοις ἐκεῖ-

- σε καὶ τὸ δεῦρο πολυέλι-  
κτον ἄδοναν  
περιχορεύουσα τέρ-  
ψιν παλαιᾶν λάβω  
χαρμονᾶν ;  
ἰὼ, τέκος, ἐμὸν τέκος, A.  
ἔρημον πατρῶον ἔλιπες δόμον,  
φυγὰς ἀποσταλεῖς ὁμαῖμον λώβα.  
ἧ ποθεινὸς φίλοις, β'.  
ἧ ποθεινὸς Θήβαις. β'.  
ὄθεν ἐμάν τε λευκόχροα κείρομαι  
δακνύεσσι' ἀνείσα πενθήρη κόμαν,  
ἄπεπλος φαρών λευκῶν, τέκνον,  
δυσόρφναια δ' ἀμφὶ τρύχη τάδε γ'.  
σκότι' ἀμείβομαι.  
ὁ δ' ἐν δόμοις πρέσβυς ὀμματοστερῆς, δ'.  
ἀπήνας ὁμοπτέρου τᾶς ἀπο-  
ζυγείσας δόμων  
πόθον ἀμφιδάκρυτον αἰεὶ κατέχων,  
ἀνῆξε μὲν ξίφους  
ἐπ' αὐτόχειρά τε σφαγὰν,  
ὑπὲρ τέρεμνά τ' ἀγχόνας  
στενάζων ἀράς τέκνοισι·  
σὺν ἀλαλαῖσι δ' αἰὲν αἰαγμάτων γ'.  
σκότια κρύπτεται.  
σὲ δ', ὦ τέκνον, καὶ γάμοισι δὴ κλύω δ'.  
ζυγέντα παιδοποιὸν ἄδοναν  
ξένοισιν ἐν δόμοις ἔχειν,  
ξένον τε κῆδος ἀμφέπειν·  
ἄλαστα ματρὶ τᾶδε Λα-  
ίῳ τε τῷ παλαιγενεῖ  
γάμων ἐπακτὰν ἄταν.  
ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς B.  
νύμμον ἐν γάμοις, ὥς πρέπει  
ματέρι μακαρίᾳ·  
ἀνυμέναια δ' Ἰσμενὸς ἐκηδεύθη  
λουτροφόρου χλιδᾶς· ἀνὰ δὲ Θηβαίαν  
πόλιν ἐσιγάθη σᾶς ἔσοδος νύμφας.  
ὄλοιτο τάδ', εἴτε σίδαρος, Γ.  
εἴτ' ἔρις, εἴτε πατὴρ ὁ σὸς αἴτιος,  
εἴτε τὸ δαιμόνιον κατεκώμασε  
δώμασιν Οἰδιπόδα·  
πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχρη.

This song begins with a proodus, strophe, and antistrophe. In which, because the correspondence appeared too open and manifest, I thought it right to change the order of the words. Then follows a dochmiac system, A. in which are inserted two verses β', β'. answering to each other. Next, another dochmiac system, γ', is added, which is followed by the paromæostrophic song δ'. to which, after the an-

tistrophe γ' the antistrophe δ' answers in the beginning and in part of the middle verses. The whole song is concluded by two systems, one dochmiac, B. the other dactylic, Γ. which again is closed by a dochmiac verse. The scheme of the whole song therefore is this :      πρ. α'. α'. Α. γ'. δ'. γ'. δ'. Β. Γ.

§ 729. There is another song, partly antistrophic, and partly paromæostrophic, in the Phœniss. at v. 1493. sqq. which, by the assistance of MSS. and Scholia lately published, may be thus restored :

Α. οὐ προκαλυπτομένα βοτρυνώδεος      στρ. α'.

ἀβρὰ παρητίδος,

οὐδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις

φοίνικ', ἐρύθημα προσώπου,

αἰδομένα φέρομαι βάκχα νεκύων,

κράδεμνα δικούσα κόμας ἀπ' ἐμᾶς,

στολίδα κροκόεσσαν ἀνεῖσα τρυφᾶς,

ἀγεμόνευμα νεκροῖσι πολύστονον· αἶ αἶ, ἰώ μοι.

ὦ Πολύνεικες, ἔφυσ ἄρ' ἐπώνυμος. ὦ μοι Θῆβαι·

σὰ δ' ἔρις οὐκ ἔρις, ἀλλὰ φόνος φόνος

Οἰδιπόδα δόμον ὤλεσε, κρανθεῖς

αἵματι δεινῷ, αἵματι λυγρῷ.

τίνα δὲ προσφδόν,

Α. β'.

ἦ τίνα μουσοπόλον στοναχὰν ἐπὶ

δάκρυσι, δάκρυσιν, ὦ δόμος, ὦ δόμος,

ἀνακαλέσωμαι,

β'.

τρισὰ φέρουσα τὰδ' αἵματα σύγγονα,

ματέρα καὶ τέκνα, χάρματ' Ἑριννός;

ἂ δόμον Οἰδιπόδα πρόπαν ὤλεσε,

τὰς ἀγρίας ὅτε

δυσξύνετον ξυνετὸς μέλος ἔγνω,      γ'.

Σφιγγὸς ἀοιδοῦ σῶμα φονεύσας.

ἰώ μοι, πάτερ,

Β. πρ.

τίς Ἑλλὰς, ἦ βάρβαρος, ἦ

τῶν προπάροιθ' εὐγενετῶν

ἕτερος ἔτλα πόνων τόσωνδ'

αἵματος ἀμερίου

δ'.

τοιᾶδ' ἄχεα φανερά; τάλαιν',

ὥς ἐλελίξω· τίς ἄρ' ὄρ-

νις δρυὸς ἢ ἐλάτας

ἀκροκόμοις ἀμφὶ κλάδοις

ἐξομένα μονομάτορος ἐμοῖς

ἄχεσι συνφδός;

αἴλιγον αἰάγμασιν ἂ

ε'.

τοῖσδε προκλαίω μονάδ' αἰ-

ῶνα διάξουσα τὸν αἰ-

εὶ χρόνον ἐν λειβομένοι-

σιν δακρύνουσιν.

τίν' ἰαχήσω;

τίν' ἐπὶ πρῶτον ἀπὸ χαίτας

σπαραγμοῖσιν ἀπαρχὰς βάλω,

ματρὸς ἐμᾶς διδύμοισι γάλα-

ε'.

- κτος παρὰ μαστοῖς,  
 ἢ πρὸς ἀδελφῶν οὐλόμεν' αἰ- 5'.  
 κίσματα δισσῶν;  
 ὁτοτοί, ὁτοτοί,  
 ἅλαδ' ὄμμα φέρων,  
 πάτερ γεραιέ, δεῖζον,  
 Οἰδιπόδα, σὸν αἰῶνα μέλεον, ὅς ἐπὶ  
 δώμασιν ἄεριον σκότον ὄμμασι σοῖσι βαλὼν, ἔλ-  
 κεις μακρόπνουν ζῶαν.  
 κλύεις, ὦ κατ' αὐλὰν ἀλαίνων γεραι- 2'.  
 ὄν πόδα δεμνίοις  
 δύστανοις ἰαύων;  
 ΟΙ. τί δ', ὦ  
 παρθένε βακτρεύμασι τυ- 3'.  
 φλοῦ ποδὸς ἐξάγαγες εἰς  
 φῶς με λεχήρη σκοτίων  
 ἐκ θαλάμων, οἰκτροτάτοι-  
 σιν δακρύοισιν;  
 πολιδὸν αἰθέρος γ' ἀφανὲς εἶδωλον, ἢ 2'.  
 νέκυν ἐνερθεν, ἢ  
 ποτανὸν ὄνειρον;  
 Α. δυστυχὲς ἀγγελίας ἔπος οἶσει, Α.  
 πάτερ, οὐκέτι σοι τέκνα λεύσσει 7'.  
 φάος, οὐδ' ἄλοχος, παραβάκτροις 7'.  
 ἃ πόδα σὸν τυφλόπουν θεραπεύμασιν αἰὲν ἐμό- 8'.  
 χθει, πάτερ, ὦ μοι.  
 ΟΙ. ὦ μοι ἐμῶν παθέων· πάρα γὰρ στενᾶχειν τάδ',  
 αὐτεῖν· 1'.  
 τρισσαὶ ψυχαὶ πῶς ἔλιπον φάος, ὦ τέκνον, αὐδα. 1'.  
 Α. οὐκ ἐπ' ὀνειδесιν, οὐδ' ἐπιχάρμασιν,  
 ἀλλ' ὀδύναισι λέγω· σὸς ἀλάστωρ,  
 ξίφεσιν βρίθων,  
 καὶ πυρὶ, καὶ σχετλίοις μάχαις, ἐπὶ παῖδας ἔβα 8'.  
 σοὺς, πάτερ, ὦ μοι.  
 ΟΙ. αἰ αἰ. Α. τί τάδε καταστένεις; 1α'.  
 ΟΙ. ὦ τέκεα. Α. δι' ὀδύνas ἔβας, 1α'.  
 εἰ τὰ τέθριππά γ' ἐς ἄρματα λεύσσω 7'.  
 ὄμματος αὐγαῖς σαῖς ἐπενώμας.  
 ΟΙ. τῶν μὲν ἐμῶν τεκῶν φανερόν κακόν. 3π.  
 ἃ δὲ τάλαιν' ἄλοχος, τί μοι, τέκνον, ὦλετο μοῖρα;  
 Α. δάκρυα γοερὰ φανερά πᾶσιν τιθεμένα, Β. 1β'.  
 τέκεσι μαστὸν  
 ἔφερον, ἔφερον ἰκέτις ἰκέταν ὀρομένα. 1β'.  
 εὔρε δ' ἐν Ἡλέκτραισι πύλαις τέκνα ἀντ. α'.  
 λωτοτρόφον κατὰ  
 λείμακα λόγχαις κοινὸν ἐννάλιον  
 ὥσεί τε λέοντας ἐναύλους  
 μαρναμένους, ἐπὶ τραύμασιν αἷμα τύχαν  
 ἥδη, ψυχράν λοιβὰν φονίαν,  
 ἂν ἔλαχ' "Αἰδας, ὥπασε δ' "Αρης·

χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον, εἴσω  
 σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεσ' ἀμφὶ τέκνοισιν.  
 πάντα δ' ἐν ἄματι τῷδε συνάγαγεν  
 ἀμετέροισι δόμοισιν ἄχῃ θεὸς,  
 ὦ πάτερ, ὅστις τᾷδε τελευτᾷ.

The last parts of this song, I mean the strophes α', α', are antistrophic. Between these strophes are two systems interrupting each other in turn, A, which is dactylic, B, of free or solute numbers, thus:

α'. A. B. A. B. α'.

But each of these systems is interrupted by certain antistrophics of its own: A by these,

β'. β'. γ'. η'. η'. θ'. ι'. ι'. θ'. ια'. ια'. γ'.

Of which β', β', are in place of a proodus; the rest have their legitimate order. B has the following correspondencies:

δ'. δ'. ε'. ε'. ε'. ζ'. ε'. ζ'. ιβ'. ιβ'.

in which also a certain law and rule will be perceived, if one considers that the strophe ε' holds the middle place between the antistrophics δ', δ', and ε', ε', as the antistrophe ε' does between the strophes ζ', ζ'; and that ιβ', ιβ', have in this system the place of an epode, as β', β', have that of a proodus in the system A.

§ 730. To these may be added a notable song which is in Sophocl. Œd. Col. at v. 117.

X. ὄρα·

στρ. α'.

τίς ἄρ' ἦν; ποῦ ναίει;  
 ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων,  
 ὁ πάντων ἀκορέστατος;  
 λεῦσσε' αὐτὸν, προσδέκον,  
 προσφθέγγου πανταχῇ.  
 πλανάτας, πλανάτας τίς ὁ πρέσβυς, οὐδ'  
 ἔγχωρος· προσέβα γὰρ οὐκ  
 ἂν ποτ' ἀστιβὲς ἄλσος εἰς  
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,  
 ἃς τρέμεμεν λέγειν,  
 καὶ παραμειβόμεσθ' ἀδέρκτως,  
 ἀφώνως, ἀλόγως, τὸ τᾶς  
 εὐφήμου στόμα φροντίδος  
 ἰέντες· τὰ δὲ νῦν τίς ἤκειν  
 λόγος οὐχ ἄξονθ', ὃν ἐγὼ λεύσσω  
 περὶ πᾶν οὐπω δύναμαι τέμενος  
 γινῶναι, ποῦ μοί ποτε ναίει.

OI. ὃδ' ἐκεῖνος ἐγὼ· φωνῇ γὰρ ὁρῶ  
 τὸ φατιζόμενον. X. ἰὼ ἰὼ,  
 δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν  
 OI. μή μ', ἱκετεύω, προσίδητ' ἄνομον.  
 X. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς;  
 OI. οὐ πάνυ μοίρας εὐδαιμονίσαι  
 πρώτης, ὦ τῇσδ'  
 ἔφοροι χώρας· δηλῶ δ' οὐ γὰρ ἂν  
 ὦδ' ἄλλοτρίοις ὄμμασιν εἶρπον,

στρ. β'. 1.

2.

3.

4.

5.

6.

7.

8.

9.

κατὰ μικροῖς μέγας ὥρμουν.

10.

X. ἔῃ

ἀντ. α'.

ἀλαῶν ὁμμάτων

ἄρα καὶ ἦσθα φυνάλμιος, δυνσίων,

μακραίων τ' ἔτ', ἐπεικάσαι;

ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ

προσθήσεις τάσδ' ἀράς.

περᾶς γὰρ, περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἄ-

φθέγκτῳ μὴ προπέσης νάπει

ποιάεντι, κάθυδρος οὐ

κρατήρ μελιχίων ποτῶν

ρεύματι συντρέχει.

τῷ, ξένη πάμμορ', εὖ φυλάξαι

μετάσταθ', ἀπόβαθι· πολ-

λὰ κέλευθος ἐρατεύει.

κλύεις, ὦ πολύμοχθ' ἀλᾶτα;

λόγον εἰ τιν' ἔχεις πρὸς ἐμὰν λέσχαν,

ἀβάτων ἀποβάς, ἵνα πᾶσι νόμος,

φώνει· πρόσθεν δ' ἀπερύκον·

ΟΙ. θυγάτερ, ποῖ τις φροντίδος ἔλθη; ἀντ. β'. 1.

A. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν, 2.

εἴκοντας ἂ δεῖ, κοῦκ ἄκοντας. 3.

ΟΙ. πρόσθιγέ νῦν μου. A. ψαύω καὶ δῆ. 4.

ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ, 5.

σοὶ πιστεύσας καὶ μεταναστάς. 6.

1. X. οὐ τοι μήποτέ σ' ἐκ τῶνδ' ἐδράνων, στρ. γ'.

2. ὦ γέρον, ἄκοντά τις ἄξει.

3. ΟΙ. προβῶ; X. ἔτι βαῖνε πόρσω.

4. ΟΙ. ἔτι; X. προβίβαζε, κούρα,

5. πρόσσω· σὺ γὰρ αἴεις.

6. A. ἔπεο μὰν, ἔπε' ὦδ' ἄμεινῶ

7. κώλῳ, πάτερ, ᾧ σ' ἄγω.

8. X. τόλμα ξεῖνος ἐπὶ ξένης,

9. ὦ τλάμων, ὅ τι καὶ πόλις

10. τέτροφεν ἄφιλον, ἀποστρυγεῖν,

11. καὶ τὸ φίλον σέβεσθαι.

ΟΙ. ἄγε νῦν σύ με, παῖ, β'. 7.

ἴν' ἂν εὐσεβίας ἐπιβαίνοντες, 8.

τὰ μὲν εἵπωμεν, τὰ δ' ἀκούσωμεν, 9.

καὶ μὴ χρεία πολεμῶμεν. 10.

1. X. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου ἀντ. γ'.

2. βήματος ἔξω πόδα κλίνης.

3. ΟΙ. οὕτως; X. ἄλῃς, ὡς ἀκούεις.

4. ΟΙ. ἐσθῶ; X. λέχριός γ' ἐπ' ἄκρου

5. λαόν βραχὺς ὀκλάσας.

6. A. πάτερ, ἐμὸν τόδ' ἐν ἀσυχαίᾳ,

ἰώ μοι μοι,

7. βάσει βάσιν ἀρμόσαι,

γεραιὸν ἐς χεῖρα σῶμα σὸν

προκλίνας φιλίαν ἐμὰν,

- ΟΙ. ὦ μοι δύσφρονος ἄσας.  
 8. X. ὦ τλάμων, ὅτε νῦν χαλᾷς,  
 9. αὐδασον, τίς ἔφυε βροτῶν,  
 10. τίς ὁ πολύπονός ἀγῆ, τίν' ἂν  
 11. σοῦ πατρίδ' ἐκπυθοίμαν;  
 ΟΙ. ὦ ξένοι, στρ. δ'.  
 ἀπόπολις· ἄλλα μὴ,  
 X. τί τόδ' ἀπεννέπεις, γέρον;  
 ΟΙ. μὴ, μὴ,  
 μή μ' ἀνέρῃ, τίς, μῆδ' πέρα μ'  
 ἐξετάσῃς ματεύων.  
 X. τί τόδε; ΟΙ. δεινὰ φύσις. X. αὐ- A.  
 दा. ΟΙ. τέκνον, ὦ μοι, τί γεγώ-  
 νω; X. τίνος εἰ σπέρματος,  
 ξεῖνε, φώνει πατρόθεν.  
 ΟΙ. ὦ μοι ἐγὼ, τί πάθω, τέκνον ἐμόν; ε'.  
 A. λέγ', ἐπεὶ περ ἐπ' ἔσχατα βαίνεις.  
 ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν. ε'.  
 X. μακρὰ μέλλετον· ἄλλα τάχυνον.  
 ΟΙ. Λαίτου ἴστε τίν'. X. ὦ. ΟΙ. ἀπόγονον, ε'.  
 τό τε Λαβδακιδᾶν γένος; X. ὦ Ζεῦ.  
 ΟΙ. ἄθλιον Οἰδιπόδαν; X. σὺ γὰρ ὄδ' εἶ; ε'.  
 ΟΙ. δέος ἴσχετε μῆδ' ὅσ' αὐδῶ.  
 X. ἰὼ, ὦ, ὦ. ΟΙ. δύσμορος. X. ὦ, ὦ. ε'.  
 ΟΙ. θυγάτερ, τί ποτ' αὐτίκα κύρσει;  
 X. ἔξω πόρσω βαίνετε χώρας. ε'.  
 ΟΙ. ἂ δ' ὑπέσχεο, ποῖ καταθήσεις;  
 X. οὐδενὶ μοιριδίᾳ τίσις ἔρχεται, B.  
 ὦν προπάθῃ, τὸ τίνειν.  
 ἀπάτα δ' ἀπάταις ἐτέραις ἐτέρα  
 παραβαλλομένα  
 πόνον, οὐ χάριν ἀντιδίδωσιν ἔχειν.  
 σὺ δὲ τῶνδ' ἐδράνων  
 πάλιν ἔκτοπος αὐθις ἄφορμος ἐμᾶς  
 χθονὸς ἔκθορε, μή τι πέρα χρέος ἐμᾶ η'.  
 ἐν πόλει προσάψῃς.  
 A. ὦ ξένοι, ἀντ. δ'.  
 αἰδύφρονες· ἀλλ' ἐπεὶ  
 γεραιοπάτερα τόνδ' ἐμόν  
 οὐκ ἀνέγλατ' ἔργων ἀεκόν-  
 των αἶοντες αὐδάν,  
 ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, Γ.  
 ὦ ξένοι, οἰκτεῖραθ', ἂ θ'.  
 πατὴρς ὑπὲρ τοῦ 'μου μόνου ἄντομαι,  
 ἄντομαι, οὐκ ἄλαοις προσορωμένα  
 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος  
 ὑμετέρου προφανεῖσα, τὸν ἄθλιον  
 αἰδοῦς κύρσαι· ἐν ὑμῖν, ὥς θεῶ,  
 κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε  
 τὰν ἀδόκητον χάριν. θ'.

πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι,  
 ἢ τέκνον, ἢ λόγος, ἢ χρέος, ἢ θεός·  
 οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν, ὅστις ἂν εἰ θεὸς ἄγοι, ἦ.  
 ἐκφυγεῖν δύναιτο.

This song is composed of two parts, the first of which contains the strophes and antistrophes, α', α', β', β', γ', γ'. These ought to have been placed thus, α', β', α', β', γ', γ': but α', α', alone have remained without change. Of the other two the antistrophes are interrupted, and the antistrophe β' by the whole strophe γ'; the antistrophe γ', because no strophe now remained to interrupt it, by other verses made at pleasure. These we shall distinguish by the letter μ, the mark of the mesode, and those strophes, which are not interrupted, by double letters; those which are interrupted, by single letters:

αα'. ββ'. αα'. β'. γγ'. β'. γ'. μ. γ'.

The second part contains antistrophics of five strophes with their antistrophes, and three systems, the first choriambic, the second of dactyls and anapæsts, the third dactylic, in this order:

δ'. Α. ε'. ε'. ς'. ς'. ζ'. ζ'. Β. δ'. Γ.

But there is a short interruption in the strophe δ', and the two last systems correspond in their ends, which we have marked in the margin at the very verses with the letters η', η': and besides, the last system is interrupted by two antithetic verses, θ', θ'.

## APPENDIX.

§ 90.—Μὴ ὦραισι. As to this synecphonesis, in the passage of Alexis, (ap. Athen. p. 55. c.) the metre requires this reading,

μη ὦραισι μὲν  
μετὰ τῶν κακῶν ἴκοιθ' ὁ τοὺς θερμοὺς φαγών·

("Non tempore cum mala re veniat," i. e. "numquam veniat, absit.")

and that of Timocreon of Rhodes (ap. Plutarch, Themist. c. 21.) in which the verses are composed of epitrites and dactylic numbers, ought, apparently, to be written in the following manner :

ἀλλ' εἰ τύγε Πανσανίαν, ἥ καὶ τύγε Ξάνθιππον αἰνεῖς,  
ἥ τύγε Λευρυχίδα, ἐγὼ δ' Ἀριστείδα ἐπαινέω,  
ἄνδρ' ἱερᾶν ἀπ' Ἀθανᾶν  
ἐλθεῖν ἓνα λῶστον· ἐπεὶ Θεμιστοκλῆ' ἤχθαρε Λατῷ,  
ψεύσαν, ἄδικον, προδόταν, ὅς Τιμοκρέοντα, ξεῖνον ἐόντ',  
ἀργυροῖς σκυβαλιστοῖσι πεισθεῖς, οὐ κατᾶγεν  
εἰς πάτραν Ἰάλυσον,  
λαβὼν δὲ τρι' ἀργυρίου τάλαντ', ἔβα πλέων εἰς ὄλεθρον,  
τοὺς μὲν κατὰγων ἀδίκως, τοὺς δ' ἐκδιώκων,  
τοὺς δὲ καίνων, ἀργυρέων ὑπόπλεως,  
Ἰσθμίοις δ' ἐπανδόκευεν γελοῖως ψυχρὰ κρέα παρέχων·  
οἱ δ' ἥσθιον, κεῖνοντο μὴ ὦραν Θεμιστοκλεὺς γενέσθαι.

("non tempus, i. e. absentiam Themistoclis fieri, sive, fieri, ut nullus sit Themistocles.")

In two verses of Aristophanes there is no synecphonesis as they are now read : Lysistr. 391.

ἔλεγεν δ' ὁ μὴ ὦραισι μὲν Δημόστρατος :

Perhaps we should read,

ἔλεγον δ', ὁ μὴ ὦρασι μὲν Δημόστρατος :

as if one should say in Latin, "*iste Nontempestatibus habitans Demostratus* : for the ancient editions have ὦρασι, a termination used to signify place : see Hemsterh. ad Lucian. t. i. p. 106.

The other verse is 1037 of the same Play ;

ἀλλὰ μὴ ὦρας ἴκοισθ', ὥς ἐστὲ θωπικαὶ φύσει.

The scholiast appears to have read μὴ ὦραισιν, so that one may be easily led to conjecture that Aristophanes wrote

ἀλλὰ μὴ ὦραισιν γ' ἴκοισθ', ὥς ἐστὲ θωπικαὶ φύσει.

The expression has been treated of by Casaubon ad Athen. ii, 14. and in Lectt. Theocr. c. 16. p. 273. Heyn. in Lectt. Theocr. c. 13. p. 341. the commentators on Aristophanes, and in particular Bergler. ad Lys. 391. the commentators on Lucian l. i. p. 218. sq. l. ii. p. 270. l. iii. p. 307. Valcken. ad Adonias. p. 370. Reiske and Coray ad Plut. Themist. c. 21.

§ 156. What was said on the subject of the question, whether it is allowable, in a comic trimeter, when the fourth foot is an anapæst, to make the cæsure so that a word may be ended with the first of the short syllables, is now retracted here. The real state of the case is this. The reason why such a cæsure is disagreeable is that, whereas the dipodia ought to run off quickly by the anapæst, the end of the word happening at the first syllable of the anapæst, interrupts and retards by a pause that more rapid movement of the numbers :

σ' - υ | υ -

This untowardness may be palliated or removed principally in six ways.

First, if the first syllable of the anapæst be a monosyllable so cohering with what follows that it cannot be taken with what precedes. Eccles. 104. Acharn. 498.

νυνὶ δ', ὁρᾷς, πράττει τὰ μέγιστ' ἐν τῇ πόλει.  
εἰ πτωχὸς ὦν, ἔπειτ' ἐν Ἀθηναίοις λέγειν.

For thus the syllable in question can suffer no retardation, and is a part of the anacrusis belonging to the following arsis :

σ' - | υυ - σ' - υ -

On the contrary the verse is bad, if the monosyllable coheres with what precedes, as in that which Brunck has given in Acharn. 748.

ἐγὼ δὲ καρνεῶ γὰ Δικαιοπόλιν, ὅπα.

Secondly, the incisure made at that syllable is not disagreeable, if there be a full cæsure before the third arsis. For thus new numbers beginning at the third arsis require a close conjunction of the words in the fourth foot :

σ | ' - υυ - σ' - υ -

Thus in Lysistrata v. 768. in Avib. v. 441. in Ran. v. 652. 658.

μὴ στασιάσωμεν· ἔστι δ' ὁ χρησμός οὐτοσί.  
ὁ μαχαιροποιὸς, μήτε δάκνειν τούτους ἐμέ.  
ἄνθρωπος ἱερός· δεῦρο πάλιν βαδιστέον.  
τί τὸ πρᾶγμα τουτί; δεῦρο πάλιν βαδιστέον.

It is otherwise when no such cæsure precedes, as in Ran. v. 1307.

πρὸς ἣν περ ἐπιτήδεια τάδ' ἔστ' ᾄδειν μέλη.

Where ancient MSS. have a more correct reading,

πρὸς ἣν περ ἐπιτήδεια ταῦτ' ᾄδειν μέλη.

Thirdly, a word may properly end in the first syllable of the anapaest, if there be a cæsura at the fourth arsis, and the words making the anapaest be connected in sense. For the sense, requiring those words to be conjoined, accelerates the movement of the numbers so much the more because a pause is about to follow at the fourth arsis, to which the numbers must be carried forward :

σ'-υυ- | σ'-υ-

Thus in the Thesmoph. v. 609.

ἔχουσα; τίτθῃ, νῆ Δ' ἐμή· διοίχομαι.

And in Nub. v. 71.

ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων· ἐγὼ δ' ἔφην.

That the stop in this verse before the third arsis has no part in producing the effect is clear; because the verse may be altered in the following manner without impairing the numbers :

ὥσπερ Μεγακλέους ξυστίδ' ἔχων· ἐγὼ δ' ἔφην.

But if the words making the anapaest be disjoined in sense, the numbers are at once sensibly injured :

ξυστίδα, Μεγακλέης ὥσπερ, ἔχων· ἐγὼ δ' ἔφην.

Fourthly, the termination of a word in the first syllable of the anapaest may be tolerated, if another important cæsura in the foregoing feet enables the third arsis to begin with stronger numbers, and the words, in which is the anapaest, are connected in sense. Thus the 838th verse of the Lysistrata may be defended :

ἐγωγε· κᾶστιν οὐμὸς ἀνὴρ Κινησίας.

σ'-υ | 'σ | 'υυ-σ'-υ-

Take away the cæsura in the second foot, and the verse will be scarcely excusable :

κᾶστιν μὲν οὗτος οὐμὸς ἀνὴρ Κινησίας.

Fifthly, if there be a full cæsura after the syllable itself which is the first of the anapaest. For since by the effect of this cæsura the fourth arsis is no longer part of the preceding order, but itself begins a new order, the cause of the disagreeableness is manifestly removed. For in such a case the pause is made not in the middle but in the end of an order; which order is followed by another having an anacrusis of an irrational [disproportionate] short syllable, because the preceding order too is concluded by an irrational [disproportionate] short one: as in Vesp. v. 1369.

τῶν ξυμποτῶν κλέψαντα; Φ. ποίαν ἀνλητρίδα;

σ'-υυ-σ'-υ | υ'-σ'-υ-

See Pac. 187. Ran. 1220. Av. 40. 1495. Nub. 214. Eccl. 167. 428. But we must beware of either excluding from among these verses some in which at present there is usually no interpunction, or of reckoning among them such as have indeed an interpunction, but not an effective one. Of the first class is that in the Equit. 208. which is to be thus stopped :

εἴθ' αἵματοπώτης ἐστίν, ὃ τ' ἀλλᾶς, χῶ δράκων.

Of the second, that in the *Lysistr.* 200. at least as learned men have given it: ὦ φίλταται γυναῖκες, ὄχλος κεραμῶν ὅσος.

For this stop has nothing to do with the recitation of the verse; and as that requires the whole verse to be pronounced without any division, the numbers are faulty. I am inclined to believe that Aristophanes wrote thus rather:

ὦ φίλταται γυναῖκες, ὁ κεραμῶν ὄχλος.

In the *Eccles.* verse 146. has the same fault:

δίψει γὰρ, ὡς ἔοικεν, ἀφανανθήσομαι.

where ἔοικ' has been rightly restored from the Rav. MS.

Sixthly, the conclusion of a word in the first syllable of the anapæst seems to admit of some excuse when there are two short syllables in that very word before the third arsis. By these syllables the first arsis of that dipodia is rendered more forcible, so that, the numbers being strengthened, the words in the following foot coalesce more easily, as in *Pac.* v. 415.

καὶ τοῦ κύκλον παρέτρωγον ὑφ' ἄρματωλίας.

Any one, who has a practised ear, will perceive the difference, if the verse be thus altered,

καὶ τοῦ κύκλον γ' ἔτρωγον ὑφ' ἄρματωλίας.

καὶ τοῦ κύκλον γὰρ ἔτρωγον ὑφ' ἄρματωλίας.

That verse therefore in the *Vesp.* 1169. is correct:

ὦδὶ προβάς, τρυφερόν τι διασαλακῶνισον.

but not verse 11. of the same Play:

κάμοι γὰρ ἀρτίως τις ἐπεστρατεύσατο.

In sum, the result of what has been said is this, that in every verse in which the first syllable of the anapæst is the last of a word, we should weigh every thing which may tend either to excuse or to condemn such a collocation of words. And perhaps there are more circumstances, than those already mentioned, in which it may be excused. But it does not follow of course that because a thing *may* be excused, therefore it *ought* to be excused. The verse for instance from the second *Thesmophoriazusæ* of Aristophanes, ap. *Athen.* xv. p. 690. D.

ὦ Ζεῦ πολυτίμηθ', οἷον ἔπνευσεν ὁ μιάρους,

may be defended on the second ground of excuse; yet as some MSS. have ἔπνευσ', we should rather write, ἀπέπνευσ' ὁ μιάρους.

What I have said of the fourth foot, I wish to be applied to the other feet also. Thus the reading in the *Nub.* v. 1192. is right:

ἵνα δὴ τί τὴν ἔνην προσέθηκεν; ἴν', ὦ μέλε.

In such passages the degree of emphasis required in the pronunciation of the words is often to be considered: for a proper pronunciation makes numbers defensible, which would otherwise admit of no excuse. Thus in *Equit.* v. 7. and in *Ran.* v. 76.

αὐτοῖσι διαβολαῖς ὦ κακόδαιμον, πῶς ἔχεις;

εἴτ' οὐχὶ Σοφοκλέα, πρότερον ὄντ' Εὐριπίδου.

Were these verses to be recited in such a manner as to give the stronger ictus to their first arsis, they would not be tolerable. The

sense requires that the second arsis should be pronounced with the greater force, in these numbers ;

σ-ύ | ύύύ-ύ-ύ-ύ-

and then the termination of a word in the middle of the first thesis may be properly defended by the fifth of the foregoing rules. And in general this circumstance is not to be disregarded ; that numbers otherwise harsh are softened on account of following resolutions. Thus although a dactyl is disapproved, when put in the place of a trochee, and ending with the end of a word, (see § 154.) as in the Lysistr. v. 20. as some books have it,

ἀλλ' οὐκ ἐκείνων ἦν τάδε προურγιατέρα,

yet it is much less disagreeable, when a tribrach follows, as in that verse of Alexis ap. Athen. p. 223. E.

ἀπόλαβε. τουτὶ δ' ἔστι τί ; ὁ παρ' ὑμῶν ἐγώ.

From v. 688. of the Plutus we may learn that the same foot is excused on account of a preceding stop,

τὸ γράδιον δ', ὡς ᾔσθετο δὴ μου τὸν ψόφον,

for there is a great difference between the verse thus pronounced, and what it would be without the stop.

But this subject is endless ; and it appears that what is elegant cannot be defined by general rules, but that through the incredible variety in the measures of syllables, in the proportions of words, in punctuation, in skill in recitation, the very same words may in some circumstances be free from faults, and in others altogether faulty.

§ 449. In the Elementa D. M. p. 511. it is not rightly maintained that the verses in Aristoph. Avib. 333—335. are dochmiac, and that the antistrophic verses ought to be corrected after the same form. For as these antistrophics, 349. sqq. give extremely good Cretic verses,

οὔτε γὰρ ὄρος σκιερὸν, οὔτε νέφος αἰθέριον

οὔτε πολὺν πέλαγος ἔστιν, ὃ τι δέξεται

τῷδ' ἀποφνύοντε με,

Seidler perceived that the strophic verses were those which needed correction, and thought that εἰσεκάλεσε should be substituted for ἐκάλεσεν. For if the elevations are resolved in these numbers, it was necessary they should be so resolved as that the words should of themselves afford Cretic numbers. Wherefore the strophic verses should be written thus ;

ἐς δὲ δόλον εἰσεκάλεσεν, προσέβαλέν τ' ἐμέ γε  
παρὰ γένος ἀνόσιον, ὅπερ ἐξότου γ' ἐγένετ', ἐπ' ἐ-  
μοὶ πολέμιον ἐτράφη.

THE END.

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Æschylus, S. ad Th. § 722.

Alcman § 594.

Alexis ap. Athen. Appendix pp. 181. 185.

Aristophanes, Plut. Append. p. 185. Nub. Append. p. 184. Ran. Append. pp. 182. 184. § 156. Equit. Append. pp. 183. 184. Acharn. Append. p. 182. Vesp. Append. pp. 183. 184. § 156. Pac. Append. p. 184. Av. Append. pp. 182. 185. § 156. Lysistr. Append. pp. 181. 183. 184. § 156. Thesm. 2. fr. Append. p. 184.

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Terence Andr. § 182.

Theocritus § 596.

Timocreon of Rhodes, ap. Plut. Append. p. 181.

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**ABRIDGED**

**AND**

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**FROM PROFESSOR SCHÆFER'S EDITION ;**  
**WITH NOTES.**

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## P R E F A C E.

THERE are few small works on Greek Literature, which have been more favorably received than LAMBERT BOS'S GREEK ELLIPSES. Much indeed had been written before on the same subject: <sup>1</sup> but BOS was supposed to have disclosed the whole mystery, and to have furnished a sort of literary charm or talisman, by which most obscurities in Greek authors might be cleared up, <sup>2</sup> the anomalies of construction explained and reconciled, and many of the absurd and false dictates of grammarians, both ancient and modern, refuted and swept away to make room for a more rational system of rules and explication. The appearance of such a book was hailed therefore with the greatest applause by all learned men: the first scholars of the age recommended <sup>3</sup> that it should be put into the hands of all students, and even that the whole of it should be committed to memory: and among the honors it

<sup>1</sup> The Greek ellipses, as BOS himself observes, had been treated of by H. Stephens in his Appendix, and by Glasse in his *Grammatica Sacra*, and the Latin by Sanchez (or Sanctius) in his *Minerva*, and by Scioppius in his *Grammatica Philosophica*, and in his *Arcanum Grammaticum de Ellipsi*, published in 8vo. with the notes of Phil. Muncker at Zittaw. In the writings of ancient grammarians and scholiasts there is only an incidental mention of Ellipsis, as in explanations of particular passages.

<sup>2</sup> Schwebel gives in his preface, as BOS and Leisner had done before, several instances of erroneous interpretation, all of which are imputed to ignorance of the doctrine of Ellipsis. But they might perhaps with more justice be ascribed to want of sufficient reading, vigilant observation, and careful induction: for by these the mere signification of phrases may certainly be discovered independently of any means, whether by the great mystery of Ellipsis or otherwise, of accounting for their construction, or reconciling it to grammatical rules.

<sup>3</sup> Among the rest FABRICIUS of Helmstadt.

received was the title bestowed on it of *aureolus libellus*, or *golden little book*. This title, with regard to bulk at least, it has long since ceased to deserve; for in its progress through its different editions it has gathered such a mass of adventitious matter, that it may be compared to the young lady of Ovid,

*Pars minima est ipsa puella sui.*

or to Cæneus overwhelmed with the stocks and trees heaped upon him,

*Obrutus immani cumulo.*<sup>1</sup>

The precise time when the FIRST EDITION was published I have not been able to discover. The date is not mentioned either by Bos himself or by Schoettgen; and it was unknown to the editor of the Halle edition. It is well known however that it was published in 12mo. at Franeker, where the author was professor of Greek, and that it was very quickly sold.

The SECOND was published at the same place, and by the same editor, the author of the book, in 1712; and scarcely had this second edition issued from the press, when, in 1713, SCHOETTGEN, notwithstanding the disapprobation and remonstrances of Bos, published a THIRD at Leipsig, which was enlarged by the additions both of Schoettgen himself, and of C. F. BOERNER, then professor of Greek at Leipsig.

The FOURTH was published at Dresden in 1728 by SCHOETTGEN, who made fresh additions in it.

The FIFTH and SIXTH were those of LEISNER; and the great accession of matter in these made it necessary to print the work in a larger form. The sixth (or second of Leisner), printed in 1748, contained the observations of G. S. BERNHOLD.

These editions of Leisner were followed in 1763 by the SEVENTH, that of SCHWEBEL, published at Nuremberg; and the little book had now, by his assistance, grown to a large octavo.

The EIGHTH edition came out in 1765 at HALLE in Magdeburg. This, besides other accessions, was enriched with

<sup>1</sup> Ovid *Metam.* xii, 514.

the notes of the celebrated MICHAELIS, formerly professor of Divinity, Greek, and Oriental languages at Halle : and in it that part of the work, which treats of the ellipsis of several words together, was first divided into sections.

The NINTH and best is that of Professor SCHÆFER, printed at Leipsig in 1807, containing the valuable notes of the learned Editor himself, over and above those of former commentators, and of FERD. STOSCH, then first inserted.

In the contributions of every one of these editors and commentators something may be found of some use ; but those of Schæfer in particular have most enhanced the value of the work. They abound with useful and pertinent examples, with acute and judicious criticisms, and with instructive observations on many false and forced ellipses<sup>1</sup> introduced by Bos and his other commentators. But it is to be regretted that the stores of learning accumulated in Professor Schæfer's edition have been thrown together without order or method. The same observations and the same examples are frequently repeated in different notes : the text is often at variance with the notes, and the notes with one another : the phrases under each word, the ellipsis of which is the subject of discussion, are jumbled together without any attempt at arrange-

<sup>1</sup> Some very just remarks on this last subject had been made before by Leisner<sup>a</sup> in his preface : e. g. on the mistake of supposing that because a word is sometimes expressed, it must therefore be always understood when not expressed ;<sup>b</sup> or that there is any true ellipsis, when the word to be supplied, or one of a similar or kindred signification, is actually expressed in what goes before or follows ;<sup>c</sup> or when the words supposed to be elliptical are pronounced *δεικτικῶς*, i. e. with indigitation supplying the place of words. Many ellipses, he remarks, have been inferred from corrupt readings ; and in many passages the addition of the words of which an ellipsis has been supposed would induce a barbarism ; and on some of these points he refers to Camerarius on Thucyd. iv, 92. and Duker on Thucyd. iii, 1.

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<sup>a</sup> Yet in Leisner's own comments many absurd suppositions of Ellipsis occur.

<sup>b</sup> See note *b* p. 2. and note *a* on *ἰκάνειν* p. 180.

<sup>c</sup> I am well aware that the ellipsis of *ἀπανθρώκω* mentioned in p. 12. is liable to objection on this account : but I was unwilling to lose the opportunity of apprizing the Reader of an important typographical error.

ment.<sup>1</sup> So great indeed are the perplexity and confusion of this medley, that on a close inspection of the work which I had undertaken, κατεκλάσθη φίλον ἦτορ. It was necessary however to proceed with it; and I must now inform my Readers what method I took, and what I have done, and endeavoured to do. My first step was to exclude repetitions, irrelevant matter, and also such parts as any of the commentators on Bos's work, and especially Schæfer, have satisfactorily proved to be erroneous.<sup>2</sup> This exclusion enabled me, even within the narrow limits assigned, not only to preserve all the examples and references which are of any importance, but to quote at large a great number of passages,<sup>3</sup> to which reference only is made in the original; to quote many more fully, when it appeared desirable to do so for the sake of more complete elucidation; to insert in their proper places the valuable observations and examples which Schæfer has scattered through the Index, and which might there remain unobserved by many, and useless; to verify many of the references, and to insert other references not only to better or different editions, but to parts of this Abridgment

<sup>1</sup> See Γῆ, Γνώμη, Μέρος, Τίς, for example; and many of the verbs and particles.

<sup>2</sup> I may refer to the following words in the original: Γάλα, Διαγενόμενος, Διελθών, Εἰκός ἐστι, Ἐπὶ τοῦ Διὸς (in the Index), Ἐκαστος (note \* p. 87.), Ἐκχώρημα, Ἐλαιον, Ἐρως, Εὖρημα, Εὐχή, Θυγάτηρ, Θυρεὺς, Ἴππος, Καταφερόμενος, Κόρδαξ, Κορυφή, Κύριος, Λιβὰς, Λιμὴν, Λόγος, Λοιδορία, Μαθητὴς, Μαλακόν τι, Μάστιξ, Μέγεθος, Μῆδος, Μῆκος, Μισθὸς, Μίσθωμα, Μνήμα or Μνημεῖον, Νεκρὸς, Νευρὰ, Νόμος (modus), Νοσῶν, Ξυρὸς, Ὀδόντες, Οἰκοδόμημα, Οἶος, Ὀλίγον, Ὀξος, Ὀπλον, Ὀσμη, Ὀστέον, Οὐρανὸς, Πάντα, Πέπλος, Πόλεμος, Πολεμικὸς, Πολεμοῦσα, Πόρνη, Πορνικὸς, Ποσότης, Πραγματεία, Προστασία, Πρόσωπον, Πυγή, Πύλη, Ρῆμα, Ρύμη, Ῥωμαϊκὸς, Σίαλος, Σκέλος, Σκευή, Σκύλα, Σταθμὸς, Σταφυλή, Στέρνον, Στέφανος, Στολή, Στόλος, Συμβόλαια, Συμφώνημα, Σῦς, Σχῆμα, Σῶμα, Ταφή, Τελετή, Τελευταία, Τέμενος, Τέχνη, Τοῖος or Τοιοῦτος, Τοκεῖς, Τράγος, Τριῶβλον, Ὑγίεια, Ὑετὸς, Ὑπόδημα, Ὑποθήκη, Φάος, Φίλημα, Φιλία, Φίλος, Φορτία, Φρόνημα, Φυγή, Φυλακή, Φύσις, Χάρισμα, Χείλος, Χοῖνιξ, Χορὸς, Χρεῖα, Χρῆμα, Χρηστήριον, Χρῶμα, Χύσις (see Λιβὰς), Χῶρος, Ψεῦδος, Ψήφισμα, Ψυχή, \*Ὦν, Ὦν, Ἀπάγειν, Γίνεσθαι, Δέομαι, Διαδέεσθαι, Διηγείσθαι, Εἰσέρχεσθαι, Ἐκπύπτειν, Ἐπανέρχεσθαι, Ἐργάζεσθαι, Μίγνυσθαι, Ὀνειρῶνται, Στρατεύσαι, Συνδειπνῶ, Χωρεῖν, Πρὸς, Πρὸς, Ὑπέρ, Ἀλλὰ, Ἄν, Γὰρ, Ἐάν, Εἰ, Εἴθε, Μή, ὦ. Under all these words something which would only mislead students will be found in the original. The same may be said of § 1. on the Ellipsis of several words together.

<sup>3</sup> Especially from the New Testament.

which may throw light on the phrases from which such references are made; to subjoin many notes, which I hope will prove not altogether unserviceable to students; and to make many other additions, which will appear on a careful comparison with the original.

In the original many ellipses are discussed incidentally, and in parts to which they do not rightly belong: and the transference of these to their proper stations under the words in the alphabetical series was my next step.<sup>1</sup> Having proceeded so far, my principal remaining task was to reduce the materials under each word of the alphabetical series into something like orderly arrangement. To effect this, (although the nature of the subject would not admit of exact classification,) I distributed the phrases into different classes, and in each class, of the longer articles at least, arranged them alphabetically.

If my attempts have been successful, the improvements made by them in this Abridgment, as well as the language in which it is written, will render it to all English Readers much more useful and convenient than the original.

There is one thing more to be mentioned, with respect to which I trust I have consulted their advantage. It is well known that besides the strictures of Schæfer and others on different parts of Bos's work and the commentaries on it, a formal and general attack has been made on the whole, and examples of particular errors given, by Professor HERMANN in a very acute and ingenious performance, his *Treatise on Ellipsis and Pleonasm*. It must be confessed that Bos's principle of explication has in many instances been very absurdly employed, and that his doctrine is not altogether consonant to the most philosophical principles of grammar: but at least until grammar shall be taught on such principles, his work will probably be thought necessary for reconciling many passages of difficult or doubtful construction, to some of those grammatical notions with which students have now

<sup>1</sup> Such words as have now been inserted for the first time in the alphabetical series are distinguished by asterisks prefixed to them.

been familiarised.<sup>1</sup> On the other hand Hermann perhaps in many cases subtilises too far,<sup>2</sup> and proposes some modes of explication, which, however ingenious, and satisfactory in his hands, and with regard to passages selected by himself, are found to fail when applied to other examples of similar character and analogous construction. A treatise however of so much importance with regard to the subject of this Abridgment, and displaying so much critical acumen, demanded some notice; and therefore in the notes, which I have added, many of the false ellipses of Bos and his commentators, to which Hermann has referred,<sup>3</sup> are pointed out.

Ellipses have been erroneously supposed, principally in the following cases, which are discussed at large in the Treatise before mentioned :—

When a deficiency is to be supplied from preceding or following words (the reference of F. Stosch under "*Ἀκοιτις*", p. 8. affords one example of this); when there is an aposiopesis; when the copula or the subject is omitted (see note *b* p. 78.); when an ellipsis of the predicate is imagined; and consequently, when any ellipsis of adjectives, adverbs, prepositions, or conjunctions, is supposed.

With regard to ellipsis of NOUNS in particular:—When in reality *nothing* is deficient; when a substantive having the form only of an adjective is taken for an adjective; when

<sup>1</sup> Some persons may possibly be found, who, without looking further, may adhere to Bos's system merely because the principles of Hermann are not easily remembered, whereas those of Bos are not easily forgotten.

<sup>2</sup> Sometimes, on the contrary, he appears to think that giving the meaning of a phrase, and accounting grammatically for its construction, are one and the same thing, to confound the mere interpretation with the rationale.

<sup>3</sup> Hermann's notions of an ellipsis, as I collect them from his writings, are, that it is, An omission of words necessary to grammatical construction, but customarily omitted in such manner that of themselves they suggest themselves to the thoughts; an omission of a word which nevertheless is *always thought of*; a phrase which, although incomplete, yet by usage passes as complete.

some certain noun is thought to be understood, there being in reality either no ellipsis at all, or one of something uncertain or indefinite ; when a supposition of ellipsis proceeds from ignorance of Greek idioms ; in the use of the article sometimes with a genitive, at others with a preposition, at others with an adverb ; when there is a commixture or amalgamation, as it were, of two distinct phrases ; when the construction with which a sentence commenced, is abruptly changed, and the remainder proceeds on a different construction, and without regular connexion with the preceding words, as in genitives absolute.

With regard to ellipsis of VERBS :—When a less obvious verb is supposed to be understood instead of a more obvious and simple one ; when two distinct phrases are mingled, or something is referred rather to what is thought than to the strict signification of what is expressed.

PREPOSITIONS :—When any ellipsis of any preposition is supposed : (The case of a noun in construction with a preposition, says Hermann, does not so much depend on the preposition, as the preposition on the case of the noun. Why then imagine an ellipsis of a preposition, when the case happens to be without one?) as in *genitives* :—1. in construction with a noun expressed, when, any thing being of another thing, *what* it is of that other thing is *said* or *expressed* ; in genitives significative of *part* ; in genitives signifying *separation* or *derivation* ; in genitives signifying *commutation* ; in genitives, when the nouns, to which they are referrible, are latent, and that commixture or confusion of two distinct phrases before mentioned is to be borne in mind ; in genitives which by a gradual departure from their original use, came at length to signify that, on account of which any thing was done or came to pass.—2. In genitives, when one thing is said generally to be of another thing, no mention being made of what it is of that other thing : and under this head, —in expressions derived from phrases having genitives joined with adjectives in the comparative degree ; in genitives without even an adjective joined with them, when the phrases may usually be explained by the help of an adjective or adverb : among these are to be reckoned especially *genitives*

*absolute* ; in genitives signifying that about which any thing is said or heard ; in genitives of things whereof a *part* is signified, construed with verbs ; in genitives signifying *scope* or *object*, and construed with verbs.

In *dutives* signifying effect or efficiency, actively or passively : as in those signifying the instrument or means by which any thing is done ; in those signifying *place* or *time* ; in those joined with ἐπεσθαι, ἀκολουθεῖν, with ὁ αὐτός, with ἅμα, &c.

In *accusatives* : when there is a commixture of two distinct phrases ; when there is an aposiopesis.

WHEN any ellipsis of an ADVERB or CONJUNCTION is imagined.

The specimens given in my notes, and this summary, may excite students both to exercise their attention and ingenuity in discovering other examples of false ellipsis, and also to enter on the perusal of Hermann's Treatise itself ;—an occupation, from which they cannot fail to reap much pleasure and advantage.

J. S.

Welch Bicknor,  
April, 1830.

# GREEK ELLIPSES.

## SPECIMEN OF

### THE MYSTERY OF GREEK ELLIPSIS EXPLAINED.

ELLIPSIS (from ἐλλείπειν, *to be defective, or wanting*) is a deficiency<sup>a</sup> of one, two, or more words, required for complete and regular construction.<sup>b</sup>

In the Greek language, there is no part of speech which is not sometimes thus omitted or wanting.

An ellipsis of a *single word* is,

I. of a *noun substantive*; which may be either *the same*, or a *kindred one*, or *one wholly different and unrelated*.

There is an ellipsis of the *same* noun substantive in ἄνθρωποι τῶν πλουσίων, (viz. ἀνθρώπων.) So there is an ellipsis of Θεὸς after Ἰουδαίων and after ἐθνῶν, in Rom. iii, 29. of Ἰουδαῖος between φανερῶ and Ἰουδαῖος, in Rom. ii, 28. of βιβλίον after ὃ ἐστίν, in Rev. xx, 12. of λόγος after γὰρ, in Rom. ix, 9. See also 1 Cor. xiv, 33. 2 Cor. iii, 2. Revel. ix, 8. xiii, 2. And to this head may be referred such expressions as, κέρατα δύο ὅμοια ἀρνίου, Rev. xiii, 11. for ὅμ. κέρασι ἀρνίου. See Hom. Il. xvii, 51. and Schæfer ad Plin. Ep. p. 40. a. and in Meletem. Critic. i. p. 57. sq. 134. And under the same head may be mentioned the compendious employment of the comparative degree; as, μυστήριον ἐν αὐταῖς στρέφεται ταῖν θεαῖν ταῖν Ἐλευσινίαιν ἀσφαλέστερον: Alciph. p. 430. ed. Bergl. i. e. μ. ἐ. α. σ. τῶν μυστηρίων τ. θ. τ. Ἐ. ἀ. See Schæfer. Meletem. Critic. i. p. 127. sq. [and Abridgm. of Vig. p. 26. r. x.]

There is an ellipsis of a *kindred* substantive, when a substantive, allied to a verb which is expressed, is omitted: as, ἀμφ' ἐμοὶ στένεις τάδε, Sophocl. Electr. 1186. underst. στενάγματα. δεινὰ πολμῶν, (viz. πολμήματα,) Id. Antig. 927. δεινὰ θεσπίσας, (viz. θεσπίσματα,) Id. ib. 1103. στυγνὸν οἰμῶξας, (viz. οἰμωγμα,) Ib. 1240. οὐδ' ἀνισ-

<sup>a</sup> See the Preface.

<sup>b</sup> Phrases, in which such a deficiency is observed, are said by Greek scholiasts and grammarians to be expressed κατ' ἔλλειψιν, by an ellipsis (see Ἀνγλή), elliptically. Ἐλλειψίς (and also παρέλλειψίς)

is used too of a letter omitted in a word by peculiarity of dialect. See Gregor. de Dialect. p. 215. 219. From Schæfer. See H. Steph. Gr. Thesaur. col. 5724. c. of the new edition printed by Mr. Valpy. J.S.

τόρουν μακρὰν, (viz. ἱστορίαν,) Id. Trach. 321. διδασκόμενος πολέμοιο, (viz. διδαχὴν,) Hom. Il. π, 811. (but Thom. Mag. understands ἐνεκα, *quod attinet ad*, p. 184. See Hemsterhus. there.) ὅζει ἐκείνου μύρου, for στήμα ἐκείνου ὅζει ὁσμὴν μύρου. So, ὑμῖν δι' ἔτους τῶν ἱματίων ὀζήσει δεξιόττος: Aristoph. Vesp. 1058. See also Lucian. Nigrin. p. 22. Ecclesiastic. xxxv, 1. 2. Rom. xv, 5. Psalm xxviii, (xxvi.) 4.<sup>a</sup>

There is an ellipsis of a *different* and *unrelated* substantive, when either an adjective stands alone, its substantive not being expressed; as τὸ ψυχρὸν, (underst. ὕδωρ,) ἡ τριήρης (ναῦς), μύριαι (δραχμαί); or when a genitive case is put without the substantive which governs it, as ἐν Διονύσου (viz. ἐορτῇ,) καταβαίνειν εἰς ἄδου (viz. οἶκον), μετέχειν τινί τιος (viz. μέρος), *to have a share with one in something*: or lastly when a verb is put alone; as φασι, (viz. ἀνθρωποι.) See Musæus 44. St. Luke xii, 20. xvi, 9. St. Matth. v, 11. Acts x, 39. πέμπειν πρὸς τινα, (viz. ἀγγέλους.) This ellipsis is found in Latin writers also; as, *Saturnalia, Bacchanalia, Quirinalia*, (viz. *festā*.) So *frigidam*, Sueton. in Claud. c. 40. *triremem*, Corn. Nep. vii. c. 4. §. 3. *decies centena*, for *decies centena millia sestertiorum*, Hor. Sermon. i. 3. 15. *ventum erat ad vestæ*, viz. *ædem*, Hor. Sermon. i. 9. 35. Also *aiunt, ferunt, viz. homines*.

II. Of an *adjective*; as in διὰ χρόνου, (viz. πολλοῦ,<sup>b</sup>) *after a long time*; ἐξ ὀνύχων, (viz. ἀπαλῶν,) [*from infancy; from a little elf*, as Dryden says: literally, *from tender or soft nails*.]

III. Of a *participle*; as, ὁ ἐν τοῖς οὐρανοῖς, (viz. ὢν;) οἱ ἐν τῷ τέλει, (viz. ὄντες,) *those in authority, magistrates*; οἱ περὶ τὸν Παῦλον, (viz. ὄντες,) *those around Paul; the companions of Paul*. So *ens* from *esse*, or *existens*, is understood in Latin: see Priscian. xviii, c. 1. Quinctilian. Inst. Or. viii. c. 3. p. 690. Perizon. ad Sanctii Minerv. iv. c. 4.

IV. Of a *pronoun*; as, αὐτοὶ for ἡμεῖς αὐτοὶ and ὑμεῖς αὐτοί. It cannot properly be said that there is an ellipsis of ἐγὼ before γράφω, e. g., of σὺ before ποιεῖς, and the like; because the pronoun is always and necessarily omitted, except when it is emphatical, as when some opposition is expressed, or when it is used with *indigitation*, δεικτικῶς: as, σὺ δ' εἶ τις; Aristoph. Av. 961. See St. Matth. xvi, 18. Cic. ad Div. v. ep. 14. and for ἐγὼ, &c. ὅδε, &c. is often used δεικτικῶς. So in Latin: see Ter. Heaut. ii, 3. 115. Hor. Sermon. i, 9. 46. and Schæf. Meletem. Crit. i. p. 114.

V. Of a *verb*; as δεῦρο, (underst. ἐλθέ.) And the verb may be either—1. *one before expressed*; as, ᾧδέ τι χαρίζεσθε, καὶ ἐγὼ, (viz.

<sup>a</sup> There is no ellipsis of ἔρωτα in ἐράω γυναικὶς, of στοχασμὸν in στοχάζεσθαι σκοποῦ, of δουλείαν in δουλεύω, of ἀγῶνα in ἀγωνίζομαι, of φόβον in φοβοῦμαι, &c. The expressions adduced in proof of such ellipses as ἀρχὴν ἄρχειν, are mere pleonasm. From Schæfer.

It ought to be further observed, that from passages in which a word occurs *with some qualification*, as, τὸ ἴσον ἀδίκημα

ἀδικεῖται, Æschin. in Ctesiph. p. 55. (p. 397. l. 4. ed. Reisk.) δεήσονται ὑμῶν μετρίαν δεήσιν: Id. ib. p. 62. (p. 450. l. 4. ed. Reisk.) an ellipsis of the same word *without any qualification* cannot be inferred. Yet we are desired to understand δεήσιν, wherever δεόματ' σου occurs, &c. J. S.

<sup>b</sup> I think with Schæfer that τινὸς rather than πολλοῦ is understood. J. S.

χαρίζομαι,) 2 Cor. ii, 10. καὶ γὰρ ἐγὼ εἶ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, (viz. κεχάρισμαι,) ib. see also 1 John ii, 25. or—2. *another*; as, ὅπως μὴ ποιήσης τοῦτο, underst. σκόπει, *see, or beware.* The Latin writers imitate both the ellipsis of ἐλθεῖν, as in *promittis ad cœnam*, (viz. *venire*,) Plin. i. ep. 15. see Phædr. iv. 24. 15. also Cic. ad Div. ix, 7. and in the phrase *condicere ad cœnam*; and moreover the ellipsis last exemplified; see Sanct. Minerv. iv. c. 5. p. 664.

VI. Of a *preposition*; <sup>a</sup> as, νυκτός for<sup>b</sup> διὰ νυκτός, ἐσθίειν κρεῶν for<sup>c</sup> ἐκ κρεῶν. γνώμην ἐμήν, for<sup>d</sup> κατὰ γνώμην ἐμήν. So *per* is understood in Virg. Æn. vi, 127. and in Cic. ad Div. iv. ep. 3. and *de* is understood in Ter. Phorm. ii. 2. 21.

VII. Of an *adverb*; as, λευκὸς ἢ γάλα, (underst. μᾶλλον,) *whiter than milk*; literally *white than milk*; οἶμαι, for ὥς οἶμαι. So in Latin *magis* is understood: *merentis semper quam captantis gloriam*, Vell. Pat. ii. c. 129. *consilii quam formidinis arbitrantur*: Tacitus de morib. Germ. c. vi. and as ὥς in Greek, so *ut* in Latin, e. g. before *credo*, Cic. ad Div. v. ep. 5. and ep. 15. So far of the ellipsis of a *single word*.

But an ellipsis occurs of *two words*; as in τὸ ἐμόν: where not only κατὰ is understood, but also πρᾶγμα, or μέρος, the full phrase being, κατὰ τὸ ἐμόν πρᾶγμα, or μέρος, *as far as in me lies; to the best of my ability.*

Moreover ellipses occur not only of *two words*, but of *more*, and even of a whole clause or member; of which in the proper place.

So much for ellipsis in general. The words which are most frequently defective in Greek will now be treated of in their alphabetical order; and first *Nouns*; under which *Participles* and *Pronouns* will be comprised. Afterwards something will be added on the ellipsis of several words together, and of whole clauses or members.

## ELLIPSIS OF NOUNS.

ΑΓΑΘΟΝ, *good*. (See εἶ, under *Adverbs*.)—Ἀγαθὸν is sometimes understood with ἀπολαύειν, which, of itself, has a middle or indifferent signification.<sup>e</sup> It is *expressed* by Aristophanes; ἀγαθὸν γὰρ ἀπέλανσ' οὐδὲν αὐτοῦ πώποτε, Plut. 236. See Jens. Lect. Luc. i, 4. p. 24. sq. Ἀγαθῶν is understood after μεστήν in Aristoph. Eq. 811. [814. ed. Brunck.] and ἀγαθαῖς with συμφοραῖς in the same play, 404. [406. ed. Br.] for συμφορὰ is a word of middle signification, and is joined with ἀγαθὴ in Aristoph. Eq. 652. [655. ed. Br.] and Lysistr. 1278. [1276. ed. Br.]

<sup>a</sup> Professor Hermann maintains that there never is any ellipsis of any preposition in any case whatever. J.S.

<sup>b</sup> See Hermann's treatise on Ellipsis and Pleonasm, c. ix. J.S.

<sup>c</sup> See Hermann, as above. J.S.

<sup>d</sup> Γνώμην ἐμήν is said by aposiopesis for γνώμην ἐμήν λέγειν, *to say what I*

*think*: the meaning of κατὰ γνώμην ἐμήν is far different, as in Eurip. Androm. 738. From Hermann. J.S.

<sup>e</sup> Examples of ἀπολαύειν used of *evil* may be seen in H. Steph. Thesaur. ii. col. 604. g. (col. 5624. b. c. of the new edit. printed by Mr. Valpy.) J.S.

'Αγαθόν is in the same manner often understood after πάσχειν, as in Aristoph. Eq. 872. [876. ed. Br.] It is expressed in Aristoph. Eccl. 888. [893. ed. Br.]

'Αγαθὰ must be understood with ὑπάρχοντα,<sup>a</sup> when the latter is put without a substantive; for it is expressed by Isocr. ad Demonic. [p. 18. l. 5. ed. Battie. Cantab. 1729.] τῶν ὑπαρχόντων ἀγαθῶν, &c.

It is to be understood with ἀγίων in Hebr. viii, 2. as it will appear on comparison of that verse with ix, 11.

ΑΓΑΛΜΑ, *an image*.—This word is often understood with Διοπετές: τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς, (viz. ἀγάλματος,) and of the image which fell down from Jupiter: Acts xix, 35. In Herodian it is expressed; αὐτὸ τὸ ἀγαλμα διοπετές, *the image itself, which fell from heaven*, i. c. 11. Ἀγάλματα is understood with λίθινα in Xen. de Polit. Lacedæm. iii. 6. and with χάλκεα, ib. and almost always with νευρόσπαστα, [*moved with strings, puppets*,] although Herodotus expresses it with that word, ii, 48. Synesius joins ὄργανα with νευρόσπαστα, p. 98. b. and Orpheus applies the terms παίγνια καμπεσίγνια to puppets, Fragm. xvii.

Ἀγαλμα is understood in inscriptions also on images: thus the Sigeian inscription begins, Φανοδίκου εἰμί, &c. *I am the statue of Phanodicus*, &c. So in Plin. xxxiv, 5. fuit Hermodori Ephesii in comitio, viz. *statua*. Also with ἔκελον, when put alone for an image or statue; as in Hesiod. Ἔργ. 71. (see Juvenal ii, 6.) and with ἀφροδίσιον, (see Hesych. in v.) and the like words. And with τὸ τοῦ ἀποτροπαίου, *the statue of the god who averts evil*, in Philostrat. in vit. Apoll. Tyan. iv. c. 10. Ἀγάλματα may be understood too, when Χερουβιμ is construed as a neuter plural: Hebr. ix, 5. Gen. iii, 24. Exod. xxv, 18. 1 Kings viii, 7.

Ἀγαλμα, *an ornament or decoration*, is understood with παρήϊον, in παρήϊον ἔμμεναι ἱππων, Hom. Il. δ, 142. cf. 144.

ΑΓΓΕΙΟΝ, *a vessel*.—In κεράμειον, *an earthen vessel*. Κεράμιον, when ἀγγεῖον is not added, is a proper name. See Suidas. See Pierson. ad Mær. p. 226. Toup. Em. in Suid. vol. i. p. 253. Pollux vii, 162. [See τεῦχος.]

In πυρεῖον, *an earthen vessel to hold fire*: Hesych.

In χαλκεῖον, *a brazen vessel*: Polyæn. vi. c. 3.

ΑΓΓΕΛΟΣ, *a messenger*.—This word is understood after πέμπειν: καὶ πρὸς Βρασίδαν πέμψαι: Thucyd. iv, 72. ἄγγελον δηλονότι: Schol. See Xen. Cyrop. i. c. 28. Plutarch. περὶ παιδ. ἀγωγ. c. xiv. § 30. Acts xix, 31. Also after ἀποστέλλειν, in St. Matth. ii, 16. where see Casaub. and Raphel. The full expression occurs in Herodot. πέμψας ἄγγελον, i, 127. See also i, 19. and iii, 69. and Wesseling. ad Diod. Sic. xiii, 92. Staveren. ad Corn. Nep. ii. 2. 6. Dorvill. ad Charit. p. 51.

So the Latin writers, after mittere, omit sometimes *nuncium*, sometimes *epistolam*. See Corn. Nep. xiv, 2. Justin. v, 9. Gronov. ad

<sup>a</sup> Weiske has observed that ἀγαθὰ is not necessarily understood with ὑπάρχοντα, *possessions, goods*; because the sig-

nification of the former word is included in that of the latter, even when it stands alone. J.S.

Liv. viii, 23. xxxiv, 29. Cort. ad Cic. ep. ad Div. ii, 8. and ad Sallust. B. Catil. xxxii, § 3. and Jugurth. xiii, § 6.

ΑΓΙΟΣ, *holy*.—In πνεῦμα, St. Matth. xxii, 43. Rev. ii, 7. 11. sq.

In ἐν ταῖς γραφαῖς, (viz. ἀγίας,) Acts xviii, 24. Fully in Rom. i, 2. See Lactant. de Mortib. Persecut. c. ii. and Institut. div. iv. c. 20.

ΑΓΚΥΡΑ, *an anchor*.—There is an ellipsis of ἀγκυραν or ἀγκύρας after αἶρειν: as, ἄρυντες—ἔπλεον ἐπὶ τὴν Ἐπίδαμνον, *having weighed anchor*: Thucyd. i, p. 17. So iii. c. 91. p. 200. ἄρυντες ἐκ τῆς Μήλου. So c. 95. 96. See Lucian. Ver. Hist. i. p. 607. and Acts xxvii, 13.

The word is added by Polyb. ἄρας τὰς ἀγκύρας, Exc. Leg. p. 1313. by Plut. Apophth. p. 204. and by Chariton. p. 20. 20.

Ἐν ἀγκύραις is omitted after πλοῖα ἐστῶτα, in St. Luke v, 2. *in ancoris constiterunt*: Cæs. B. C. iii. 28. [*they lay, or rode, at anchor.*] See Musgrav. ad Soph. Œd. Col. 146. [148. ed. Br.]

Οὐκ ἐπὶ τῆς αὐτῆς ὁρμεῖ τοῖς πολλοῖς, (viz. ἀγκύρας,) Demosth. p. 319. [de Coron. p. 319. l. 18. ed. Reisk.] ἐπὶ δυοῖν ὁρμεῖν, Aristid. t. i. p. 190. a. ed. Cant. *duabus niti ancoris*: Canter. See Oudendorp. ad Thom. Mag. p. 656. b. ὅταν ἀπαρῥαγῶσιν ἅπασαι, Dionys. Halic. Ant. Rom. t. ii. p. 1033. viz. ἀγκυραι, H. Steph.

ΑΓΩΓΗ, *breeding or training; education*.—Τὴν διὰ λόγων τραπεύοντι καὶ αὐξηθέντι, (viz. ἀγωγῇ,) Synesius ad Pylæmen.

ΑΓΩΝ, *contest, game*.—Λαμπρὸν ἐπιτάφιον ἀγωνισάμενος, (viz. ἀγῶνα,) Plut. in Pyrrh. So, μέγαν ὁρῶ μου τὸν ἐπιτάφιον ἐσόμενον, *my funeral games*: Id. Apophth. of Alexander. Diodorus, in relating the same circumstance, has expressed the word, b. xvii. c. 117. (see Wesseling t. ii. p. 253. a.) and in Præf. l. xviii. So Dionys. Halic. ἀγῶνας ἐπιταφίους τιθέμενοι, v. p. 291. See Lucian. t. ii. p. 263. and Leopard. Emend. xvii, 13. Hemsterhus. ad Lucian. t. i. p. 166. sq.

Ἀγὼν is to be understood with εἰσελαστικός, for it is expressed in the Sibyll. Oracl. p. 200. [a solemnity, in which victors, seated on chariots drawn by four horses, drove in triumph into their country.] See Plin. x. ep. 119. But with the neuter plural Ὀλύμπια (Epigramm. i, 5.) there is an ellipsis of ἀγωνίσματα: πάρεργον Ὀλυμπίων, (ἀγωνισμάτων, viz.) Lucian. Timon. t. i. p. 106. ἐν Ὀλυμπίοις (ἀγωνίσμασι), Charit. Aphrod. vi. c. 2. for the Greeks put ἀγὼν in apposition with Ὀλύμπια: see Bentl. ad Aristoph. Plut. 583. Ὀλύμπιοι therefore is probably never put with an ellipsis of ἀγῶνες, but is said of the gods only.

With συμβάλλειν and συνάπτειν, [*to encounter, to join battle,*] there is an ellipsis of ἀγὼν or δυνάμεις. See Onosand. c. v. p. 30. Lastly, by Herodian. (iii. c. 26). ἀγῶνα is joined with ἐπινίκιον.

ΑΓΩΝΙΣΜΑ, *a contest*.—According to the scholiast of Aristophanes there is an ellipsis of this word with πολεμιστήρια in the Nub. [v. 28.] [but Bergler understands ἄρματα. See p. 142. of the edition of the Nubes printed for Mr. Priestley, 1826.]

Ἀγωνίσματα is understood with Εὐσέβεια, contests instituted by

Antoninus Pius, and celebrated every fifth year in honour of Hadrian. See Spartian; also Artemidor. i, 28. and Rigalt. With ἵπποδρόμια, *games of the circus*, Epict. Ench. c. xxxiii. with Ἀλεξάνδρεια, Ἀντωνιανὰ, Ἐπιρικία, (see Bibl. Crit. ii, 1. p. 80.) Ἰσθμία, Νέμεα, &c. See Vaillant. Numism. August. et Cæs. p. 329. sqq. The Latin writers omit *certain* in the same manner: Liv. i, 9. cf. Vell. Patere. i, 8. [See Ἀγών.]

Αἰώνιστής, *one who contends in games for a prize*.—This word is understood with πένταθλος in Longinus, sect. xxxiv. See Toup.

ἈΔΕΛΦΟΣ, *a brother*.—Ἰούδας Ἰακώβου, viz. ἀδελφός, St. Luke vi, 16. Acts i, 13. Τιμοκράτης ὁ Μητροδώρου (ἀδελφός viz.)<sup>a</sup> Alci-phron. ii, 2. See Wesseling. ad Diod. Sic. t. i. 312. b. It is expressed by St. Jude v. 1.

Ἀδελφοὶ is understood with ὁμοπάτριοι, with ὁμομήτριοι, and with ἀμφιμήτορες (*brothers by different mothers*). It is expressed with ὁμομήτριος by Lucian. Dial. Apoll. et Bacch. [p. 177. d. ed. Salmur.] and by Xen. Anab. iii. 1. 12. It is understood with ὁμογάστριος: Hom. Il. φ. 95. cf. ω, 47. and with δίδυμοι, Hom. Il. ψ, 641. Fully in Dionys. Halic. ἀδελφοὶ δίδυμοι τοῦ βασιλείου γένους: ii. p. 78.

ΑΔΙΚΙΑ, *injustice, injury*.—This is understood with ὑπάρχειν, when put alone. The full phrase is in Herodot. ὑπῆρξαν ἀδικίης, *they were the aggressors*: iv. 1. See Valcken. ad Eurip. Phœn. 1576. and Schwebel's notes on Onosander c. iv. n. 3.

ΑΗΡ, *the air*.—With ὁ περιέχων, Plut. in Sylla 455. Expressed in Onosander; τοῦ περιέχοντος ἀέρος χύσιν, c. ix. p. 42. and in Athenæus v, 6. See Schæf. Meletem. Crit. i. p. 38. sq.

ΑΘΗΝΑ, *Minerva*.—In χαλκίοικος, an epithet of the Spartan Minerva. See Ælian. V. H. ix, 41. and Perizon. and Fischer. ad Weller. iii. 1. p. 250. Fully in Aristoph. χαλκίοικον Ἀσάναν, Lysistr. 1300. Also in προναία and προνητα, under which title Minerva was worshipped at Delphi: Herodot. viii. c. 37. 39. Fully in Æschyl. Eumen. 21. in Callimach. Fragm. Benth. 220. and in Harpocrat. See Gronov. ad Herodot. i, 92.

ΑΘΗΝΑΙ, *Athens*.—When ἄστυ is used alone, and by way of eminence, Ἀθῆναι is usually understood.<sup>b</sup> Etymol. M. in ἄστυ. Aristoph. Nub. 47. Herodot. i, 62. Corn. Nep. ii, 4. but other chief cities are sometimes understood: Leontius Scholasticus v. 2. calls Constantinople ἄστυ. So *urbs* is used in Latin. See Virg. Ecl. i, 35. Tibull. i. el. ix, 61.

ΑΘΛΗΤΗΣ, *a wrestler, a prize-fighter, one who contends in*

<sup>a</sup> Professor Hermann will not allow that there is any ellipsis in such expressions as these. The genitive case by itself, says he, signifies that to which something else belongs, and in Ὀϊλῆος ταχὺς Αἴας, Hom. *Hectoris Andromache*, Virg. Διὸς Ἀπρε-  
μυς, Soph. Aj. 172. ἃ Διὸς ἀλκίμια θεὸς, ib. 401. Ajax, and Andromache, and Diana, and Minerva are no otherwise said

to be Oilcus's, and Hector's, and Jupiter's, than any thing else might have been said to be theirs which belonged to them. J.S.

<sup>b</sup> Schæfer observes that there is no real ellipsis here; and Hermann taxes those with shameful error, who suppose an ellipsis where there is merely a diversity of appellation. J.S.

*games.*—Understood in παράδοξος: χαῖρε, παράδοξε, Arrian. Diss. Epict. ii, 18. (fully, παραδόξων τῆς θεοσεβείας ἀθλητῶν, in Euseb. Hist. Eccl. viii, 7.) in δρομικός, in παλαιστικός, in πυκτικός, in παγκρατιαστικός, in πένταθλος, Aristot. Rhet. i. c. 5. t. ii. p. 618. and perhaps in Longinus sect. xxxiv. Fully, ἀθλητὴς πένταθλος, Athenæus t. iv. p. 19. in παραδοξονίης: Plut. Lucull. p. 251. See Ruhken. Bibl. Crit. ii. l. p. 80. and Zeibich. de Athlet. παραδόξ. p. 30. 35.

ΑΘΛΟΝ, *a prize*, is understood in νικητήριον, Xen. Cyrop. ii, 8. Aristoph. Eq. 1250. [1253. ed. Br.] Expressed in Plat. de Legg. νικητήρια ἄθλα: in δεύτερον or δεύτερα, Mosch. iv, 57. Fully, τὸ δεύτερον ἄθλον, Theocrit. i, 3. Also in δωδέκατον, Apollonid. Smyrn. iii.

ΑΙΔΟΙΑ.—Κατὰ τὰ αἰδοῖα is understood with διεσκολυμμένος and ἀποσεσυρμένος. See Hesych. in ἐσκολυμμένον, ἀνασκολλύψας, and ἀπεσκόλλυπτεν, and Schol. Aristoph. ad Eq. 960. Ach. 157. and Suid. in ἀπεσκολυμμένος. Also with ἀπειψωλημένος, Aristoph. Plut. 295. Lys. 1138.

ΑΙΚΙΣΜΑ, *stripes, strokes.*—Αἰκίσματα is underst. in δὸς καλὰ, [give it him handsomely.] Auctor. vit. Theodori Grapti, in fascie. rer. CP. Combefisii p. 207.

ΑΙΞ, *a goat*, is understood with μηκὰς, *bleating*, Theocr. i, 87. Fully, μηκάδες αἴγες, Hom. Il. λ, 383. ψ, 31. πολυμηκάδας αἴγας, Herodot. viii, 20. In Eurip. Cycl. 189. ἀρνῶν is expressed with μηκάδων.

ΑΙΣΑ, *fate*, is understood in ἡ πεπρωμένη. Fully, τὴν πεπρωμένην αἴσαν, Æschyl. Prom. Vinet. 103. Sometimes μοῖρα, ἡμέρα, or τύχη, is understood. See below.

ΑΙΤΙΑ, *cause.*—There is an ellipsis of this word in Exod. viii, 22. παραδοξάσω—τὴν γῆν Γεσέμ, ἐφ' ἧς (viz. αἰτίας) ὁ λαός μου ἔπεστιν ἐπ' αὐτῆς: unless indeed ἐφ' ἧς—ἐπ' αὐτῆς is to be considered as a form of expression similar to the following; πίθον,—εἰς ὃν—ὑδωρ φέρειν εἰς αὐτόν, Diod. Sic. i. c. 97. ὢν τὴν μὲν Πελαγίαν, τὴν δὲ Αἰγυπτίαν αὐτῶν ἐπονομάζουσιν, Pausan. ii. c. 4. 7. See Abridg. of Viger. p. 13. l. 36. and Liv. viii, 37. and the commentators.

In ἡ (αἰτία, viz. *on which account, wherefore*) καὶ μᾶλλον οἱ Τρῶες—τὰ δέκα ἔτη ἀντεῖχον, Thucyd. i. In ταύτη (and τῇδε put for ταύτη), *on this account; for this reason*. See Eurip. Hippol. 1067. Also in οὐκ ἐπὶ τῇ ἴσῃ (αἰτία viz.) Maxim. Tyr. diss. xxv, 2. Αἰτία is expressed by Proclus, δι' ἣν αἰτίαν. So Justin. Mart. Paræn. p. 10. διὰ ταύτην οὖν τὴν αἰτίαν, Acts xxviii, 20. See also x, 21.

ΑΙΤΙΑΜΑ, *a charge, an accusation.*—In εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ, Acts xxv, 5. αἰτίωμα [ground of accusation; transl. *wickedness*,] is understood with τι. See verse 7.

ΑΙΤΙΟΝ, *cause.*—The following are ellipses of this word: δι' οὗ (αἰτίου viz.) See Eustath. ad Il. a. ἐξ οὗ (αἰτίου, *for which cause, wherefore*) δὴ Δορύναμα τοὺς λάχεν οὖνομα χῶρος: Epigr. adesp. cxciv. ἐκ τοῦ; for ἐκ τίνος αἰτίου; *for what reason, wherefore?* Eurip. Suppl. 131. ἐκ τίνος; (αἰτίου) Id. Hel. 1286. ὑπὲρ οὗτου; (αἰτίου) *for what cause or reason?* Themist. Orat. xviii. p. 222. b. ὑπὲρ τούτου, (αἰτίου) *for this reason:* 2 Cor. xii, 8. Αἰτίον is omitted also in τὸ, *wherefore*, Hom. Il. η, 239. in διὰ τί; *wherefore?* St. Matth. xiv, 31. in διὰ

τοῦτο, *for this reason* : in δὲ, *wherefore*, for δὲ ὅ, Rom. x, 22. in εἰς τι : *wherefore?* St. Matth. xiv, 31. in εἰς τοῦτο, *for this cause* : Acts xxi, 16. Rom. xiv, 9. in παρὰ τοῦτο, *therefore, for that reason*, 1 Cor. xii, 15. Αἰτίῳ is understood with τῷ, for ἐπὶ τοῦτῳ αἰτίῳ, Hom. Od. τ, 134. There is an ellipsis of αἴτιον in μηδὲν εὐρίσκοντες : Acts iv, 21. The entire phrase is in St. Luke xxiii, 14.

In Latin there is a similar ellipsis of *caussa* : *quid est (caussæ viz.) cur recrear*, &c. Cic. de Fin. i, 10. Fully in Ter. *quid causssæ est, quin*, &c. Andr. iii, 3. 21.

Αἰὼν, *age, time, life*.—Fischer (ad Weller. iii. 1. p. 250.) supposes an ellipsis of αἰῶνα in εἰς αἰῶς, because εἰς τὸν αἰῶνα occurs in Josephus, Archæol. iii, 2. and he supposes the same ellipsis in τελευτᾶν.

Αἰώνιος, *eternal*, is understood with ζωῇ, St. John viii, 12.

Ακοιτις, *a wife*, is understood after τέτμη in Hesiod. Theog. 610. See v. 608.

Ακοῦων, *hearing*.—The ellipsis of this word, supposed by Brunck in Soph. Aj. 790. and Philoct. 1314. is rejected by Schæfer, and by Hermann : the latter of whom accounts for the accusative case after ἀλγεῖν and ἡδεσθαι upon the principle of a confusion or mingling of two distinct phrases being very common in Greek. Στέργειν and ἀποστέργειν govern an accusative; when ἡδεσθαι and ἀλγεῖν, verbs of similar import, but of greater force, are substituted for στ. and ἀποστ. that accusative, which the latter would have governed, is put after the former. In Eurip. therefore, Fragn. Dan. iv. Schæfer conjectures the true reading to be ὅστις δόμους μὲν ἡδεταί πληρουμένους. See Diod. Sic. xiv. c. 112. extr. and Valcken. and Wesseling. ad Herodot. p. 212. 36. [See the notes on δύναμις, ἰδὼν, and λέγων.]

Ακρίς, *a locust*.—In Theocrit. x, 18. with ἡ καλαραῖα. See the Gr. schol.

Ἀκρίδες is understood in Aristoph. (Acharn. 871.) with τετραπτερυλλίδες, *locusts*; so called because they have *four wings*. See Gregor. p. 257. and Kœn.

ΑΚΡΟΒΥΣΤΙΑ, *the prepuce or foreskin*.—Underst. with ἐπισπᾶσθαι : 1 Cor. vii, 18.

ΑΚΡΟΝ, *summit, height*.—Underst. in εἰς τοῦτο δυναστείας : Pœan. viii, c. 10. n. 3.

ΑΚΡΟΠΟΛΙΣ, *a citadel*.—With Καδμεία. Harpocr. and Arrian. i, p. 21. and with Ἀρτωνεία : [a citadel or fortress in Jerusalem, so called by Herod in honour of Mark Antony : its former name having been *Baris*.]

ΑΛΗΘΕΣ, *true*.—There is an ellipsis of ἀληθές ἐστι in δυὸν θάτερον, when the latter words are put alone, especially in dilemmas. See Abridgm. of Vig. p. 35. end of section iv.

Ἄλλος, *other*.—Τί οὖν τούτων ἔστιν αἴτιον, ἢ ὅτι, &c. Xenoph. Œcon. c. iii. § 3. underst. ἄλλο. Also in εἴτε τι, ἢ τι. See Onosand. c. x. § 9. μονιὸν δάκος ἢ τι πέλωρον Θηρίον, Callim. h. in Dian. 84. for ἢ ἄλλο τι π. θ. So ἢ τινος θεῶν, Eurip. Med. 1176. for ἢ ἄλλον τινὸς θ. There is a similar ellipsis in those passages of Homer,

ἐκ Δουλιχίου Ἐχινάων Ὁ ἱεράων νήσων, and "Ἐκτορι μὲν καὶ Τρωσὶ, and the like : and in *περὶ* and *περὶ* πρό : *περὶ* πρό γὰρ ἔγχεϊ θῶεν, Hom. Il. π, 699. The ellipsis is supplied in Il. ρ, 171. *περὶ* φρένας ἔμμεναι ἄλλων. Κόπτοντες τὰ δένδρα καὶ ὕλην, Thucyd. iv, 69. underst. ἄλλην : Schol.

"Ἄλλο is to be understood in *τί* γάρ ; also : [a figurative question, equivalent to affirmation.] See Æschyl. Agam. 1148. and the Schol. and Abresch. ad Æschyl. p. 499. [Hoogeveen supposes an ellipsis of *κωλύει* in *τί* γάρ ; see Abridgm. of Hoogev. p. 202. but Weiske prefers that of ἄλλο.]

There is an ellipsis of ἄλλος between οὐκ and εἰ μή : thus, οὐκ ἐκβάλλει τὰ δαιμόνια (ἐν ἄλλῳ), εἰ μὴ ἐν τῷ Βεελζεβοὺλ, St. Matth. xii, 24. See xiii, 57. *πειρασμὸς* ὑμᾶς οὐκ εἴληφεν (ἄλλος), εἰ μὴ ἀνθρώπινος, 1 Cor. x, 13.—and also before ἦ : as, οὔτε γὰρ ζώσῃ—ἐνέδει τῶν πρόσθεν ἀγαθῶν καὶ καλῶν, ἦ τὸ σὸν ὄραν φῶς : Plut. Alex. t. iv. p. 71. sq. ed. Reisk. εἶπε μὴδὲνα παρεῖναι, ἦ τοὺς φίλους, Xen. Cyrop. vii, 5. 16. Especially in interrogation ; *τί* δείσας, ἦ μὴ πάθω τοῦτο, Plut. Apol. 27. where see note 7. *διαλεγόμενός* τινος λόγους—ἦ οὐσπερ ἐνθάδε, Id. Crit. 15. See note 6. See Fisch. ad Weller. iii. 1. p. 250.

Words signifying species, parts, or individuals, are often joined by καὶ to words significative of genera, wholes, or classes, with an ellipsis of ἄλλος : *μουσικὴν καὶ ἀγωνίαν*, Æsch. Socr. i, 7. where see note 7. *τοῖσι ἵπποισι, καὶ τοῖσιν ὑποζυγίοισι*, Herodot. v, 16. οὐκ ἀνδριάντας οὐδὲ τιμᾶς τινας ἀνατρεπομένας, Plut. Moral. t. iii. p. 261. *πρὸς Διὸς καὶ θεῶν* Demosth. p. 122. t. i. Fully in Plat. Symp. 15. and in Demosth. p. 124. t. i. Hom. Il. 2, 476. See Xen. Cyrop. ii, 2. 3. Demosth. t. i. p. 133. 323. ed. Reisk. Aristoph. Plut. 798. Theophrast. v. ἀκρόδρνα. Aristoph. Nub. 412. St. Luke xv, 1. Aristoph. Plut. 1. 899. Hom. Il. θ, 236. the oracle in Herodot. i. c. 65. and Philostrat. Her. p. 212. Boiss.

On the ellipsis of *alius* in Latin, see Davis ad Cic. Tusc. Disp. iv, 5.

ΑΛΜΗ, *pickle*.—Θαστα, (underst. ἄλμην,) Aristoph. Ach. 671. See Kuster. and Athenæus t. iii. p. 212.

ΑΛΦΙΤΟΝ, *barley-meal*, is understood in ψαιστὸν, which is literally *ground* ; but according to the gender in which ψαιστὸς is put, either ἄλφιτον, or μάζα, or σῖτος must be understood. See Kuster. ad Aristoph. Plut. 138. Ἄλφιστα is understood too in νεήλατα, *fresh-ground* : see Suid. (Νεήλατα signifies a kind of cakes ; the word is joined by Demosthenes, and by his imitators Julian and Libanius, with στρεπτοί : see Toup. Em. in Suid. t. ii. p. 203.) [Demosth. de Cor. p. 314. l. 1. ed. Reisk.] And in ἐπίπαστα, *meal sprinkled on pottage*, Hesych. See Aristoph. Equit. 1087. and the schol.

ΑΜΑΞΑ, *a waggon*, is understood in ἡ σκευοφόρος, Xen. Ἑλληνικ. iii. τῷ ἄρχοντι τῶν σκευοφόρων, *of the baggage waggons*. See Ælian. V. H. ix, 30. and Perizon.

ΑΜΠΕΛΟΣ, *a vine*.—In ἐρήμας τρυγᾶν, (viz. ἀμπέλους) : a proverbial expression ; to do anything without danger, or fear of opposition, as men plunder an unguarded vineyard : Aristoph. Vesp. 632. (see the schol.) Eccles. 880. See Dawes. Misc. Crit. p. 231. sq.

\*ΑΝΑΓΚΗ. See Τελεότης.

ΑΝΑΓΟΜΕΝΟΣ, [*brought up*].—In οἱ ἀπὸ παιδείας, either ἀναγόμενοι is understood, (τοὺς ἀπὸ παιδείας ἀναγομένους, Sext. Empir.) or ὄντες, (οἱ ἀπὸ δόξης ὄντες κενῆς, Chrysost. Homil. xxviii. on Acts.)

ΑΝΑΘΗΜΑ, *an offering*.—In ἱλαστήριον, *propitiatory*, Dio. Chrys. Orat. xi. p. 184. It is also continually understood in the genitive of the proper name of a person who has dedicated any offering or gift. See Brunck. ad Epigr. adesp. cxxi.

ΑΝΑΛΩΜΑ, *cost, expense*.—'Απὸ μικροῦ (underst. ἀναλώματος.) See Thucyd. viii. 87. and Δαπάνη, below.

ΑΝΑΣΤΑΣΙΣ, [*erection, setting-up*].—An ellipsis of this word occurs frequently in inscriptions on statues, tablets, &c. e. g. ἐπιμεληθέντος Ἀντωνίου Βάσσου, in Spon. Voy. du Levant p. 312. So in Smith. notit. vii. eccles. Asiæ pp. 38. 59. The ellipsis is supplied in p. 9. of the same: ἐπιμεληθέντων τῆς ἀναστάσεως τῶν στρατιωτῶν.

ΑΝΔΡΙΑΣ, *a statue*.—Defective in inscriptions of statues: e. g. in the beginning of the Sigean inscription: Φανοδίκου εἰμὶ τοῦ Ἑρμοκράτους, &c. *I am the statue of*, &c. So, *fuit Hermodori in comitio*, Plin. xxxiv. 5. viz. *statua*.

ΑΝΕΜΟΣ, *wind*, is understood in appellations of winds both general and special: συνεκδραμεῖν τῷ πνεόντι, (the best reading.) Lucian. t. i. p. 493. (ἀνέμῳ viz.) ὑπὲρ οὐριον, Theocrit. xxiv. 95. [93.] Fully, λαβὼν οὐριον καὶ λαμπρὸν ἄνεμον, Polyb. t. i. p. 63. In πνεῦμα, when put for the wind: see Æschyl. Prometh. 1046. Fully, πνεύματ' ἀνέμων, Eurip. Herc. F. 102. for πνεῦμα, *blast*, or *blowing*, is distinguished from the wind itself: see Hom. Il. δ, 839. Hor. Od. iv. 5, 9. In βόρειος, Aristoph. Vesp. 265. Fully, βορέην ἄνεμον, Theocrit. x. 46. See Herodot. i. 148. ii. 112. So in Ἰάπυξ, ἀπηλιώτης, αἰθρηγενέτης, &c. See Gell. Noct. Att. ii. 22. Ἄνεμοι is understood in ὀρνιθίαι, and in ἐρησίαι. See Fischer. ad Weller. iii. 1. p. 251. sq. Fully in Herodot. vii. c. 168. and in Clem. Alex. p. 753, 28. Pott. [See Πνοή.]

On the ellipsis of *ventus* in Latin, see Voss. de Constr. c. vi. p. 26. Sanct. iv. 4. p. 650. Fully, *vento aquilone*, Corn. Nep. i. 1. See Brouckhus. ad Propert. ii. 4, 4.

ΑΝΗΚΟΝ, *pertaining*.—There is an ellipsis of this word in τὸ πρὸς κόσμον, (viz. ἀνήκον,) *what relates to ornament*; τὰ πρὸς εἰρήνην, τὰ πρὸς ἀπαρτισμὸν, (viz. ἀνήκοντα,) St. Luke xiv. 28. 32. τὰ πρὸς τὸν Θεόν, *things pertaining to God*, Hebr. ii. 17. See also Matth. xxvii. 4. Acts xxiii. 30. Fully, τῶν πρὸς τὴν τροφὴν ἀνηκόντων, Polyb. ii. p. 144. 215. So Dion. Halic. v. p. 333. Τείνον, τείνοντα, ἐπιτήδεια, also, or the like, may sometimes be understood in such phrases: see Artemidor. Oneirocr. ii. Dionys. Halic. p. 327. 1 Chron. xxviii. 2.

Latin writers in the same manner omit *pertinentia*. See Ter. Andr. iii. 2. *signa ad salutem*, underst. *pertinentia*, Donat. Cic. ad Div. viii. ep. 1. Fully ib. ep. 3. and in xiv. ep. 2.

Ἀνήκον, (*verging, tending, stretching towards*,) is understood

also in τὸ πρὸς ἡῶ, πρὸς μεσημβρίαν, &c. Fully in Polyb. t. i. p. 266. and for ἀνῆκον Polyb. has νεῦον in another passage of the same page.

ANHP, *a man, a husband*.—There is an ellipsis of ἀνὴρ, *a man*, in ἐστὶν ὅστις. (Fully in Eurip. Steneb. Fragm. i.) ἔστιν ὅτῳ, Pausan. v. c. 12. In many adjectives put alone, as, ἀγαθὸς, αἰπὸλος, [Theocr. i, 87.] (fully in Hom. Il. β, 474.) ἀνδρεῖος, βασιλικὸς, βροτὸς, ἐχθρὸς, νέος, ὁδοιπóρος,<sup>a</sup> (Theocr. xxiii, 47. fully xxv, 187.) πολεμικὸς, πολέμιος, (fully in Eurip. Phœn. 574. Pors.) πολιτικὸς, συγκλητικὸς, Pæranus v, 5, 2, &c. See Muncker. ad Antonin. Liberal. Metam. c. 35. and Georg. in Vindic. N. T. p. 34. "Ανδρες is understood in οἱ δέκα, *the decemviri*, in φυσικοὶ, μαθηματικοὶ, &c. (Fully in Ælian. V. H. xiii, 34.) There is an ellipsis of ἀνὴρ in designations also of persons: Ζήτησον—(ἄνδρα viz.) Σαῦλον ὀνόματι, Acts ix, 11. cf. v. 12. and before some genitive cases: as, μὴ γίνων τῆς ὀργῆς ὅλος, (viz. ἀνὴρ,) Heliodor. Æthiop. i. p. 22. οὐκ ἔσμεν ὑποστολῆς, Hebr. x, 39. But in St. James ii, 1. before τῆς δόξης a repetition of κυρίου is rather required than an ellipsis of ἀνδρὸς: see 1 Cor. ii, 8. On the use of this kind of ellipsis in Hebrew, see Kimch. on Hosea v, 2. Psalm cix, 4. cxx, 7. Genes. xii, 2. Jerem. x, 10. Daniel ix, 23. Prov. vii, 22. Cf. Drus. Animadv. i, 21.

Ἀνὴρ, *husband*, is frequently understood: [see the note on Ἀδελφός, p. 6.] as, τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε; Aristoph. Eccl. 727. ἄνδρα viz. So, τὸν τῆς Λαοδαμείας, Philostrat. Her. p. 8. Boiss. Schol. ἄνδρα. See Charit. p. 44. and Alciphron. p. 450. [See Πόσις.]

ΑΝΘΡΩΠΟΙ, *men, people*, is often understood in the 3rd pers. plur. of verbs; as, φασί, λέγουσιν, εἰώθασιν, φιλοῦσιν, &c. See Fisch. ad Weller. iii, 1. p. 252. 347. Scalig. ad Catull. carm. ii. Lang. ad Cic. de Off. i, 7. and Læl. 21. Perizon. ad Sanct. Minerv. iv, 4. in ellipsis. v. *homines*. Examples are in St. Matth. v, 11. 15. vii, 16. ix, 17. xiii, 28. St. Luke xii, 48. Revel. xi, 9. Thucyd. vii, 69. Also in that syllepsis μεράκια εὐνυχεῖς, (ἄνθρωποι viz.) Also in οἱ πέλας: μοιχεύειν τὰς τῶν πέλας, Æschin. Dial. ii. de Divitiis. In ἐφήμεροι, *of a day*, Aristoph. Nub. 223. In οἱ κατ' ἀγοράν. [In γηγενεῖς: see Γίγαντες.]

ΑΝΘΡΩΠΟΣ, *a man*.—In ἐχθρὸς: see St. Matth. xiii, 28. and J. H. Mai: jun. Observ. Sacr. i. p. 46. sq. In νέος, δούλος, οἰκεῖος, πολέμιος. [Such adjectives have by use acquired the nature of substantives.] In παντὶ: παντὶ δῆλον, (ἄνθρώπῳ viz.) Athen. iii, p. 630. See Phædrus ii. in Epilog. v. 3. and Burmann.

ΑΝΤΡΟΝ, *a cavern*.—According to Moschopolus there is an ellipsis of ἄντρον in γλάφῳ πετρῆεν, Hesiod. "Εργ. 532. but Schæfer takes γλάφῳ for a substantive. It is understood in Νυμφαῖον, Long. Pastoral. i. p. 6. and Harpocrat. In ἐν Τροφωνίου, Ælian. V. H. iii, 45. (see Aristoph. Nub. 508. Pausan. ix.) either ἄντρῳ is understood, or σπηλαίῳ (see Lucian. t. i. p. 340.), or ἱερῷ, (Lucian. t. i. p. 486.) Poetically, τὰς Τροφωνίου θαλάμας, Eurip. Ion. 405. sq. ed.

<sup>a</sup> Such words are considered by Hermann as substantives having the form of adjectives, and therefore not admitting this ellipsis. J. S.

Musgr. See v. 417. Also in τὸ τοῦ Πανὸς, ἄντρον is underst. See Kust. ad Aristoph. Lys. 910. or perhaps αὔλιον. See Aristoph. ib. 721. and Brunck.

ΔΞΙΩΜΑ, *dignity*.—In τὸ πρέπον. Fully, διατηρεῖν τὸ πρέπον ἀξιώμα, Themist. Or. ii. p. 24. c.

ΑΠΑΛΟΣ, *soft, tender*.—In ἐξ ὀνύχων (ἀπαλῶν viz.), *from infancy*: literally, *from soft nails*. The full expression is more usual: e. g. Automedon iii. See Jacobs. See Plut. Mor. t. i. p. 9. with Heusinger. and Wyttenbach.

[\*ΑΠΑΝΘΡΑΚΩ, *to reduce to cinders*.—This word is understood in a passage of Lucian, (Dial. Mort. xx. p. 416. ed. Reitz. 272. B. ed. Salmur.) as corrected by me in the Classical Journal, and in c. 2059. B. of the new edition of Stephens' Greek Thesaur. printed by Mr. Valpy. In that passage, as it now stands, Menippus is made to say that Empedocles was reduced to cinders together with his slippers; ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν, οὐκ ἀνάξιον ὄντα: of which words the following emendation was proposed by me: "Tantum absuit ut Empedocles cum ipsis crepidis, quod profecto voluit, combustus sit, ut earum altera ejectata rationem mortis illius indicarit, effeceritque ne deus immortalis haberetur. (Diog. L. p. 322. H. St. in 12mo.) Lego igitur, ἀπηνθράκωσεν αὐταῖς γε κρηπίσιν ἀξιοῦντα, viz. ἀπανθρακοῦσθαι. I take this opportunity of remarking that (perhaps through the indistinct writing of one of my amanuenses,) *indicavit* is printed instead of *indicarit* in Stephens' Thesaurus. In the index in ἀπανθρακώ the error is only partially corrected.] J. S.

ΑΠΕΣΤΑΛΜΕΝΟΣ, *sent*.—In 'Ιούδας καὶ μετ' αὐτοῦ ὄχλος πολλὸς ἀπὸ τῶν ἀρχιερέων, &c. St. Matth. xxvi, 47. In Valesius's readings ἀπεσταλμένος is added.

ΑΠΟΝΟΙΑ, *excess of military ardor or fury*.—In ταμיעύεσθαι, when combats are spoken of, as in Xen. Cyrop. iv. παρέσχον ἡμῖν ταμיעύεσθαι, ὥστε ὁπόσοις ἐβουλόμεθα αὐτῶν μαχεῖσθαι, either τὴν ὁρμὴν, or τὴν ἀπόνοιαν, or τὴν συμμετρίαν,<sup>a</sup> is understood. The last is expressed by Diod. Sic. iv, 12. where Wesseling's note should be read.

ΑΠΟΛΛΩΝ, *Apollo*, is understood in 'Εκάεργος, (expressed in Hom. Il. α, 479.) In 'Εκηβόλος, Il. α, 96. (expressed, ib. 14.) In 'Αργυρότοξος, Il. α, 451. In "Αναξ, Il. α, 444. (but "Αναξ in Il. α, 52. is an epithet of Jupiter.) In Φοῖβος, which properly signifies *pure*, or *lucid*, Il. α, 443. Fully ib. 457. See Clark on Il. α, 43.

ΑΠΟΣΤΟΛΟΣ, *an apostle*.—This word, or μαθητής, is underst. in τοῖς ἑνδεκα in St. Mark xvi, 14. Acts ii, 14. In τοῖς δώδεκα in St. Matth. xxvi, 14. 20. 47. (cf. xx, 17.) in 1 Cor. xv, 5. &c. Expressed in St. Matth. x, 1. 2. xi, 1. xxviii, 16. Acts i, 26.

ΑΠΟΦΘΕΓΜΑ, *a saying, or apophthegm*.—In τὸ τοῦ Βίαντος: τὸ τοῦ Σόλωνος, &c. (See Πῆμα below.)

<sup>a</sup> Συμμετρίαν is certainly the only one of the three words which is applicable to the passage of Xenophon; in which ταμיעύεσθαι is to take separately such a num-

ber of the enemy's forces as it might be safe or convenient to encounter at once: there is an allusion to a portion taken from a store. J. S.

ΑΡΓΟΝΑΥΤΑΙ, *Argonauts*.—In οἱ πεντήκοντα, Philostr. Icon. ii, 15. Cf. Hygin. Fab. xiv.

ΑΡΓΥΡΙΟΝ, *money*.—In δερματικόν, *money paid to the state for hides sold*. In τὸ διάφορον, *money*, [or *price*]: see Duport. ad Theophrast. Char. c. x. p. 347. (but διάφορα, plur. signifies χρήματα. See Casaub. ad Theophrast. Char. p. 125. ed. Fisch.) [See Μίσθωμα.]

There is an ellipsis of the genitive ἀργυρίου (or of τιμήματος), and also of the prep. ἀντὶ, in ὠνεῖσθαι, and πωλεῖν, πολλοῦ or ὀλίγου, *to buy*, and *to sell*, *dear* or *cheap*: ἔφατο πωλεῖν αὐτὴν τὸν κάπηλον πολλοῦ, Ælian. V. H. x, 9.

ΑΡΗΣ, *Mars*.—In Ἐννάλιος, Ἀνδρειφόντης, Hom. Il. β, 651. [See in Ἀνθρωπος.] In Βροτολοιγός, Oppian. Cyneg. i, 29. Fully in Hom. Il. ε. 31. v. Schwebel. Miscell. Obs. vol. viii. p. 68.

ΑΡΙΘΜΟΣ, *number*.—There is an ellipsis of this word in ὁ δύο, ὁ τέσσαρα, ὁ δέκα, ὁ ἑκατὸν, ὁ χίλια, ὁ μύρια. V. Schol. Lucian. t. i. p. 795. a. It is expressed in Lucian t. i. p. 777. τὸν τέτταρα ἀριθμόν. It is understood with ἴσος also in the sense of *just so many*: πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, Thucyd. i, 115. Fully in Arrian, σφαιγιασάμενοι παῖδας τρεῖς, καὶ κόρας ἴσας τὸν ἀριθμόν: Exp. Al. i, 5.

ΑΡΜΑ, *a chariot*, is understood in τέθριππον, Ælian. V. H. i, 17. Expressed in Eurip. Phœn. 155. In πολεμιστήριον, [see in Ἀγώνισμα, p. 5.] schol. of Aristoph. Nub. p. 124. [p. 75. of the edition of the Nub. printed for Mr. Priestley, 1826.] In ἀναβάντα, Acts viii, 31. cf. v. 28. In ἐλαύνειν: ἐλαύνοντα ἐς ἀγρόν, Herodot. i, 59. ὅτ' ἐς Διὸς οἶκον ἐλαύνεις, Callim. h. in Dian. 141. Expressed by Hom. ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι, Il. ψ, 531. by Aristoph. Nub. 68. by Lucian. Bis Accus. p. 235. The ellipsis is supplied with τὸ Ζεῦχος in Herodot. i, 59. ἤλασεν ἐς τὴν ἀγορὴν τὸ Ζεῦχος.

ΑΡΜΟΝΙΑ, *harmony*.—Ἀρμονίαν is understood in τὴν δωριστὶ μόνην, Aristoph. Eq. 985. [989. ed. Br.]

ΑΡΟΤΡΟΝ, *a plough*.—In γειοτόμον, [*earth-cutting*,] Suid. Fully in Apollon. Rhod. i.

ΑΡΤΟΣ, *bread*.—In ἄζυμος (ἄζυμοι N. T.), ἀνάστατος, see Valcken. on Theocrit. Adoniaz. p. 398. B. ἐγκρυφίας, *baked in embers*, Numb. xi, 8. Ezech. iv, 12. Fully in Lucian, quoted by Budæus. ἐσχαρίτης, ζυμήεις, Hesych. ζυμίτης, *leavened*, (καὶ τῆς πήρας προκομίσασα ζυμίτου μέρος, Long. Poemen. ii. p. 45. ed. Villosis. See Oudendorp. ad Thom. Mag. p. 903. b. Fully, ἄρτοι ζυμῖται, Xen. Anab. vii, 3, 21.) κριβανίτης, ναστός, *hard-kneaded*, ὀρθοστάτης, (see Valcken. on Theocr. Adoniaz. p. 398. B.) πλακοῦς, (or πλακόεις, Theodoridas v. πλακόεντα—πίονα τυροφόρον,) *thin and broad*, resembling πλάξ, g. πλακός, *a slab or tablet, a thin plate or lamina*. In πυραμοῦς, v. Valcken. ad Theocrit. i, 58. σεμιδαλίτης, σησαμοῦς, v. Valcken. ib. (expressed by the poet quoted by Hesych. σησαμένον ἄρτον,) συγκομιστός, ταβαρίτης, τυρόεις, Theocr. i, 58. v. Valcken. (Fully, ἄρτον τυρῶντα, for τυρόεντα) Sophron. in Athen. iii, 25. χονδρίτης, &c. See Athen. iii, 26. ss. Poll. vi, 7. [See the remark in Ἀνθρωπος.]

ΑΡΧΑΙΟΝ, *principal*.—In ἑκατοστή there is an ellipsis of μερὶς ἀρχαίου, so that it means *interest consisting of a hundredth part of*

*the principal*: [i. e. twelve per cent., for the interest was paid every month.]

APXH, *a beginning*, is understood in ἀπὸ πρώτης, *from the first*; *at once*; Thucyd. i, 77. Dio Cass. p. 93. and lxi. p. 268. ἦν ἀπὸ πρώτης φράζειν, πῶς ἔσται—καὶ μονίμῃ, *instantly*; *at once*; Strato lxi. In τὴν πρώτην, *at first*, Epict. Ench. c. xxvi. In ἐκ νέας, *anew*, Herodot. i, 60. Fully in Plut. ἐκ νέας αὖθις ἀρχῆς, de Solert. Anim. p. 959. But the ellipsis might be supplied by κρηπίδος, or καταβολῆς. See Abresch. Lect. Aristæn. p. 98. Valcken. and Wessel. ad Herodot. p. 74.

APXH, *command, rule*.—In ἐνθα οἱ Ῥωμαίων ἄρχοντες ἀπόμυνται (ἀρχὴν, viz.) Herodian. iv, 2, 8. Fully, ἀπομόσασθαι τὴν ἀρχὴν, Plut. in Cic. *to abdicate*. In κατέχειν: τοῦ τότε κατέχοντος κατὰ τὴν Ἰταλίαν ἡγεμόνος, Dionys. Hal. viii. p. 554. Κατέχοντος is for κατέχοντος τὴν ἀρχήν. So i. p. 2. and Ælian. V. H. xii, 8. (where a little afterwards the full phrase follows.) And by the same ellipsis ὁ κατέχων ἀρτι, 2 Thess. ii, 7. is perhaps to be explained. Ἀρχὴν or εἰς ἀρχὴν is understood also after παραγγέλλειν, *to stand*, or *canvass*, *for an office*. Fully, παραγγέλλειν τὴν ἀρχὴν, Dion. Hal. viii. p. 553. In στεφανουμένους τὴν ἐπὶ τῶν ὀπλων, Philostr. de vit. Sophist. ii, p. 596. (ἀρχὴν, viz.) whence τὴν στεφανηφόρον ἀρχὴν, ib. p. 613. The ellipsis is elsewhere supplied with λειτουργίαν by Philostr.<sup>a</sup>

APXONTEΣ, *rulers, magistrates*.—In πᾶσι, Rom. xiii, 7. See Wolf. cur. philol. ad l.

ΑΣΘΕΝΗΣ, *sick, infirm*, is understood in κατακεῖσθαι, *used of persons confined to their beds by illness*. See St. Mark i, 30. St. John v, 3. So *cubare* and *jacere* are used. See Hor. Sermon. i, 9, 18. ii, 3, 289. The ellipsis is supplied by Sueton. in Aug. c. lxxii.

ΑΣΙΑ, *Asia*.—In ἡπειρος, Isocr. Paneg. p. 182. See too Or. Philip. p. 242. 244. and in Archid. p. 286. 310. τὴν ὑπερκειμένην ἡπειρον ἄχρι Καρίας, &c. Eunap. Add Agathemer. geogr. ii, 6. p. 49. 50. 51. 52. and Ælian. V. H. viii, 5. Fully, ἡπειρον Ἀσίαν often in Dio Cass. e. g. xxxvii, 38. xlviii. 371. See Herodian. ii, 8, 13. and iv, 3, 12. cf. Spanhem. Orb. Rom. p. 331. sq. edit. Londin.

ΑΣΙΑΝΟΣ, *Asiatic*, in ἡπειρώτης, Isocr. p. 188.

ΑΣΜΑ, *a song*. Underst. in ἀνάπαιστον, Dionys. Hal. Ant. Rom. t. i. p. 67. s. See Hemsterh. ad Lucian. t. i. p. 32. In ἐγερτήριον,<sup>b</sup> [*an animating or spirit-stirring measure*.] (See Ælian. V. H. ii, 44. where ἐγερτήριον is applied to μέλος.) In ἐνδόσιμον, *incentive*: ὥσπερ ἐνδόσιμον εἰς παρρησίαν ἔστιν, Plut. Mor. t. i. p. 266. ὥσπερ ἐνδόσιμον ἔχει πρὸς τὰ μείζονα τῶν ἁμαρτημάτων, ib. p. 277. So Leo Imp. Sermon. de resurr. Christ. p. 315. (but in Plut. Mor. t. i. p. 515.

<sup>a</sup> As to κατέχειν τινος, and κρατεῖν τινος, (τῆς τυραννίδος κατέσχευ, Polyæn. i, 21, 1. κρατοῦντας τοῦ πλῆθους, Isocr. ad Nic. i.) Schæfer and Hermann rightly hold that there is no ellipsis of ἀρχὴν in such phrases. Κατέχειν τινος, says the latter, is κατοχὸν τινος εἶναι, and κρατεῖν

τινός is κράτος τινός ἔχειν,—a confusion or mingling of two distinct phrases. See Ἀκούων, p. 8. J.S.

<sup>b</sup> This word was not in any lexicon before the new edition of Stephens' Gr. Thesaurus printed by Mr. Valpy. See col. 3470. D. of that great work. J.S.

*ἐνδόσιμα* has a far different signification; [namely, *yielding*]. Cf. Dionys. Hal. Art. Rhet. p. 320.) In *ἐνδοτικόν*, (also *incentive*.) In *ἐπιλήνιον*, a song at the wine-press in the season of vintage, Oppian. Cyneg. i, 127. *ἐπιλήνιοι ὕμνοι*, Anacr. Od. i. Athenæus supplies the ellipsis with μέλος: ᾄδοντες μέλος ἐπιλήνιον, t. ii. p. 267. In *ἐπινίκια*, [songs of victory and triumph,] Ammonius p. 97. Fully, *ἐπινίκια ᾄσματα*, Maxim. Tyr. Or. xviii. p. 209. In *ἰθυφάλ-  
λια*, Dionys. de Struct. § iv. In *κελευστικόν*, a hortatory or inci-  
tative measure. In *παρακλαυσίθυρον*, a sort of plaintive serenade; *κωμάζειν ἐπὶ θύρας*, ᾄδειν τὸ παρακλαυσίθυρον, Plut. Mor. t. iv. p. 20. See Kuster. ad Aristoph. Eccles. 954. In *Περσικόν*, Aristoph. Thesm. 186. In *Πριάπεια*, Dionys. de Struct. § iv. songs in honour of Priapus. In *σκολιόν*, Aristoph. Acharn. 531. In *Σωτάδια*, songs or measures after the manner of Sotades, Dionys. de Struct. § iv. See Pollux iv, 7. [See Βιβλίον.]

*ΑΣΠΙΣ*, a shield, is understood in *βοεΐη*, of ox-hide: καὶ δοῦρα καὶ βοεΐην· μάτην δ' ἔχω βοεΐην, Anacr. Od. xiv. Fully, *βοεΐας ἀσπίδας*, Apollon. iv 200. In *ταυρεΐη*. Fully, *ἀσπίδι ταυρεΐη*, Hom. Il. π, 621.

It is understood too in that saying of the Spartan women to their sons going to battle, ἡ τὰν, ἡ ἐπὶ τὰς, Plut. Apophth. Lac. p. 241. or as Aristænet. has it, (ii. ep. 17.) ἡ ταύτην, ἡ ἐπὶ ταύτῃ, [either this, or upon this: either bring back this shield safe, or be brought back on it yourself.] See Κομίζω. Ἀσπίδα is sometimes understood after *προβάλλεσθαι*: it is expressed after it by Apsines Art. Rhet. p. 708. quoted by Rhunken. in Hist. Crit. Orat. Græc. p. lxxxi.

*ΑΣΤΗΡ*, a star.—There is an ellipsis of this word in *διάττων*, a shooting (star), Plut. in Non. suav. poss. vivi sec. Epic. p. 1087. (Fully in Suid. t. i. p. 569.) So, οἱ διαΐσσοντες, Clem. Alex. p. 64. c. In Ἑωσφόρος, Hesych. In *κομήτης*: (fully in Diod. Sic. i, 81.) In *πλανήτης*: (fully in Athenagor. Legat. pro Christian. c. xxi. and xiii. Gemin. Elem. Astronom. Clem. Alex. in Protrept. St. Jude v. 13.) In *Σείριος*: (fully Hesiod. Ἔργ. ii.) [See Stephens' Gr. Thesaur. col. 8289. A. of the new edition printed by Mr. Valpy.] In *Φωσφόρος*: (fully, Aristoph. Ran. 346. Alcibiades de doctr. Plat. p. 37.)

*ΑΣΤΡΑ*, stars.—In τὰ οὐράνια, Artemidor. i. 28. p. 26. and i, 83. p. 77. τοῖς τὰ οὐράνια διασκεπτομένοις.

\**ΑΣΤΥ*, a town.—In the following passage of Hesychius, Ἀστό-  
ξενοι οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγονότες, Leisner supposes an ellipsis of τῷ ἄστυ after προσήκοντες, since ἄστυ is a component part of ἀστόξενοι, the word under explanation.

*ΑΥΓΗ*, splendor.—Λύγη ἢ σκοτία κατ' ἑλλειψιν αὐγῆς λέγεται, Hesychius. [Λύγη, DARKNESS, is said by an ellipsis of αὐγή.]

*ΑΥΛΑΙΟΝ*, a curtain, an awning.—In ἀλουργεῖ παρασεύρω κε-  
κοσμημένον, Athen. v. c. 9. cf. Elsner. Schediasm. crit. p. 91. sq.

*ΑΥΛΗ*, court.—In βασιλική. Fully, βασιλικαῖς αὐλαῖς, Chrysost. Orat. ὅτι τὸν ἑαυτὸν μὴ p. 106. In βασιλείος. Fully in Herodian. v, 4.

\**ΑΥΛΙΟΝ*, a cavern. See Ἄντρον, p. 11.

*ΑΥΛΟΣ*, a pipe.—αὐληταί—, τοῖς ὁστίνοις (viz. αὐλοῖς) φυ-

σῆτε, Aristoph. Ach. 862. [863. Br.] See the schol. and Kuster. Also Hesych. in Κάκτος.

ΑΥΡΑ, *a gale*.—In ἦν ἀπαξ ἐπιδῶ τῇ πνεούσῃ, (the true reading; αὔρα viz.) Lucian. t. i. p. 769. So, καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, Acts xxvii, 40. See "Ανεμοί.

ΑΥΤΟΣ, *he, it*.—There is an ellipsis of this pronoun in genitives absolute; κλαγγὴδὸν προκαθίζόντων, (αὐτῶν viz.) Hom. Il. β, 463. ταῦτα λεγούσης (αὐτῆς viz.) Herodot. viii, 69. ἐλθόντων δ' (αὐτῶν, viz.) ἔλεξε Χαρμῖτος, Xen. Anab. vii, 7, 15. So in Eurip. κλύει τις—γόνον, (θρήνον, Schæf. see Phœniss. 1649. Pors.) ὡς πεπραγμένων; Alcest. 87. See Herodot. viii. c. 94. and 90. Quint. Calab. xii, 158. And in the same manner, when the genitive absolute occurs in such phrases as the following: ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, Δεισάντων φθύγγον τε βαρὺν, αὐτόν τε πέλωρον, Hom. Od. ι, 256. τοὺς δὲ, προῖσχομένων ταῦτα, προφέρειν σφι Μηδείης τὴν ἀρπαγὴν, Herodot. i, 3. παραιτουμένων τε (αὐτοῦ viz.), οὕτω στρατηγὸν (αὐτόν) αὐτοκράτορα εἶλοντο, Pausan. p. 316. Fully, μαχομένων δ' αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν, Xen. Anab. v, 2, 24. So Diod. Sic. Eclog. t. ii. p. 506. 64. See also Hom. Il. π, 531. Apoll. Rhod. iii, 1009. sq. iv, 169. sq. St. Luke xii, 36. See Ἐκεῖνος.

In prepositions put alone: ἐν δὲ (αὐτῇ) σκόλοπας κατέπηξεν, Hom. Il. ι, 349. ἐν δὲ (αὐταῖς) ἄνδρας, &c. ib. 361. (This expression is very common in Ionic writers; see Ernest. ad Callim. h. in Jov. 84. Rhunken. Epist. Crit. p. 236. but is not peculiar to them; καλὴ μὲν ὄψις, ἐν δὲ δέλαιαι φρένες, Menand. fragm. Sicyon. v. Toup. Em. in Suid. t. ii. p. 304.) So in the preposition σὺν put alone αὐτοῖς or αὐταῖς is to be understood. Dionys. Perieg. 843. Eurip. Herc. F. 787. ed. Musgr. Aristo Epigr. i. v. 7. See Abresch. Lect. Aristæen. p. 225. Markl. ad Eurip. Suppl. 969. and Iphig. Taur. 1425.

Upon the whole, the ellipsis of this word is very common: ἐπεκάθισαν (αὐτόν) ἐπάνω αὐτῶν, St. Matth. xxi, 7. κρίναντες (αὐτόν) ἐπλήρωσαν, Acts xiii, 27. Αὐτοὺς is understood in Thucyd. vii, 57. ξυνέβη δὲ τοῖς Κρησὶ τὴν Γέλαν Ῥοδίους ξυγκτίσαντας, &c. cf. Thucyd. iv, 2. and iv, 30. Αὐτόν, or ἐαυτόν, is defective in those expressions, παῦε μάχης, παῦσε δὲ χάρμης, in Hesiod. and Homer. See the interp. ad Hom. h. in Cer. 351. λῆγε γόων, καὶ παῦε, πόσις, Epigr. adesp. delxi.

Αὐτός is often defective, when absorbed, as it were, by the relative ὅς: ἵνα πιστεύσῃτε εἰς (αὐτόν) ὃν ἀπεστείλεν ἐκεῖνος, St. John vi, 29. ἐρευνῆσαι ἀκριβῶς (αὐτὰ) περὶ ὧν παρεκάλεσας, Auctor Demonstr. chronogr. in Fascic. CP. Combefisii p. 11. So in Latin: *video—me desertum (ab illis) a quibus minime conveniebat*, Cic. ad Div. v. ep. 1. See Hor. Od. i, 31. 9. iv. 4, 51.

ΑΥΤΟΥ or ΕΥΑΥΤΟΥ.—An ellipsis of this genitive occurs very frequently: e. g. in St. Matth. x, 37. xix, 29. St. Luke xii, 53. 1 Cor. vii, 7. Oftenest in the N. T. with ἀδελφός, ἀδελφή, ἀνὴρ, γυνή, υἱός, &c. See Michaelis Tract. crit. de var. lect. N. T. p. 58. So κυριεύειν τὴν γυναῖκα τὰνδρός, (viz. αὐτῆς,) Diod. Sic. i. p. 16. υἱῷ

*Ζωσίμῳ καὶ ἐαντῇ καὶ Κορηλίῳ Εὐτυχιανῷ ἀνδρὶ*, Marmor. ap. Smith. p. 59. Fully, καὶ τῇ γλυκυτάτῃ αὐτοῦ γυναικί, p. 18. See Hesiod. Theog. 338. 474. As to some passages a doubt may exist whether or not it ought to be considered as omitted: e. g. Acts i, 14. There is an ellipsis of the dative ἐαυτοῖς in προσέχειν, St. Matth. vii, 15.

ΑΥΤΟΣ.—The same may be said of this relative pronoun employed to indicate possession: ὕστερον δὲ τὴν γυναῖκα (αὐτοῦ) ἄκουσαν δορυφόρῳ, Ælian. xii, 47. See Phocylid. [v. 185.] St. John ix, 8. St. Matth. xiii, 10. 36. xv, 6. 1 Tim. iii, 11. is doubtful. That ellipsis too may here be mentioned, by which, when the same case depends on two different verbs, (although perhaps on account of very different syntactical rules,) and should regularly be expressed with each, it is expressed for the sake of euphony with one only, and is governed by both. This takes place both with other words, and especially with αὐτός: thus, συναλιζόμενος παρήγγειλεν αὐτοῖς, Acts i, 4. *and being assembled together with them, commanded them.* Here the dative αὐτοῖς, instead of being repeated, is construed both with συναλιζόμενος and with παρήγγειλεν. See Wolf on this passage, Jo. Casp. Santorocc. in diss. x. ad Act. Ap. and Zornius Opusc. Sacr. t. ii. p. 4. 5. sqq. ἐφύσησε καὶ λέγει αὐτοῖς, *he breathed on them, and saith unto them*, St. John xx, 22. So, κινουῦντος δέ, (viz. αὐτοῦ,) εἰ μὴ προσέχεις, Liban. Ep. 382. See St. Matth. xi, 8. xxvii, 2. St. John iii, 32. Acts i, 3. x, 27. xvii, 21. 27. 1 Tim. i, 12. iv, 11. The same ellipsis takes place, when the two verbs govern different cases: οἱ τε ἵππεῖς τοῖς ἐκ τῆς Φιδήνης λοχῶσι περιτνχόντες, τρέπουσιν εἰς φυγὴν, &c. underst. αὐτούς. Dionys. Hal. Ant. Rom. t. ii. p. 942. See Porson ad Eurip. Med. 734. and Schæfer ad Plin. Panegy. lxxxvi, 3.

ΑΥΧΗΝ, *the neck*.—In ἀνακλᾶν: ὡς—καταφιλεῖν αὐτὸν ἀνακλᾶσαντα (viz. τὸν αὐχένα), Athen. xiii. p. 603. Fully in Lucian. t. iii. p. 284. and in Aristænet. i. ep. 16. See Duker. ad Thuc. vii, 25. Gronov. iv. Observ. c. xxii. Alciphron supplies the ellipsis with δέρην, i. ep. 28. See Bergler. αὖ ἔρυσαν μὲν πρῶτα, Hom. Il. a, 459. τὸν τράχηλον τοῦ θνομένου ἱερέου, Schol. Gr.

\*ΑΦΙΚΟΜΕΝΟΣ. See Πεμπόμενος.

ΒΑΔΙΣΙΣ, *pace*.—The genitive is understood in διὰ ταχείας, Philo in Flacc. p. 967. ἐκ ταχείας, Soph. Trach. 395. See Musgr. and Erfurdt. Τῇ βαδίσει καὶ τῷ τάχει is in Aristoph. Plut. p. 37. [v. 334. Brunck.] by the figure ἐν διὰ δυοῖν, for τῇ βαδίσει ταχυνῇ. The accusative, together with κατὰ, is understood in τὴν ταχίστην, *as quickly as possible*: τὴν ταχίστην προσδραμόντες, Ælian. V. H. i, 32. μετέωρον αὐτὸν ἀράμενοι, τὴν ταχίστην ἐξοίσωμεν, Plut. Mor. t. i. p. 46. τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι, Xen. Mem. i, 2, 23. Ὅδον too may be understood: for Xenoph. has τὴν ταχίστην ὁδόν, Anab. i, 2, 20. and Dion. Hal. ταχεῖαν ὁδόν, viii. p. 506.

ΒΑΚΤΗΡΙΑ, *a staff*.—In καμπύλῃ, Alciph. ep. iii. 3. p. 280. and iii, 43. p. 368.

ΒΑΣΙΛΕΙΑ, *kingdom, reign*.—In πέμπτῳ δὲ ἔτει τῆς Ἀριστοδήμου, (βασιλείας viz.) Pausan. Messen. p. 305. (but Kuhn. and Bos.

Schæfer think the word has been dropped by error, and should be restored.) In *μεθιστάειν* underst. *ἀπὸ τῆς βασιλείας*: Polyb. ii, 41. 47. Acts xiii, 22. See Wolf. *Βασιλείαν* is understood with *ἐκδέχεσθαι*: *ἐξεδέξατο Σαδνάττης καὶ ἐβασίλευσεν*, Herodot. i, 16. Fully in i, 25.

**ΒΑΣΙΛΕΥΣ**, *a king or emperor*, is understood in the names of kings or emperors; as, *Κύρου τοῦ Περσῶν*, Schol. Lucian. t. i. p. 530. a. *ἐπὶ Τιβερίου Ἀψιμάρου* (viz. *βασιλέως ὄντος*), *in the reign of the emperor Tiberius*, &c. Auctor demonstrat. chronogr. p. 2. *ἐπὶ Λεόντος τοῦ πάνν*, ib. p. 7. Fully in p. 22. So, *ἐπὶ τοῦ Εὐεργέτου βασιλέως*, *when Euergetes was king*: Prol. of Ecclesiasticus. *ἐπὶ Σεώστριος βασιλέως*, Herodot. ii, 137. who often uses the participle *βασιλεύοντος* or *τυραννεύοντος*, instead of *βασιλέως*: e. g. i, 65. i, 15. It is understood too in the article, without the name of the king; as, *παρὰ τοῦ Αἰγυπτίων*, viz. *βασιλέως*, Charit. p. 119. extr. V. Dorvill. ad l. p. 610.

**ΒΕΒΗΚΩΣ**.—See *Ἑστῶς*.

**ΒΕΛΟΣ**, *a missile weapon*, is understood in *βάλλειν* in Onosander c. xvii. In *ἔναι*, Hom. Il. ρ, 515. Soph. Aj. 154. In *ἀφείναι*, Themist. Orat. i. p. 16. *Ἐγχος* or *ἀκόντιον* may sometimes suit the tenor of the context. [See *Οἰστός*.]

**ΒΗΜΑ**, *a step or pace*.—In *ἀβρὰ βαίνειν* (*βήματα*), *to walk delicately or effeminately*: Eurip. Troad. 826. ed. Musgr. [821. ed. Beck.] cf. 510. *ἀβρὰ βαίνων* *τρυφερόβιος*, Hesych. In *μεγάλα βαίνειν*, *to take haughty strides; to strut*. In *μακρὰ βιβῶντα*, Hom. Il. γ, 22. In *ἐν ἴσῳ* (viz. *βήματι*) *καὶ βραδέως προσήσαν*, Xen. Anab. i. 8, 8. Expressed in Xen. Cyrop. vii. 5. 3.

**ΒΙΒΛΙΟΝ**, *a book*, is understood in numeral adjectives: *Εὐδοξος ἐν πρώτῳ* (viz. *βιβλίῳ*) *γῆς περιόδον*, Athen. ix. p. 392. See Steph. Byz. in v. *Ἀρείος πάγος*, and in v. *Ἀρκὰς*, *Ἀρκη*, κ. λ. and Harpocr. in v. *Νίκη Ἀθηνᾶ*. In *ληξιαρχικόν* either *βιβλίον* is understood, (Guilet. ad Lucian. t. ii. p. 671. Fisch. ad Well. iii. 1. p. 252.) or *γραμματεῖον*, which latter word is expressed in Isæus p. 178. ed. Reisk. See Valcken. ad Herodot. p. 493. 22. In various adjectives also signifying the subjects of books, *βιβλίον* is understood, or *βιβλία*, in the plur. e. g. in *ἀλεξιφάρμακα*, *ἀλιεντικά*, *βουκολικά*, *γεωργικά*, *θηριακά*, *ἰεζυτικά*, *κυνηγετικά*, *πολιτικά*, *στρατηγικά*, (see Ælian. Tact. c. 1.) *τακτικά*, *χρονικά*, *χρυσοποιϊκά*: but sometimes *συγγράμματα*, *ᾄσματα*, *ἔπη*, *παραγγέλματα*, may be more properly understood. In *ἐγχειρίδιον* also, *a manual*, *βιβλίον* is understood; and in the *πρόχειρον νόμων* of Harmenopolus. Also in *παλίμψηστον*, (with which it is expressed in Plut. Mor. t. iv. p. 125.)

There is an ellipsis of *βιβλίον* or *βίβλος* in *ἐντυγχάνειν*, when that verb signifies *to read*: as, *ταῦτα δέ ἐστι τὰ ἠθικά καὶ χρήσιμα ἡμῖν τοῖς ἐντυγχάνουσιν*, Schol. Soph. El. v. 539. *ὑπὸ νεαρᾷ δὲ τῇ τῶν ἐντενυχομένων μνήμῃ*, Herodian. i, 1. § 4. cf. iv, 12. § 12. and iv, 10. § 11. So, *Γεωργίου Λασχαρίου τοῦ Βυζαντίου πρὸς τοὺς ἐντυγχάνοντας*. Fully, *ὁ τοῖς βιβλίοις ἐντυγχάνειν προαιρουμένος*, Hesych. Epist. ad Enlogium.

**ΒΙΒΛΟΣ**, *a book*.—The ellipsis of *βίβλος* too is frequent: e. g.

in numeral adjectives; as, Διοκλῆς δὲ ἐν τῇ τρίτῃ (viz. βίβλῳ) τῆς Ἐπιδρομῆς φησὶ, Laert. x, 11. Καλλίμαχος Αἰτίων πρώτη, Steph. Byz. v. Ἀσβύστα. [See Βιβλίον.]

**ΒΙΟΣ, life.**—There is an ellipsis of βίος in many different verbs, as in ἀπελθεῖν (viz. ἐκ τοῦ βίου.) See Fisch. ad Weller. iii. 1. p. 252. So in ἀποβαίνειν, ἀποφοιτᾶν, and ἀποίχεσθαι, [*to depart*:] πρὸς τοὺς ἀποιχομένους εὐσεβεία, Onosand. c. 36. Fully, ἀποιχόμενος βιώτοιο, Epigr. i, 1.—Ἀποψύχειν, [*to expire*:] ἡπιάλω συσχεθεῖς, εἰς τὴν ἔω ἀπέψυξε, Alciph. p. 450. So St. Luke xxi, 26. Fully, Soph. Aj. 1656. [ἀπέψυξεν βίον, v. 1031. ed. Brunck.] —Διάγειν, [*to lead, to pass, (life):*] διάγειν ἐν εἰρήνῃ, Ælian. V. H. iii, 18. See Persius v, 137. and Villosion. ad Long. p. 209. Fully, ἥδιον ἂν τις τὸν βίον δύναιτο διάγειν, Isocr. So 1 Tim. ii, 2. [Aristoph. Nub. 464. ed. Br. 462. ed. Bekk.]—Διαλλάττειν, see Harpocrat. in διήλλαξεν.—Διατελεῖν, [*to pass, or lead, life,*] Herodian. i. 4, 12. Ælian. V. H. ii, 41. p. 145.—Διαφέρειν, [*the same*:] ἅπαις διοίσει, Eurip. Rhes. 982.—Ἐκλείπειν, [*to leave, to depart*:] ἐξέλιπε (*he died*) πεντήκοντα καὶ δυεῖν ἐτῶν, Apollodor. in Gell. Noct. Att. xvii. c. 4. ἐκλείποντος Ἰππολύτου παρ' Εὐριπίδῃ, Eustath. ad Odys. p. 1932. 12. (p. 792. 43.) See Fisch. ad Palæphat. p. 108. Fully, ἐξέλιπε τὸν βίον, Lucian. t. iii. p. 222. Diod. Sic. i. c. 58. But Diodorus in xx, 71. and Excerpt. t. ii. p. 566. supplies the ellipsis with τὸ ζῆν.—Ἐκπνεῖν, [*to expire,*] St. Mark xv, 37. St. Luke xxiii, 46. Fully in Eurip. Orest. 496. [490. ed. Pors.] See Virg. Æn. ii, 562. Or πνεῦμα may perhaps be understood. See St. Matth. xxvii, 50. St. John xix, 30. Hom. Il. δ, 524. See also Virg. Æn. i, 48. xi, 883. Cic. Tusc. disp. ii. c. 8.—Ἐκψύχειν, [*the same,*] Acts v, 5. 10.—In ἐξάγειν ἑαυτὸν, [*to take himself off; to make away with himself;*] ἑαυτὸν λιμῷ ἢ ἀγχόνῃ ἐξάγων, Lucian. t. iii. p. 222. a. Fully, ἐξάγειν ἑαυτὸν τοῦ βίου, Diog. L. vii, 130.—In ἐπὶ δυσμαῖς εἶναι, [*figuratively: to be near one's end; to be at the close of life:*] Ælian. V. H. ii. c. 34. Fully in Hesych. and Suid. δυσμὰς βίου, Aristot. de Poet. c. xxi.—Βίον is understood in ἐπιλείπειν too. In καταστρέφειν, [*to end; to die:*] Ælian. iii, 4. viii, 17. vi, 12. Bud. Comm. L. Gr. p. 609. See Tacit. Ann. vi, 51, 9. Fully, τὸν βίον κατέστρεψε, Dionys. Hal. vi. p. 318. Apollodor. Bibl. iii, 7, 3. Ælian. de Nat. Anim. xiii. c. 21. Phalaris lxxx. extr. See Justin. x. c. 3. Arntzen. ad Dionys. Cat. Distich. p. 97. So καταστροφῇ, for τοῦ βίου καταστροφῇ, Dionys. Hal. Ant. Rom. t. iii. p. 1361. Fully in Diod. Sic. i. c. 58. See Toup. Em. in Suid. t. ii. p. 453. Valcken. Phalar. p. xx. and Porson ad Toup. p. 486.—In μεταλλάττειν, [*to die, to depart:*] νυκτὶ μετήλλαξεν (viz. τὸν βίον), Æschin. Dial. iii. de Morte: ὁ θάνατος οὔτε περὶ τοὺς ζῶντας ἐστὶν, οὔτε περὶ τοὺς μετηλλαχότας, ib. See Fisch. ad Well. iii, 1. p. 252. Fully in Herodian. iii. 15, 18. iv. 4, 7. Diodor. Sic. supplies the ellipsis with ἐξ ἀνθρώπων, xviii. c. 56. See Wesseling.—In τελεῖν, Pæanius vii, 4. 6.—In τελευτᾶν, [*to end, to die,*] St. Luke vii, 2. (See F. Stosch. ad Elsner. Commentar. in Evang. Matth. t. i. p. 62.) Fisch. ad Well. t. iii. 1. p. 252. Fully, ποῖ τελευτήσω βίον; Eurip. Hec. 419. Isocr. Paneg. p. 122. Pæan. x, 3. i, 2. ii, 14. v, 6. vii, 6. [See Αἰών.]

**ΒΙΟΣ**, *means of sustaining life; property.*

In οἱ ἔχοντες and οἱ μὴ ἔχοντες, either βίον in this sense may be understood, (see Eurip. Hel. 440.) or χρήματα. (See St. Mark x, 23. St. Luke xviii, 24.)

**ΒΛΑΣΤΗΜΑ**, *a shoot, a sprout*, is understood in πᾶν χλωρόν, Rev. ix, 4.

**ΒΛΑΣΦΗΜΟΣ**, *blasphemous*.—In καὶ ὃς ἂν εἴπῃ λόγον, (viz. βλάσφημον,) St. Matth. xii, 32.

**ΒΛΕΜΜΑ**, *look*.—Κατὰ βλέμμα is understood in various adjectives joined with βλέπειν and other verbs of similar signification: e. g. πραέα, ἀμυδρόν, δεινόν, τιτανῶδες, ὀξύ, δριμύ. Ἀχρεῖον ἰδὼν, Hom. Il. β, 269. See Clark. κάκ' ὀσσομένος, Il. α, 105. See Virg. Æn. vi, 467. Fully, πῶς οὖν τακερόν βλέπεις βλέμμα, Alciph. p. 116. See Herodian. iv, 5. 17. Ov. Metam. v, 92. The Attic βλέπος might be understood instead of βλέμμα. See Greg. de dial. p. 17. and Porson. Supplem. ad Præf. in Eurip. Hecub. p. xxxvi. There is the same ellipsis in χαλάσας τὸ βαρὺ καὶ ἀμειδῆς, Alciph. iii, 3. or perhaps of μέτωπον, see Aristoph. Vesp. 655. On other words joined with βλέπειν, see Clark ad Il. β, 269. and Valcken. Adnot. Crit. in N. F. p. 344. Add Ἀρῇ βλέπων, Timocl. in Athen. t. ii. p. 361. βλέπον-σιν Ἐρινύας, Longin. xv. V. Epigr. adesp. 90.

**ΒΟΗΘΕΙΑ**, *succour*.—In ἐπαρκεῖν, Theocr. xxvi. 1 Tim. v, 10. or τὰς χρείας may be understood; or τί, τινά. See Xen. Mem. i, 2, 60.

**ΒΟΛΗ**, *a cast or throw*.—In ἐντὸς βέλους (viz. βολῆς) ἐγένοντο, Arrian i. p. 7. So, ἐντὸς γιγνόμενον ἤδη τοξεύματος, Xenoph. Cyrop. i, 4, 23. So in εἶσω βέλους παρελθεῖν, Arrian. i. p. 17. ii. p. 146. In ἀνάγειν ἔξω βελέων,—ἔξω βελέων ἐγένοντο, Xen. Cyrop. iii, 3, 69. See Diod. Sic. xx. c. 6. and Lucian. t. i. p. 251. Fully, βελῶν βολαί, 2 Maccab. v, 3. See Q. Curt. iii, 10, 1. iv, 3, 8. It may be here remarked that ἐντὸς φιλήματος in Plut. (Vit. Agesil. t. iii. p. 639. ed. Reisk.) is an expression formed on the military one of ἐντὸς βέλους. See Schæf. Meletem. Crit. i. p. 60.

**ΒΟΤΑΝΗ**, *a herb*, is understood in the names of various species of plants; e. g. Ἀβρότονον, Ἀδιάντον, Ἀκανθος, Ἀλθαία, Κενταύρειος or Κενταυρεία, Λυσιμάχιον, Μαλάχη, Οἰνοῦττα (οἰνοῦττα βοτάνη, Athen. x. p. 429.) Ὀνόχειλος, Πανάκεια, Νηπενθής. See Plin. xxv, 6. Sanct. Min. iv. c. 4. p. 583. Ælian. V. H. ii, 4. Spanhem. ad Aristoph. Plut. 1122.

**ΒΟΥΛΕΥΤΗΡΙΟΝ**, *senate-house*.—The Schol. of Thucyd. (ii, 12.) understands βουλευτήριον in οὐ προσεδέξαντο αὐτὸν—ἐπὶ τὸ κοινόν. Aristides (Serm. Sacr. iv. p. 614.) supplies the ellipsis with συνέδριον. See Olear. ad Philostr. de Vit. Apollon. iv, 5. and Andr. Morell. in specim. univ. rei monet. antiq. p. 26. sq.

**ΒΟΥΛΗ**, *council, counsel, &c.*—Βουλῇ, *council or senate*, is understood in ἡ σύγκλητος: thus we find in inscriptions, sometimes ἔδοξε τῇ Συγκλήτῳ καὶ τῷ Δήμῳ, sometimes ἔδοξε τῇ Βουλῇ καὶ τῷ Δήμῳ. See Valck. Ep. ad Rœver. p. lxx. Fully, τὴν σύγκλητον βουλὴν, Ælian. V. H. iii, 17. So Herodian. i, 2. § 3. Poetically, σύγκλητον λῆσχην, Soph. Antig. 159.

Βουλῇ, *counsel*, is understood in ἐσθλῆς καὶ πυκινῆς (viz. βουλῆς), Hom. II. ι, 76. In ἐκ τινος θεηλάτου (viz. βουλῆς), Eurip. Ion. 1392. ἐκ θεοπέμπτου, Polyb. t. iv. p. 593. In θεσπεσίῃ (βουλῇ viz. or perhaps γνώμῃ) II. β, 367. In κοινῇ and in ἰδίᾳ: ἃ χρὴ σε κοινῇ (βουλῇ viz.) σὺν Κναξάρῃ σκοπεῖσθαι, Xen. Cyrop. i, 33. So ii, 23. καὶ κοινῇ ὑπὸ τοῦ πλήθους, καὶ ἰδίᾳ ὑφ' ἐκάστου τῶν πολιτῶν, Marmor. Ox. Prideaux p. 5. καὶ κοινῇ καὶ ἰδίᾳ δεδόχθαι τῷ δήμῳ, &c. Ancient inscription in Reines. p. 500.<sup>a</sup> In εἰς μίαν: εἰ δέ ποτ' ἐς γε μίαν βουλευόμεν, Hom. II. β, 379. εἰς μίαν νοεῖν καὶ τὴν αὐτὴν, Ælian. Hist. An. v, 9. Fully, μᾶς περὶ καὶ ἐς μίαν βουλήν, Thucyd. v, 111. See Fisch. ad Well. iii, 1. p. 254. Not only εἰς μίαν is used for *jointly, in union, together*, (see Meleag. ep. cxxviii, 13. and Jacobs. ad Epigr. adesp. cccxcviii, 6.) but, with a different ellipsis, εἰς ἓν, and εἰς ἓνα, Theocr. xx, 37. See Huschik. Anal. Crit. p. 53. Βουλὰς is understood in συμβάλλειν, *to consult*, Acts iv, 15. Euripides supplies the ellipsis with βουλευματα, Phœniss. 700. which Æschylus joins with ξυμφέρειν, Pers. 528. (Βουλευματα is understood in τὰ ἀπόρρητα, and in προσανατίθεσθαι, Galat. i, 16. ii, 2, 6. See Q. Curt. iv, 6, 5. Hor. Od. iii. 21, 15.) Βουλήν, for *resolve, or sentiments*, is expressed by Eurip. with τὴν νικῶσαν, (see γνώμη): ἔγνωσ δὲ τὴν νικῶσαν, ἀλλὰ τῷ χρόνῳ, Βουλήν, [*your best or most prudent course;*] Med. 908. Pors.

\*ΒΟΥΛΕΥΜΑ, *consult, resolve*. See Βουλή.

ΒΟΥΣ, *an ox*.—In ἔλιξ, Eurip. Bacch. 1168. In εἰλίποδες, Theocrit. xxv, 131. Both ellipses are supplied by Homer, εἰλίποδας ἔλικας βοῦς, II. ι, 462. See Hor. Epod. ii, 11.

ΒΡΑΒΕΙΟΝ, *a prize*.—In οὐχ ὅτι ᾗδῃ ἔλαβον, Philipp. iii, 12. See v. 14. and 1 Cor. ix, 24. Cf. Hammond. ad Rom. ix, 30.

ΒΡΕΦΟΣ, *an infant*, is understood in some neuter adjectives: as, τὰ δὲ νήπια καὶ τὰ πρεσβύτερα, Hippocr. Aph. iv, 1. ὅτε μοι τοιαῦτα θέαιναι τίκτοιεν, Callim. h. in Dian. v. 29. See Ἐμβρυον. [See Σπέρμα.]

ΒΡΩΜΑ, *food*.—In ἐνθρυπτα, (viz. βρώματα,) the Latin *intritum*, or *intrita*, Phædr. i. 26. 7. See Harpocrat. in v. and Toup. Em. in Suid. t. ii. p. 203. In μυττωτὸν, a kind of food made small or fine, with garlic rubbed in, cheese, vinegar, &c. [Aristoph. Eq. 771.] In ἐπίπαστα, (viz. βρώματα), some kind of eatables sprinkled with salt to provoke drinking; Aristoph. Eq. 103. In πολυτελεῖ, Alciph. ep. i, 21. In ἀγαθά: see Suid. t. i. p. 16. Price Annot. on St. Luke i, 53. c. 205. In τὰ παρ' αὐτῶν, St. Luke x, 7. underst. βρώματα καὶ πόματα παρατιθέμενα. See Polyb. t. i. p. 291.

Βρῶμα may be understood too with σιτομέτριον, [*allowance, "portion of meat,"*] St. Luke xii, 42. See Price c. 347. Plaut. Stich. i, 2, 3. And τροφή may be understood in σιτομετρία, as in Tab. Ancy. ap. Montfaucon in Palæogr. Gr. p. 154. See St. Matth. xxiv, 45. Βρῶμα, or τροφή, is understood after certain verbs also relating to food; as, γεύσασθαι, Acts x, 10. ἐνεπλήσθησαν, St. John vi, 12. ἐτοιμάσαι, St. Mark xiv, 15. St. Luke xxii, 12.

<sup>a</sup> Bernhold quotes ἰδίᾳ πράσσω from the accus. plur. The metre will not admit Eurip. Iph. A. 1363, but ἰδία there is ἰδία the dat. sing. J.S.

**ΒΥΡΣΑ, a hide.**—In *βοεῖη*, Dionys. Perieg. 287. In *παρδαλέη*, ib. 181. See *Δορά*.

**ΒΩΜΟΣ, an altar.**—*Βωμῷ*, a *sepulchral altar*, is sometimes understood after *τιμῶν* in lapidary inscriptions, e. g. ap. Smith. p. 49. ἡ βουλὴ ἐτείμησεν Πόπλιον, &c. See p. 38. The ellipsis is supplied in the inscription p. 33. *βωμῷ τειμήσας σεμνοτάτην*, and in Spon. t. i. p. 419.

**ΓΑΜΟΣ, marriage.**—There is an ellipsis of *γάμος* in *ῶρα* and *ῶραια*, in speaking of marriageable virgins: *τὰς δὲ θυγατέρας ἐν ῶρᾳ* (viz. *γάμου*) *γενομένης*, Herodian. i. 2, 3. Fully, *ῶρα γάμων*, Artemidor. i. 81. p. 71. Arrian. iv. p. 284. Schol. Theocr. ii. 66. See Schoettg. ad Themistocl. ep. xiv. 8. and Fisch. ad Well. iii. 1. p. 252. In *ἄωρος*, when the age of persons is spoken of with regard to their fitness for marriage: *τοῦ Θεσέως ἄωρον ἔτι ἀρπάσαντος*, Lucian. t. i. p. 265. [p. 171. A. ed. Salmur. the first rape of Helen is spoken of.] So in *ὑπέρακμος*, 1 Cor. vii. 36. and in the phrase *ἐν ἀκμῇ εἶναι*. So in *εἰς ἀκμὴν κατέστη*, Lucian. ib. Fully, *ἐν ἀκμῇ γάμου γενομένην*, Dionys. Hal. i. p. 62. In some other places *ἡλικία* may be understood. *Γάμων* may be understood too whenever *ἀγνός* is used of one *chaste* or *modest*. The full expression oftener occurs: *τηρήσειν αὐτὴν γάμων ἀγνήν*, Xenoph. Eph. ii. c. 13. *Ἀχραντον τηρῆσαι* is a little before. See Valcken. ad Eurip. Phœn. v. 953.

**ΓΕΓΕΝΗΜΕΝΟΣ, born.**—In *ἐκ τοῦ Θεοῦ*, and *ἐκ τοῦ διαβόλου*, 1 John iii. 8. 10. cf. v. 9.

**ΓΕΓΟΝΩΣ, become, made, done.**—In *μετὰ δὲ τρέπεται βρότεος χρώς Πολλὸν ἐλαφρότερος*, Hesiod. Ἔργ. 416. *λείπει τὸ γεγρονῶς*, Tzetzes. In *οἱ πάλοι, οἱ πρότερον, οἱ ἄνωθεν, οἱ πρὸ ἡμῶν*, (viz. *γεγονότες*.) So [*γεγονότων*] in St. Luke i. 70. In passages occurring in almost every part of the N. T. e. g. *σημεῖον δι' αὐτῶν* (viz. *γεγονός*), Acts iv. 16. See also iii. 24.

**ΓΕΛΩΣ, laughter**, is understood in the proverbial phrase *Σαρδώνιον γελᾶν*, (viz. *γέλῳτα*,) used of those, who laugh when themselves, or when others, suffer. See Hom. Od. v. 302. Lucian. t. ii. p. 592. Meleager lii. 4. Epigr. adesp. ccxxxii. extr. Whence in Plato *ἀνεκάγχασέ τε μάλα σαρδόνιον*, de Rep. i. t. vi. p. 166. See Timæus Lex. Plat. p. 230. The ellipsis is supplied by Cicero, "*rideamus γέλῳτα Σαρδώνιον*," ad Div. vii. ep. 25. and in the Sibyll. Or. with a different word: *Σαρδόνιον μείδημα γελάσσετε*, p. 122. ed. Gall.

**ΓΕΝΕΘΛΙΟΣ, natal.**—*Τὴν Ἀλκυονέως τοῦ Ἀντιγόνοῦ, υἱοῦ ἡμέραν*, (viz. *γενέθλιον*.) Laert. iv. 48. *κατηράσατο τὴν ἡμέραν αὐτοῦ*, his birthday, Job. iii. 1. *ἡμέρα τὰ γενέθλια*, Hesych. See the Commentators. Fully in Photius c. 324. 45. and in Ammonius p. 35. See Crinagor. viii. 3. Leonid. Alex. x. 1. xxvi. 3.

**ΓΕΝΝΗΜΑ, offspring, birth.**—In *τὸ πρωτότοκον*. Hebr. xi. 28.<sup>a</sup>

**ΓΕΝΟΜΕΝΟΣ, having become, &c.**—In *ὡς δὲ ἐν ἑαυτῷ διηπόρει*,

<sup>a</sup> Michaelis understands *γεννημάτων γεννήματα* with *καινὰ καὶ παλαιὰ* in xiii. with *σπορίμων* in St. Matth. xii. 1. and 52. J.S.

Acts x, 17. Fully, ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, xii, 11. In ἀπὸ ἀγορᾶς, St. Mark vii, 4. The verb is expressed in Herodot. ii, 78. ἐπεὰν ἀπὸ δείπνου γένωνται. But when a dative case is put after a substantive, as ἐπιδρομὴ τῷ τειχίσματι, Thucyd. iv, 23. there is no ellipsis of *γινομένη*, as Schwebel. supposed. Nothing is more common than the construction of verbal nouns with the case governed by their verbs. Ἐπιδρομὴ therefore is joined with a dative, because ἐπιτρέχειν governs that case. So, τῶν ἑκατέροις ξυμμάχων, Thucyd. ii. init. See Hom. Il. ε, 546. Od. λ, 553. h. in Cer. 410. Aristot. Pepl. 44. Eurip. Phœn. 948. Diod. Sic. xix. c. 73. (and Wesseling.) Herodot. i. c. 11. f.

ΓΕΝΟΣ, *family, extraction, race, kind*.—There is an ellipsis of γένος in ἀναφέρειν εἰς τινα, [*to carry one's lineage up to a person ; to claim to be descended from him*]. ἐς τὸν Νουμδικὸν ἀναφέρων, Dio Cass. xxxviii, 7. See Isocr. Nicocl. p. 92. Philostr. de v. Sophist. i, 16. § 2. p. 501. In the same sense ἀναδεῖν and ἀνάρπτειν are less trite. See Valcken. ad Herodot. p. 173. b. Γένεσις may be understood instead of γένος. See Arrian. Exp. Al. iv. c. 8. vii. c. 89. In προσήκοντες, *akin*, (viz. γένει,) Polyb. t. i. p. 113. Fully, οἱ προσήκοντες γένει, Eurip. Med. 1301. So Hesych. t. i. c. 584. In τὸ πρὸς πατρός, *on the father's side*, and τὸ πρὸς μητρός, i. e. κατὰ τὸ πρὸς μητρός γένος. Fully in Æschin. ἐκ τῶν Νομάδων Σκυθῶν τὸ πρὸς μητρός γένος ὢν, speaking of Demosthenes. With some adjectives ; as in τὸ μητρῶον, Pæân. vii, 11.

Γένος, *kind, &c.* is understood in the following words : κατελήσας τὸ ἀνθρώπινον, Lucian. t. iii. p. 368. (Fully, τὸ ἀνθρώπειον ἐπίπονον γένος, Dionys. Hal. Art. Rhet.) ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, St. Matth. xix, 4. (Fully, ἄρσεν δὲ οὐκ ἐγένετο αὐτῷ γένος, Pausan. v. 377. τὸ θῆλυ γένος πᾶν, Herodot. ii, 85. who in iii, 66. has ἄρσενος καὶ θήλεος γόνου.) τῷ γυναικείῳ (viz. γένει) ἀπονέμοντες τιμὴν, 1 Pet. iii, 7. τὸ δοῦλον ἀσθενὲς, Eurip. Ion. 1002. Musgr. [983. Beck.] (Fully, οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος, Eurip. Orest. 1113. ed. Pors.) But in Dionys. Hal. Ant. Rom. t. ii. p. 673. ἅπαν τὸ δοῦλον is, *every badge or mark of slavery*. τὸ δωδεκάφυλον ἡμῶν, [*our nation or race, consisting of twelve tribes*] Acts xxvi, 7. νομίζειν χρυσῷ, ἢ ἀργύρῳ, ἢ λίθῳ—τὸ θεῖον εἶναι ὅμοιον, Acts xvii, 29. [This ellipsis is supposed by Michaelis.] τὸ κρεῖττον (viz. γένος), *the gods*. πρὸς τὰ πνευματικὰ (viz. γένη) τῆς πονηρίας, Ephes. vi, 12. καὶ ταῦτα (viz. γένη ἀνθρώπων) τινὲς ἦτε, 1 Cor. vi, 11. [See Ἔθνος.]

ΓΕΦΥΡΑ, *a bridge*, is understood with σχεδιά, *a temporary bridge, constructed in haste*: τὸν Ἑλλήσποντον τῇσι νηυσὶ διέβησαν ἐς Ἀβυδὸν τὰς γὰρ σχεδίας οὐκ εὔρον ἔτι ἐντεταμένas, Herodot. viii, 117. So c. 97. 107. and iv, 88. 89. Agathem. ii. c. 3. p. 7. Epigr. adesp. cliv. But sometimes ταῦς is understood with σχεδιά. See Ναῦς.

ΓΕΩΛΟΦΟΝ, *a hill*.—In ἐς τὸ κάταρτες τῆγο, Bion Fragm. iv. Expressly, Theocrit. i, 13. Χωρίον also might be understood.

ΓΗ, *the earth, land*.—Γῆ, [*the earth*, in a more general signification,] is understood in ἐκ τῆς ὑπὸ τὸν οὐρανὸν, LXX. Exod. xvii, 14. So Prov. viii, 26, 28. Deuter. xxix, 20. In οἰκουμένην, St. Luke ii, 1.

[*the inhabited earth, the world.*] (But sometimes the signification of ἡ οἰκουμένη is more limited: thus it is often *the Roman empire*, see Herodian. v. 2. and in the Schol. of Aristoph. Eq. 725. it must be taken to mean *the countries of the Greeks.*) In πανδώρα, Aristoph. Av. 972. [971. in Brunck's edition and also in Bekker's.] In ὁ Ποσειδῶν σείσας (viz. γῆν), Aristoph. Ach. 510. See Pausan. iii. c. 5. 8. Diod. Sic. xv. c. 49. Gell. ii, 28. Χθόνα also may be understood. [See Διάστημα.]

Γῆ, [*the ground, οὐδας,*] is understood in τοὶ δὲ ῥήσσοντες (viz. τὴν γῆν) ὁμαρτῇ Μολπῇ τ' ἰὺ γμῶ τε, ποσὶ σκαίροντες ἔποντο, Hom. Il. σ, 571. So in ἵνα πλίσσωσιν ὁμαρτῇ, Callim. h. in Dian. 243. See Græv. Also Callim. h. in Delum, 306.

Γῆ, [*the soil; the support of vegetation,*] is understood in ἀγεώργητος and ἀργός, Herodian. ii. 4, 12. In αὔη and διερά: αὔην καὶ διερὴν ἀρώων ἀρότιοι καθ' ὥρην, both *dry and wet*, Hesiod. "Eργ. ii, 458. After πολεῖν, *to turn up; to plough;* Hesiod. "Eργ. ii, 460. See Virg. Georg. i, 64, 65.

Γῆ [*with respect to particular portions or divisions*] is understood in ἄκρα, *a promontory*, Hom. Od. ι, 285. In ἄγνωστος and ἐγνωσμένη, *unknown*, and *known*; see Agathemer. geogr. ii, 3. ii, 5. p. 47. 48. In ἔρημος and οἰκουμένη, *desert and inhabited*. In ἡπειρος (or ἄπειρος), *continent*: (fully in Eurip. Hippol. 763.) In ξηρὰ and τραφερὰ, *land*, opposed to water. In παραλία, *maritime*, 1 Maccab. xi, 8. St. Luke vi, 17. In ὑπαιθρος, Dionys. Halic. viii. p. 536. In χέρσος, *uncultivated*; see Barnes. ad Eurip. El. 325. Dionys. Hal. i. p. 9. And when portions or divisions of the earth are considered with regard to their *acquisition, occupation, use, possession, &c.* γῆ is understood in δημοσία, *land belonging to the public*: χώραν τ' αὐτῷ προσέθηκεν ἐκ τῆς δημοσίας, Dionys. Hal. Ant. Rom. t. ii. p. 937. (Fully, ἐκχωρεῖν τῆς δημοσίας γῆς, ib. p. 660.) but χώρας might be properly understood. In δορυκτήτος, *acquired by conquest*. In ὄργας, *consecrated*, Dionys. Hal. i. p. 29.

When γῆ signifies *country*, a division or region of the earth considered in relation to its inhabitants, as one's own, or foreign, hostile or friendly, &c. the ellipsis of it is extremely frequent: e. g. ἐπὶ τῆς ἀλλοδαπῆς γεγονότες, Hesych. in Ἀστοζένοι. See Albert. ἐπὶ τὴν ἀλλοτριάν ἐλθόντι, Max. Tyr. Diss. xxx. p. 303. ἐπλανᾶτο, ἄλλην ἄλλοτε ἀμείβων, Lucian. t. iii. p. 333. ἡ βάρβαρος. See Eutrop. vii. c. 5. n. 7. and Cellarius. ἡ γειναμένη, *the land that gave one birth*, Synes. Ep. lxxiii. xciv. ciii. (Expressly ἡ γειναμένη γῆ, Dionys. Hal. ix. p. 601.) τὴν ἑαυτοῦ φυγών, Plut. Philopæm. 356. ἀδεῶς οἰκεῖν τὴν ἑαυτῶν, Lucian. Charidem. 791. See Wesseling. ad Herodot. p. 620. b. περὶ τῆς ἐκείνου ἤδη τὸν ἀγῶνα ἐποιεῦντο, Herodot. viii, 3. ἡ ἐνεγκοῦσα, (see γειναμένη above,) Basil. Themist. Orat. i. p. 21. d. τί δὲ σκοπῶν—ἐσιώπα τὴν ἐνεγκοῦσαν; Heliodor. Athiop. p. 127. ed. Cor. So, στοργὴν ἔχει περὶ τὴν ἐνεγκαμένην, Theophil. Paraphr. Institut. t. i. p. 183. ed. Reitz. where see Fabrott. and Jo. Gavell. in Addend. p. lxx. a. ἐσβαλὼν ἐς τὴν ἡμετέραν, Herodot. viii. extr. ἐπὶ τῆς ἡμετέρας, Xen. Cyrop. ii, 2. γυνῶθι δ' οὐσ' ἐπὶ ξένας, Eurip. Androm. 136. πῶς οὐ κατάγουσιν

αὐτοὺς εἰς τὴν οἰκίαν; *into their own country*: Polyb. Exc. Leg. xiv. p. 1119. ἐς πατρίδα μῖναι, Mus. Her. et Leand. 181. for πατρὶς is properly an adjective, and γῆ is always to be understood with it, according to Eustath. on Hom. Il. β. [v. 178.] (Fully in Mus. 176. and in almost every page of Homer.) ἐν πολέμῳ, Xen. Cyrop. i. c. 34. ἀπῆλθεν ἐκ τῆς πολέμιας, Dionys. Halic. viii. p. 552. See Livy viii. 34. 38. (Fully, in Dionys. Hal. viii. p. 495.) τὰ ἐν τῇ ὑπερορίᾳ κτήματα, Xen. Mem. ii. 8. 1. ἐν τῇ ὑπερορίᾳ καὶ οὐκ ἐντὸς τῆς χώρας, Pausan. v. 5. See Herodot. iv. 30. Chrysost. ὅτι τὸν ἑαυτ. μὴ ἀδικ. p. 75. 76. Aristid. t. i. p. 185. ed. Jebb. Alciaphr. i. 11. ἐν τῇ ὑπηκόῳ (viz. γῇ) *subject*: Dio Cass. xxxvi. p. 19. ἕως ἔτι ἐν φιλίᾳ ἐσμέν, Xen. Cyrop. i. c. 33. ἀπῆγεν ὡς διὰ φιλίας, Dionys. Hal. viii. p. 526. See Dio Cass. xxxv. p. 2. Liv. viii. 34. (Fully, ὡς διὰ φιλίας γῆς, Dionys. Hal. viii. p. 495. 524. So in proper names, as Ἀσία, Αἰθιοπία, &c. ἄρτι μὲν τὴν τῶν ἱπποπόλων Θρηκῶν καθορώμενος, ἄρτι δὲ τὴν τῶν Μυσῶν, Lucian. Icaromenipp. c. 11. See Reitz. πλησίον τῆς Παλληνίας, Diod. Sic. xii. c. 34. πάσης τῆς Σκυθίας, (al. Σκυθικῆς,) Herodot. iv. c. 17. See Fisch. ad Well. iii. 1. p. 253. It may be added that Sylburg. ad Pausan. Lac. c. 14. thinks that γῆ, or some such word, is to be understood in πιτυέσσα or πιτυούσσα, πλατανιστόεσσα or πλατανιστοῦσσα.

ΓΙΓΑΝΤΕΣ, *giants*.—In poetry γίγαντες is usually to be understood in γηγενεῖς, but elsewhere, and more generally, ἄνθρωποι. τῶν ἀδίκων ἀπὸ γηγενέων, Callim. Lav. Pall. 8. ἔργα γηγενέων, Orph. Argon. 17. cf. 427. Fully in Hom. Batrachom. 6. and in Eurip. Phœn. 1147. sq. ed. Pors. See v. 127. and Diod. Sic. iv. c. 21. extr. In πηλογόνοι also γίγαντες is understood: πηλογόνων ἐλατῆρα, Callim. h. in Jov. 8.

ΓΛΩΣΣΑ, *tongue, language*.—In ἡ Ἑλληνικὴ, ἡ Ἀτθίς, ἡ Ῥωμαϊκὴ, ἡ Ἑβραϊκὴ, &c. and in οὐχ ἅπαντες, ὧς Ζεῦ, τὴν Ἑλλήνων συνῖασιν, Lucian. Jov. Trag. p. 134. τὴν Ἑλλήνων γλῶσσαν, Schol. In ἀπὸ μιᾶς, *with one voice*: (fully, πάντες ἀπὸ μιᾶς γλώσσης καὶ κατεβόων αὐτοῦ, Dio. lviii. t. ii. p. 884, 75. and xlv. c. 36. t. i. p. 404, 5.)

ΓΝΩΜΗ, *sentiments, opinion*, &c.—There is an ellipsis of γνώμη in ἡ ἐμὴ: ἐὰν ἡ ἐμὴ, ἔφη, νικᾷ, Plato Rep. iii. 397. d. κατὰ γε τὴν ἐμὴν οὐπω φαίνεται, Id. Politic. 277. a. 291. c. (Or δόξα may be understood; see Soph. Trach. 720. Dionys. Hal. de comp. verb. p. 117. ed. Reisk. Heusd. Specim. Crit. in Plat. p. 102. Fisch. ad Well. iii. 1. p. 254. Or κρίσις: see Ælian. V. H. i. 33.) In θεσπεσίῃ, Hom. Il. β. 367. there is an ellipsis of γνώμη or βουλήσει. Γνώμη is understood in κοινῇ too: κοινῇ σώζειν, Thucyd. iv. 61. (γνωμῇ δηλονότι, schol.) κοινῇ ἀμφοτέρους ποιῆσθαι, Id. viii. 37. Fully, κοινὰ γνώμα, Eurip. Hec. 189. 190. οὐδὲν ὅ τι οὐκ ἀπὸ κοινῆς γνώμης ἐποιοῦν, Exc. ex Dion. Cass. p. 674. ed. Vales. In ἀπὸ μιᾶς (viz. γνώμης), *unanimously*. Γνώμη is expressed in Thucyd. in μία: μιᾷ γνώμῃ ἀκροῦσθαι, vi. 17. See Polyb. iii. 13. xxx. 2. μίαν γνώμην ἔχουσι, Rev. xvii. 13. (See Ψυχὴ, and Φάσις.)

There is an ellipsis of γνώμη in ἡ νικῶσα, [*the opinion or motion which is carried by a majority*]: ἐψηφίσαντο ἐκ τῆς νικώσης, Xen.

Anab. vi. 2, 12. p. 376. ἐκ τῆς νικώσης ἔπραττον πάντα, ib. c. 1. 18. Fully, ἡ νικῶσα δὲ γνώμη ἐγένετο, Herodot. vii, 175. and not only the opinion is said νικᾶν, but the person whose opinion is approved by a majority, is said νικᾶν γνώμην or γνώμη: see Wesseling. ad Herodot. p. 29. a. Toup. Em. in Suid. t. ii. p. 21. sq. [See Βουλῇ, p. 21.] In ἐκ συμφώνου, *with consent*, [by mutual agreement,] 1 Cor. vii, 5. and in many verbs; as ἀλᾶσθαι, when the mind is spoken of, Soph. Aj. 22. ἀποφαίνεσθαι, (γνώμην viz.) *to declare one's opinion*, Ælian. V. H. xi, 34. εἰπεῖν, as in the preamble of psephisms: e. g. Τιμοκράτης εἶπεν· ὅποσοι Ἀθηναίων, &c. Demosth. in Timocr. ἔδοξε τῷ δημῷ. Τισαμενὸς εἶπε· πολιτεῦεσθαι Ἀθηναίους κατὰ τὰ πάτρια, &c. Andocid. de Mysterioriis. [Tisamenus having proposed it; Tisamenus having been the author or proposer of the decree.] See Thucyd. iv, 118. Aristoph. Thesm. 381. [374. ed. Br.] Fully in Lucian. ἐπεστάτει Ἀπόλλων, ἐγραμμάτενε Μῶμος τῆς νυκτὸς, καὶ ὁ Ὑπνος τὴν γνώμην εἶπε, Deor. Concil. [p. 959. A. ed. Salmur.] Xenophon has ἔγραψε γνώμην, Ἑλλην. i, 7. § 11. Ἐπιστῆσαι, when it signifies *to attend*; viz. γνώμην, or νοῦν, or διάνοιαν. But sometimes οὖς or ὀφθαλμοὺς may be understood in it. Ἐχειν; ἔχει με, (viz. γνώμη,) Soph. El. 497. [495. ed. Br.] *I am of opinion*; *I am persuaded*. Μεταβάλλεσθαι: μεταβαλλόμενοι (γνώμην viz.) *changing their opinion*; Acts xxviii, 6. see Wolf. Μετατίθεσθαι, the same. Προσέχειν: fully, γνώμην προσέχειν, Aristoph. Eccl. 596. [600. ed. Br.] Συμβάλλειν. συνέβαλον (viz. γνώμην) πρὸς ἀλλήλους, *they conferred among themselves*, Acts iv, 15. συμβάλλεσθαι, (γνώμην, or ψῆφον,) *to deliver one's opinion*; *to vote*. Fully, γνώμην συμβάλλεσθαι, in Herodot. and Pausan. So συντιθέναι, Herodot. Ὑπολαμβάνειν: ὃς ὑπολαμβάνει (γνώμην viz.) ἄρρωτον ὑπὸ σιδήρου ἄνθρωπον, εὐήθης ἐστὶ, *he who supposes or thinks*, &c. Palæphlat. c. 11. Φέρειν, and φέρεσθαι: οὐκ ὀρθῶς ἔοικεν ἐνταῦθα φέρεσθαι ὁ Ποσειδώνιος, Cleomed. K. Θ. i. c. extr. and c. 6. Fully, τούτου τοῦ ἀνδρὸς ἡ γνώμη ἔφερε, &c. Herodot. v, 118. σπεῦσαι τι τῶν—φέρει φρήν, Æschyl. Suppl. 607. So in Latin, *fert sententia*; *fert animus*. See Abresch. Lect. Aristænet. p. 321.

ΓΟΝΕΙΣ, *parents*.—In φύεσθαι καλῶν, Soph. Antig. 38. [ἐσθλῶν there.] See the Schol. In τίς καὶ τίνων, (viz. γονέων,) Polyb. t. ii. p. 1388. In ἀπ' ἀμφοτέρων ἀδελφεὸς (viz. γονέων,) Herodot. vii, 97. So iii, 31. See Pausan. iii, 4. i, 7. and Sylburg. Τοκέων is often expressed by Homer.

\*ΓΟΝΟΣ. See in Γένος.

ΓΡΑΜΜΑΤΑ, *letters*, is understood in φωνήεντα, *vowels*, σύμφωνα, *consonants*: and when the article is prefixed to a letter of the alphabet, (e. g. τὸ Α, τὸ Γ) either γράμμα or στοιχεῖον is understood. Sometimes an ellipsis of γράμματα may be supposed in ἀπόρρητα, *secret*: e. g. ἐπύθετο Νικοκλέα—ἐν ἀπορρήτοις ἰδίᾳ πρὸς Ἀντίγονον συντεθεῖσθαι φιλίαν, Diod. Sic. xx, 21. συνθήκας ἐν ἀπορρήτοις συνθέμενος, ib. c. 28. and in Herodian it is expressed; φέρονσι γράμματα πρὸς Μαξιμίον ἀπόρρητα, vii, 6, 14. But in general it may be better to take δι' ἀπορρήτων, ἐν ἀπορρήτοις, ἐν ἀπορρήτῳ, adverbially, without any regard to ellipsis; *secretly*. See Xen. Anab. vii, 6, 43. Dionys.

Hal. Ant. Rom. t. ii. p. 774. Pausan. iii, 20. Ælian. V. H. xii, 33. also Herodot. ix, 45. Aristoph. Eq. 647. In Φοινίκια and Φοινικήια also γράμματα may be understood, (although Timon Phlias xxiv. supplies the ellipsis otherwise,) as in some very ancient inscriptions. See Havercamp. dissert. de lit. Gr. t. ii. p. 207. Suid. t. iii. p. 639. and Hesych. in Φοινικίοις.

\*ΓΡΑΜΜΑΤΕΙΟΝ. See in Βιβλίον, and in Γραμματείδιον.

ΓΡΑΜΜΑΤΙΔΙΟΝ, [*a small book, or writing tablets.*]—This word, or γραμματεῖον, is understood in δίπτυχον and δίθυρον, when put alone. See Hesych. in δίθυρον, Poll. Onom. iv, 8. x, 57. Toup. Em. in Suid. t. ii. p. 523. Locella ad Xen. Ephes. p. 199.

ΓΡΑΜΜΗ, *a line*, is understood in βραχεῖα, and in μακρά, Aristoph. Vesp. 106. (A short line scratched by the judge on his waxen tablet was the mark of acquittal; a long one, of condemnation.) See Brunck. ad Aristoph. Vesp. 167. 848. [See H. Steph. Thesaur. new Edit. 3061. B.] In διάμετρος, *diameter*: μενούσης τῆς διαμέτρου, (viz. γραμμῆς,) Eucl. ii. In εὐθεῖα, *right, straight*: ἀπ' εὐθείας (viz. γραμμῆς) and πλαγίως are opposed in Plut. de Herodot. malign. p. 866. ἐπεὶ δὲ πάντ' ἐπὶ μίαν εὐθεῖαν (viz. γραμμὴν) ἐξέτεινε, Polyb. iii, 113. *in one straight line*; a military term. See Onosand. c. xxi. Fully in Dionys. Halic. iv. p. 258. In εὐγώνιος, *rectangular*, Eurip. Ion. 1137. In ἰθεῖα, *direct, straight*: ἐκ μὲν δὴ τῆς ἰθείης, Herodot. iii, 127. *openly, avowedly*: (γραμμῆς, viz. or ὁδοῦ:) [see Herodot. ix, 36.] In ἱερά: ἀφ' ἱερᾶς οὕτως ἐλέγετο γραμμὴ ἱερά παρὰ τοῖς πετρεύουσιν:<sup>a</sup> Hesych. ἀπὸ γραμμᾶς, Theocrit. See Brunck. ad Aristoph. Eccl. 987. Hæschel. Notat. in Philon. Opusc. p. 254. and Rhunken. ad Schol. in Platon. p. 256. a. In κάθετος, *a perpendicular*. In ὀρθή, *a right line*: οὐποτε τῆς ὀρθῆς οὐδ' ὅσον ἐτράπετο, Leontius Scholast. See Lucian. t. iii. p. 515. πρὸς ὀρθὴν, (viz. γραμμὴν,) *in a right line*. Sometimes ὁδὸς may be understood: δι' ὀρθῆς ὑπαγε, ὧ ὁδοιπόρε, Epigr. adesp. dxcxiii. v. 7. In παράγραφος, *a short line, with a sort of point at the extremity, used as a critical mark*. [See Gesner's Thesaur. L. L. in *Paragraphus*; and the new edition of Stephen's Gr. Thesaur. printed by Mr. Valpy, col. 3055. A.] In παράλληλοι, *parallel lines*. In περίμετρος, *circumference; circumferential line*. In ὑποτείνουσα, *the line subtending, or opposite to, a right angle in a triangle*.

ΓΡΑΦΗ, *an accusation*.—Γραφήν is understood in φεύγειν ὕβρεως, φεύγειν φόνον, [*to be accused of murder, to be prosecuted for murder,*] and the like. See Δίκη.

ΓΡΑΦΗ, *Scripture*.—In φησὶ or λέγει in the N. T. ἡ γραφή, meaning the *Old Testament*, is understood: 1 Cor. vi, 16. Ephes. v, 14. Galat. iii, 16. It is sometimes expressed. Γραφή, *the Scripture*, is understood in the same manner in the writings of the Greek Fathers. Marc. Eremit. sent. prior. num. 106. οὐδεὶς, φησὶ, (*says the Scripture*, viz. 2 Tim. ii, 4.) στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις. So n. 134.

<sup>a</sup> The middle line of the five used in called ἱερά. J. S. playing with the πεσσοὶ or πεττοὶ was

ΓΥΜΝΑΣΙΟΝ, *gymnasium*.—In Λύκειον, *Lyceum*. See Harpocration.

ΓΥΝΗ, *a woman, a wife*.—There is an ellipsis of γυνή, *a woman*, in ἀμφίπολος, *attending, serving*, Hom. Fully, σὺν ἀμφιπόλοισι γυναιξί, Hom. Od. α, 362. [See in ἄνθρωπος.] In θήλειαι, Rom. i, 26. (*properly tender, weak*; see Soph. Trach. 1064. Eurip. Med. 924. ed. Pors.) Fully, ἐν γυναιξὶ θηλείαις, Eurip. Orest. 1203. θήλειαι κόραι, Plato. θηλυγενεῖς γυναῖκες, Manetho iv, 503. The comparative θηλύτεραι is very frequent. Fully in Hom. Od. λ, 385. [and in many other passages of Homer. See the references in the new edition of Steph. Thesaur. printed by Mr. Valpy, col. 4263. B.] In καλή: τῷ καλήν γήμαντι, Xen. Apomn. i, 1, 8. ἐν δὲ Πάρῳ καλάι τε, καὶ αἰόλα βεῦδε' ἔχουσαι, Callim. ap. Auct. Etym. Magn. in Βεῦδος, [i. e. *a party-colored or purple garment*.] In σιτοποῖδς: Theophr. Char. c. 4. Fully in Herodot. iii, 150. Thucyd. ii, 78. In χήρα: πολλαὶ χῆραι ἦσαν, St. Luke iv, 25. Fully, πρὸς γυναιῖκα χήραν, ib. 26. Γυναῖκες is understood too in Ἐκκλησιάζουσαι, Θεσμοφορίαζουσαι, titles of plays in Aristoph. [So in Συρακούσαι, Ἀδωνιάζουσαι, Theocrit. Id. xv, &c.] Γυναῖκες and γυνή are understood in St. Matth. xxiv, 41. in ἀλήθουσαι and μία.

There is an ellipsis of γυνή, *a wife*, in γαμετή: Βερενίκη δὲ ἡ γαμετὴ αὐτοῦ, Ælian. V. H. xiv, 43. Fully, γαμετῆς γυναικὸς, Isæus ap. Dionys. Hal. t. vii. p. 360. Orat. Gr. In ταπεινότερα and σεμνοτέρα in the following passage: οὐδ' ᾤθηθην δεῖν τοὺς μὲν ἐκ ταπεινότερας ποιήσασθαι τῶν παίδων, τοὺς δ' ἐκ σεμνοτέρας, Isocr. ad Nicocl. [Nicocles p. 83. ed. Battie. Cantab. 1729.] In many genitive cases: e. g. καὶ ἐνὸς αὐτῶν οὐκ ὠνομάσθης, (viz. γυνή,) Tob. iii, 8. Especially of proper names; as Ἐκτορος Ἀνδρομάχη. V. Virg. Æn. iii, 319. Plin. ii. ep. 20. [See the note on Ἀδελφός, p. 6.] ἡ Θεαγένους (viz. γυνή), Aristoph. Lys. 63. See Aristoph. Eq. 449. Eurip. Orest. 1702. ed. Pors. Diod. Sic. Exc. t. ii. p. 586. 76. St. Matth. i, 6. St. John xix, 25. and Salmas. ad Inscriptt. Herod. Att. p. 40. Perizon. in Dissert. Triad. p. 19. Burmann. ad Sueton. Ill. Gramm. c. 10. v. Cæs. c. 4. Markl. ad Eurip. Iph. A. 130. Boissonad. ad Philostr. Her. p. 307. In various verbs. Ἄγειν: fully, ἄγειν γυναῖκα εἰς οἶκον. Γαμεῖν: ὁ πρῶτος γαμήσας ἐτελεύτησε, St. Matth. xxii, 25. γαμοῦντες, καὶ ἐκγαμίζοντες, Id. xxiv, 38. Fully, γυναῖκα ἔγημα, St. Luke xiv, 20. Ἐχειν: μητριῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεὺς, Hom. Il. ο, 356. (γυναῖκα viz.) [Michaelis refers to St. Matth. xix, 4. but ἔχειν is not in that passage.] See Ov. Metam. ix, 496, 497. Στοιχεῖν: μιᾷ στοιχεῖν, *to cohabit with one wife*. [See the new edition of Steph. Thesaur. col. 8670. A.]

As to the Latin ellipsis, see Reitz. Ambig. p. 387. and Supplem. p. 77. Pitisc. ad Sueton. Jul. c. 50.

ΓΩΝΙΑ, *an angle*.—In εὐθεῖα, or ὀρθή, *right*: τῶν πρὸς ὀρθὰς (viz. γωνίας) ἐφεστῶτων, Polyb. ix, 19. ταῖς περιεχούσαις τὴν ὀρθὴν, Plut. Mor. t. v. p. 469. “ex media πρὸς ὀρθὰς [*at right angles*] erigatur.” Vitruv. ix. 5. (8.) “Hæc erit linea πρὸς ὀρθὰς radio æquinoctiali.” Vitruv. ib.

**ΔΑΙΜΟΝΙΑ**, *divinities, gods*.—In *ξενίζοντα* γάρ τινα εισφέρειis *eis tās akoās hēmōn*, Acts xvii, 20. viz. *δαιμόνια*. Thus Socrates is spoken of as *καινὰ δαιμόνια εισηγούμενος*, Diog. Laert. in v. Socrat.

**ΔΑΙΣ**, *a banquet*.—In *θαλεία*, [*genial*,] or *θαλία*: *ἀνδρῶν τε δαΐτας καὶ θαλίας μακάρων*, Aristoph. Pac. 779. Fully, *δαῖτα θαλείαν*, Hom. *Ἑορτὴ* also may be understood. See Valcken. ad Herodot. p. 665. a.

**ΔΑΚΡΥΟΝ**, *a tear*.—In *ἐγὼ ἔκλαιον πολλὰ*, (viz. *δάκρυα*,) Revel. v, 4.

**ΔΑΜΑΛΙΣ**, *a heifer*. (See *Εἰκῶν*.)

**ΔΑΝΕΙΟΝ**, *a loan*.—In *ἀρχαῖον*, *principal*: *οὔτε τόκον, οὔτε τὸ ἀρχαῖον*, Demosth. adv. Nicostr. [1253. 8. ed. Reisk.] *πρὸς τῷ ἀρχαίῳ καὶ τὸν τόκον ἀπῆτει*, Alciph. p. 280. See p. 106. Fully, *τό τε ἀρχαῖον δάνειον, καὶ τῶν τόκων μέρος τι*, Demosth. in Dionysod. Or *κεφάλαιον* may be understood; see Bud. Comm. p. 133. *καὶ τὰρχαῖα, καὶ τόκοι τόκων*, Aristoph. Nub. 1156. *τὰ κεφάλαια*, says the Gloss.

**ΔΑΠΑΝΗ**, *cost, expense*, is understood in *ἰδίᾳ*, which, as well as *ἐκ τῶν ἰδίων*, (*δαπάνων* or *ἀναλωμάτων* viz.) occurs frequently in lapidary inscriptions. See D'Orvill. Misc. Obs. Crit. Nov. t. iii. p. 110.

**ΔΕΙΛΗ**, *time of day*.—*Δεῖλη* is used of several parts of the day, and of different degrees of increasing or decreasing day-light.—1. *δείλης ἑφίας, at the time of dawn*.—2. *δείλης μεσημβρίας, at noon*.—3. *δείλη πρωῒα, the commencement of afternoon*: *περὶ δείλην πρωῒην γενομένην*, Herodot. viii, 7. *μεμίσθωνταί με δείλης πρωῒας*, Philemon. See Schol. Voss. ad Hom. Il. σ, 277. Eustath. ad Il. σ, p. 1193. l. 42. Thom. Mag. p. 762. Valcken. ad Ammon. p. 104. b.—4. *δείλη ὀψία, evening, the time of sun-set*: *περὶ δείλην ὀψίαν*, Thucyd. iii, 74. Dionys. Hal. v. p. 351. Lucian. Asin. p. 100. Gall. p. 177. *μέχρι δείλης ὀψίας*, Dionys. Hal. viii. c. 49. *δείλης δὲ ὀψίας γενομένης*, Ælian. H. A. i, 14. See Casaub. Antibar. p. 417. Now *δείλη* is sometimes understood: e. g. *ὀψίας γενομένης*, for *δείλης ὀψίας γ.*—*Ὡρας* is expressed with *ὀψίας* by St. Matth. xi, 11.—and in *ἡ ἡμέρα ἤρξατο κλίνειν*, St. Luke ix, 12. xxiv, 29. *eis δείλην* may be understood, (*ἡμέρας eis δείλην τρεπομένης*, Appian. Punic. p. 125.) or *ἐπὶ δύσιν*: see *Δύσις*.

**ΔΕΙΜΑ**, *fright*.—In *πανικόν*: *τοὺς κενοὺς καὶ νυκτερινοὺς τῶν στρατευμάτων φόβους πανικὰ* (viz. *δείματα*) *κληῖζομεν*, Polyæn. i, 2. See Dionys. Hal. v. p. 290. ed. Lips. Diod. Sic. xiv, 32. xx, 67. Valcken. ad Herodot. p. 370. a. Koppiers. Obs. Philol. p. 121. These panics are sometimes called *τὰ κενὰ τοῦ πολέμου*. See the Interpr. ad Diod. Sic. xvii, 86. in Dorvill. ad Charit. p. 581.

**ΔΕΙΝΟΝ**, *evil; state of danger or calamity*.—In *τῆς δὲ στάσεως ἐν τούτῳ οὔσης*, Thucyd. iii, 76. viz. *τῷ πράγματι, τῷ δεινῷ*, Schol.

**ΔΕΙΠΝΟΝ**, *supper*.—In *ἐπὶ τὸ αὐτὸ*, 1 Cor. xi, 20. In *ἐπινίκια*, *banquets on account of a victory*: *ἐπινίκια δειπνεῖν*, (viz. *δεῖπνα*,) Aristoph. Eccl. 1173. [1181. ed. Br.] *ἐν ἐπινικίοις*, Id. fragm. Ci-

con. ap. Athen. t. iii. p. 431. In παρασκευάζειν: παρασκευασάμενος μεγάλως, Herodot. ix, 15. See Acts x, 10. Fully, δειπνον παρασκευάζειν, Herodot. ix, 81. Ἐπὶ δειπνον is understood in καλεῖν, *to invite*: ὅποτε θύοι, ἐκάλει, Xen. Mem. ii, 9, 4. So ii, 3, 11. εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, 1 Cor. x, 27. Fully, καλεῖν σε ἐπὶ δειπνον, Xen. Mem. ii, 3, 11. See Hesiod. Op. et D. [i, 339, 340.] and with παρακαλεῖν. See Eurip. Bacch. 1245. ἐπὶ τὸ δειπνον παρακάλεῖς, Julian. in Cæsariib. So *vocare* in Latin: Ter. Phorm. iii, 5. Sueton. in Tib. c. 53. in Calig. c. 36.

ΔΕΚΤΕΟΝ, *to be received*, is often understood in ancient scholia after ὁ καὶ μάλλον, &c. signifying that one of two interpretations is preferable to the other.

ΔΕΟΝ, *fitness, propriety*.—In παρέξ ἀγορεύειν, Hom. Il. μ, 213. ἔξω τοῦ δέοντος, says the Gr. Schol. In ὑπερβαίνειν, Soph. Antig. 674.

\*ΔΕΡΗ. See Αὐχὴν.

ΔΕΣΜΩΤΗΡΙΟΝ, *a gaol*.—In δημόσιον, used by Thucyd. for a public prison.

ΔΕΣΠΟΙΝΑ, or ΔΕΣΠΟΤΙΣ, *a mistress*.—In κεκτημένη: ἡ κεκτημένη, ἡ δέσποινα, παρ' Ἀττικοῖς, Mæris p. 225. τῆς ἐμῆς κεκτημένης, Aristoph. Eccl. 1126. Soph. fragm. ex incert. Tragœd. xlii. and in many passages of Aristænetus.

ΔΕΣΠΟΤΗΣ, *a master*.—In κεκτημένος: ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη, Δόξη δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ, [*but it seem good to his master not to do what is advised,*] Aristoph. Plut. 4. [See Abridgment of Viger. p. 116. n. q.] and in ἐγκεκτημένος. Those, who possessed estates or land in δῆμοι or boroughs different from the boroughs to which they themselves belonged, or of which they were δημοταί, were called by the Athenians ἐγκεκτημένοι. See Demosth. p. 1208. 27. and Valcken. ad Herodot. p. 383. a.

ΔΗΛΟΝ, *manifest*.—There appears to be an ellipsis of δῆλον, *it is plain or certain*, before ὅτι μείζων ἐστὶν ὁ Θεὸς, &c. 1 John iii, 20.

ΔΗΜΙΟΣ, *a public servant*.—After πέμπειν, and ἐπιστέλλειν, δῆμιον, or δημίους, is sometimes understood: ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, St. Mark vi, 27. i. e. δῆμιον.

ΔΗΜΟΣ, *a borough*, is understood in ἐν Κλωπιδῶν, (δῆμῳ viz.) Aristoph. Eq. 79.

ΔΙΑΘΗΚΗ, *a testament*.—In ἡ παλαιὰ and καινὴ, *the old and new testaments*. ἡ παλαιὰ, Theophylact. ad Galat. iv, 21. Photius c. Manich. iii. pp. 7. 17. ἐν τῇ παλαιᾷ, Gregent. Teph. disp. cum Herbaso Jud. p. 21.

ΔΙΑΛΟΓΙΣΜΟΣ, *a thought*.—In ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, (viz. διαλογισμὸς,) Acts vii, 23. Fully in St. Luke xxiv, 38. The Hebraism לֵב לֵב לֵב is familiar to every one acquainted with Hebrew.

ΔΙΑΝΟΙΑ, *the mind, the thoughts*.—In ἐπιστῆσαι, when it signifies *to attend*: ἐπιστήσαντες, ὅτι ἐν οὐδενὶ κακῷ τυγχάνουσιν ὄντες, &c. Plut. Mor. t. i. p. 441. Fully, πολλάκις ἐπιστήσας τὴν διάνοιαν, Theophr. Ch. Eth. in Proœm. See Duport. ad c. 2. p. 221. ἐπι-

στήσας τὴν διάνοιαν ἐπὶ τὰς—ἡγεμονίας, Dionys. Hal. i. p. 2. Or τὸν νοῦν may be understood : τὸν νοῦν ἐπιστήσας τῇ κατὰ τὸν ἀνθρώπινον βίον ἀνωμαλίᾳ, Diod. Sic. xii. Ἐπιστῆσαι ἑαυτὸν also is said, for *to attend, to consider*. Phrynicius (Ecl. p. 122.) appears to doubt the propriety or antiquity of ἐπιστῆσαι in this sense. In προσέχειν : fully, προσέχειν τὴν διάνοιαν, Ælian. V. H. xiv. c. 43. Xenoph. Econ. ii, 7. Διανοίᾳ may be understood with μετέωρος also [when said of the mind] : μετέωροι πάλιν ἐγενήθησαν, Polyb. t. ii. p. 1298. Also in ἐπὶ πάντα (or πάντας) ἐλθεῖν, *to consider, survey, or scrutinize all* : Lucian. Hermot. See Jens. Lect. Luc. ii, 11. p. 224.

ΔΙΑΣΤΗΜΑ, *an interval*.—In ἀπέχειν, *to be distant*. In βραχύ τι, Hebr. ii, 7. i. e. κατὰ βραχύ τι διάστημα, (or μόριον τοῦ χρόνου. See Thucyd. i. p. 48.) In βουλευσασθαι βραχὺ, Xenoph. Eph. p. 29. In βραχὺ δὲ διαστήσαντες, Acts xxvii, 28. In κατὰ βραχὺ, Athen. t. i. p. 127. Xen. Eph. p. 113. Heliodor. ii. p. 59. Coray. καταβραχὺ, in one word, Wisd. xii, 10. μετὰ βραχὺ, (viz. χρόνον διάστημα,) St. Luke xxii, 58. In ἴσον. In λοιπόν. In τὸ μέσον. In μεταξύ : fully, τὰ δὲ μεταξύ τῶν τάφρων καὶ τῶν στρατοπέδων διαστήματα, Polyb. t. i. p. 24. In μικρόν : ἔτι μικρόν (viz. διάστημα χρόνου ἐστὶν) καὶ, &c. St. John xiv, 19. μικρόν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρόν, καὶ ὄψεσθέ με, c. xvi, 16. 17. 19. cf. 18. (See Χρόνος.) In ὅσον : ὅσον τ' ἐπικίδναται ἡὼς, Hom. II. η, 451. 458. (al. ὄσσην, viz. γῆν) In τὸ πάρος. In πολὺ : καὶ ταύτας διὰ πολλοῦ, Thucyd. iii, 94. διαστήματος, δηλονότι, Schol. διὰ πολλοῦ (viz. διαστήματος χρόνου) τοῦ μέσου, Pæan. ix. c. 2. See Duker. ad Thucyd. p. 385, 66. ἐκ πολλοῦ, Thucyd. iv, 32. διαστήματος, Schol. [See the note on Τρίχες.] ἐπὶ πολὺ, Thucyd. iv, 72. διάστημα χρόνου, δηλονότι, Schol. Cf. Lucian. t. iii. p. 330. 331. ἐπῆει δὲ κεκρήνως, καὶ πρὸ πολλοῦ ταραττον τὴν θάλατταν, *for a great distance before him* ; Lucian. t. ii. p. 94. οὐ πρὸ πολλοῦ τοῦ ἀντροῦ τοῦ ληστρικοῦ, Xen. Eph. 2. 14. So in the compar. degr. ἐκ πλείονος, Xen. Anab. i, 10, 11. (see Schneider.) and the superl. ἐκ πλείστου.—Διάστημα is expressed with πολὺ in Diod. Sic. διεστηκυίας ἀπ' ἀλλήλων πολὺ διάστημα, iv. p. 157. ἐκ πολλοῦ διαστήματος, xix. c. 37. With the comparat. by Marc. Antonin. ἐπὶ πλέον διάστημα χρόνου, &c. de reb. suis iii, § 7. In ἐς τί. In τόσον. In τοσοῦτον ἀπό.

Διάστημα is expressed, with a genitive depending on it, in Acts v, 7. ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα. See H. Steph. in Append. ad Script. de dial. Att. p. 115. cf. Thucyd. vi, 11.

In Latin there is a similar ellipsis of *spatium* in *tantum* ; *quantum* ; ante *multum* temporis ; temporis *exiguum* ; in *medio* ; expressed in Ovid. Metam. ix, 685.

ΔΙΑΤΡΙΒΗ, *a school*.—In φοιτᾶν εἰς διδασκάλου, (viz. διατριβήν.) See Hemsterh. on the Schol. of Lucian. t. i. p. 2. Kæn. ad Gregor. p. 18. sq. In εἰσέρχεσθαι εἰς γραμματικοῦ, &c. Fully, εἰς δημοσίας διατριβάς φοιτῆσαι, M. Antonin. εἰς ἑαυτ. i, 4. εἰς φιλοσόφου φοιτᾶν, Alciph. ep. 3. 64. See Jens. Lect. Luc. ii, 2. p. 140.

ΔΙΑΦΟΡΟΣ, *different*.—In γλώσσαις λαλεῖν, Acts x, 46. 1 Cor. xiv, 2. sq. Fully, γλώσσαις διαφόροις λαλεῖν, Leo Imp. Tactic. iv, 49. cf. Wower. de Polymath. c. ix. n. 16. στρατεῖαν ἐξ ἐτέρων γλωσσῶν, consisting of *men speaking different languages* : Achmet

Oneirocr. c. 35. λαλεῖν ἐτέραις γλώσσαις, Acts ii, 4. λ. γλώσσαις σαῖναις, St. Mark xvi, 17.

ΔΙΑΧΩΡΙΜΑΤΑ, *excrements*.—In τὰ ἐνοχλοῦντα : τὰ ἀναγκαῖα : Onosand. c. ix.

ΔΙΔΑΣΚΑΛΟΣ, *a teacher*.—There is an ellipsis of διδάσκαλος<sup>a</sup> in αὐτός, when used by scholars of their preceptor ; as in αὐτὸς ἔφα, *ipse dixit* ; the well-known saying of the Pythagoreans, who did not name Pythagoras, but called him ἐκεῖνος, κατ' ἐξοχήν. See Jambl. de v. Pyth. c. xviii. So in ἡμέτερος, *our master or preceptor*. See Valeken. præf. ad Ammon. p. 19. Simplic. ad Phys. Aristot. p. 140. b. 147. b. 150. b. Expressly p. 321. and on Aristot. de cæl. p. 113. In γραμματικὸς, and similar words ; as in Μαθηματικὸς, in the title of Sextus Empiricus's books "adv. Μαθημ." διδασκάλους is understood ; Μαθηματικοὶ there signifying Teachers of the liberalarts ; Poets, Rhetoricians, Logicians, Musicians, Arithmeticians, Geometricians, Astronomers, Critics.

Jonsius (de Script. Hist. philos. i. c. 2. p. 16.) thinks there may be an ellipsis of διδάσκαλος in some genitive cases : e. g. in Πτολεμαῖος, ὁ τοῦ Ἡφαιστίωνος, Suid. v. Ἐπαφρόδιτος, and Πτολεμαῖος, Phot. Ecl. 189. In Ἀπολλώνιος, ὁ Ἀσκληπιάδου. Ἀσκληπιάδης, ὁ Ἀρείου. Διονύσιος, ὁ Τρύφωνος. Δίδυμος, ὁ Ἡρακλείδου.<sup>b</sup>

ΔΙΔΟΜΕΝΟΝ, *given*.—In τὸ ἐξ αὐτοῦ δῶρον, Ælian. V. H. i, 32. τὰ ἐκ τοῦ Φιλίππου δῶρα, Id. viii, 12. Fully, δῶρα ἐκ βασιλέως διδόμενα, Id. i, 22. ἐκ in these passages being equivalent to παρά. So ἐκ πολλῶν—χάρισμα, for χάρισμα ἐκ πολλῶν διδόμενον, 2 Cor. i, 11.

ΔΙΗΡΗΜΕΝΟΣ, *divided*.—There is an ellipsis of this word, when the division of writings into books is spoken of. The three books of Aristotle's Rhetoric are inscribed, Ἀριστοτέλους Τέχνης Ῥητορικῆς τῶν [διηρημένων viz.] εἰς τρία, τὸ πρῶτον, τὸ δεῦτερον, τὸ τρίτον. Τῶν εἰς ὀκτώ (viz. διηρημένων βιβλίων) τὸ πρῶτον, Var. Lect. ad Thucyd. See Schol. Cass. ad Thucyd. iii. extr. Duker's Pref. \* \* \* b. the title of Theodorus's Gramm. Reines. et Bos. Epist. mut. p. 262. Wolf. ad Reiz. de accent. incl. p. xviii.

ΔΙΚΑΙΩΜΑΤΑ, *rights*.—In πρωτοτόκια, *rights of primogeniture*, Hebr. xii, 16.

ΔΙΚΑΣΤΗΡΙΟΝ, *a court of justice*.—In ἔλκεσθαι, (viz. εἰς δικαστήριον,) Aristoph. Nub. 1000. [1004. ed. Br. 991. ed. Bekker.] In καλεῖν and καλεῖσθαι : οἱ δὲ ἐβίων καλεῖν τοὺς οὐ φάσκοντας, Xen. H. Gr. i, 7, 14. See Wytténb. Annot. ad Xen. p. 393. καλούμεθ' αὐτὰς, Aristoph. Eccl. 859. [864. ed. Br.] ἀντὶ τοῦ εἰς δικαστήριον ἄγομεν, Suid. t. ii. p. 234. See Aristoph. Vesp. 1410. 1425. 1437. Also in ὑπάγειν. See Δικη.

ΔΙΚΑΣΤΗΡΙΟΝ, *the court ; i. e. the judges*.—In τὸ ἐπὶ Δελφίνῳ, τὸ ἐπὶ Παλλαδίῳ, τὸ ἐπὶ Πρυτανείῳ, τὸ ἐν Φρεαττοῖ, all at Athens.

<sup>a</sup> There is in reality no ellipsis here : for the sake of brevity αὐτὸς is substituted by scholars and by slaves for the proper name of a preceptor or master. From Cassaubon, and Schäfer. See the note on

Κοχλίας, J.S.

<sup>b</sup> Διδάσκαλος is one of the words of which Prof. Hermann will not allow any ellipsis with a genitive. See the note on Ἀδελφός. J.S.

See Meurs. Arcopag. c. 11. Schol. Cod. Lugd. Bat. ad Aristoph. Plut. 1167.

**ΔΙΚΗ**, *cause, trial; punishment.* [See Τιμωρία.]—*Δίκη* is understood in *ἐρήμη*, a cause or trial in which there is a failure of appearance of one of the litigants, or in which the accused is not present: *ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ*, Lucian. t. i. p. 601. See the Schol. and Lucian. in Abdic. p. 714. in Jov. Trag. 142. Revivisc. 408. Fully, *τάς τε δίκας ἐρήμας ἐκλιπόντας*, Dionys. Hal. Ant. Rom. t. ii. p. 664. *ἐρήμη δίκη θάνατον κατέγνωσαν αὐτοῦ*, Thucyd. vi, 61. See Dorvill. ad Charit. p. 584. sq. The phrase *ἐρήμως ὕφλοντα*, [being cast in his absence,] Phrynic. Eclog. p. 186. is more uncommon. In *ἰθεῖα*: *ἐγὼν αὐτὸς δικάσω καὶ μ' οὔτινα φημί ἄλλον ἐπιπλήξειν Δαναῶν ἰθεῖα γὰρ ἔσται*, Hom. II. ψ, 580. Fully, *ἰθείας δίκης τάλαντα*, an ancient poet, quoted by Suidas in v. *ἰθεῖα*.—*ἰθείησι δίκησιν*, Hom. h. in Cer. 152. See Mitscherlich. In *μία*: *μίαν δικάσαντας (δίκην, viz.)* Aristoph. Vesp. 594. See Eq. 50. and Br. cf. Hesiod. "Εργ. 224. Eustath. ad Hom. II. ψ, 580. [See Ποινή.] In various verbs: as, *ἀλίσκειν*: *δίκαις ἀλόντες*, Dionys. Hal. vi. p. 405. cf. ix. p. 381. *Ἀποφεύγειν*: fully, *ὁ δέ τις ἂν δίκην ἀποφεύγων*, Aristoph. Plut. 113. *having a verdict in his favour.* *Δικάζειν*, Aristoph. Vesp. 594. *Διώκειν*: as in the phrases *διώκω σε (viz. δίκην) φόνου, κλοπῆς, &c.* *I prosecute you for murder, theft, &c.* See Dupont. ad Theophr. Char. c. vi. p. 319. *Ἐκδικάζειν*, Aristoph. Eq. 50. *Ἐκφεύγειν*: *ἐκπέφυγας, ὃ Λάβης, you have been acquitted*, Aristoph. Vesp. 988. *Καταγινώσκειν*: *οὔτοι δὲ ἤδη σφῶν αὐτῶν κατεγνώκεσαν*, Dionys. Hal. vii. p. 428. Fully, *μὴ καταγινῶναι τοῦ ἀνδρὸς τὴν δίκην*, Id. ix. p. 587. *Κρίνειν*: as, *κρίνεσθαι τὴν ἐπὶ θανάτῳ (viz. δίκην)*, *to be tried for one's life.* Expressly, *θανάτου δίκη κρίνεσθαι*, Thucyd. iii, 57. *Ὀφλεῖν, to be cast or condemned*: *ἐὰν δὲ ὁ φεύγων ὕφλη*, Plat. Fully, *εἰ δίκην λόγων ὕφλοι*, Soph. Polyx. iii. See Timæus p. 202. and Rhunken. there. *Τιμᾶν*, or *τιμᾶσθαι, to estimate or fix the damages or penalty in a trial*: *τῆς ἐν Πρυτανείῳ σιτήσεως—ἐτιμησάμην ἂν ἐμαυτῷ*, Lucian. t. i. p. 188. *οὐκ ἔστιν ὅστις τῷ μαγείρῳ σταυροῦ ἂν τιμῆσαιτο*, ib. p. 193. See Plat. Apol. Socr. c. 26. Fully, *τιμῶμαι τὴν δίκην τῆς ἐν Πρυτανείῳ σιτήσεως*, Diog. Laert. ii, 42. There is sometimes an ellipsis of *judicium* in Latin: *Cn. Pompeio sedente*, (viz. *in judicio*,) Cic. ad Div. i. ep. ix.

**ΔΙΚΤΥΟΝ**, *a net.*—In *χαλάσαντες*, Alciph. ep. i, 1. p. 6. Fully in Æsop. [*ἄλιεύς, τὸ δίκτυον χαλάσας ἐν τῇ θαλάττῃ, ἀνήνεγκε σμαρίδα*, *having let down his net*, Æsop. Fab. 124. p. 258. ed. Genev. 1628.] and in St. Luke v, 4, 5. In *ἀνασπᾶν, to draw up*: *οἱ δὲ ἀνασπᾶσαντες (viz. τὸ δίκτυον) σώσουσι*, Lucian. Dial. Dor. et Thet.

**ΔΙΟΣΚΟΥΡΟΙ**, *Castor and Pollux*, is sometimes understood in *ῥ* τῷ θεῷ: thus *ναὶ σιῶ*, Aristoph. Lys. 81. See the Schol. Valcken.

<sup>a</sup> *Δίκην δὲ τούτῳ λαχὼν ὕστερον κακῆ-γορίας, εἶλον ἐρήμην.* (I obtained a decision against him in his absence; on his failure of appearance.) οὐ γὰρ ἀπήντα, Demosth.

Bos.

in Mid. 540. 22. ed. Reisk. J. S.

<sup>b</sup> A mere diversity of appellation. Hermann. See on Ἀθῆναι. J. S.

on Theocrit. Adonias. p. 286. Rutgers. ad Apulei. p. 7. ed. Elmenh.

**ΔΙΦΡΟΣ, a seat.**—In χαμαίζηλος: καθήμενος—ἐπὶ χαμαιζήλου, Plato Phæd. 38. Plutarch expresses δίφρος: ἐπὶ δίφρου τινὸς χαμαιζήλου, Conviv. Sap. 4. p. 11. t. 8. Themistius θρονίς: ἐπὶ χαμαιζήλου θρονίδος, orat. 31. p. 353. D. See Timæus Lex. Plat. p. 273. and Ruhnken.

**ΔΟΓΜΑ, a dogma.**—Δόγματα is understood in παράδοξα, paradoxes. Fully, παραδόξων καὶ τεραστίων δογμάτων, Julian. in Cæsarib.

**ΔΟΜΑΤΑ, gifts.**—In ἀγαθὰ: πεινῶντας ἐνέπλησεν ἀγαθῶν, St. Luke i, 53. Fully, δόματα ἀγαθὰ διδόναι, St. Matth. vii, 11. and in many other passages of the N. T.

**ΔΟΜΟΣ, house, dwelling.**—In "Αἶδον, 'Αἶδαι, 'Αἶδος: as, ἐν ᾧδον κείσομαι, Eurip. Hec. 418. Fully, εἰς ᾧδον δόμους μέλλει κατὰξιν, Id. Alcest. 5. οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς "Αἶδον, Acts ii, 27. where however Lindhammer infers from Hos. xiii, 14. compared with Ps. xxxvii, 33. Septuag. that χεῖρα may be understood. "Αἰδόσδε, (i. e. δόμονδε "Αἶδος,) [Il. χ, 362.] Fully sometimes in Hom. δόμον "Αἶδος εἴσω, [Od. λ, 626.] and εἰς "Αἶδαι δόμους. See Eustath. ad Hom. Od. K. [560.] In ἡμέτερόνδε and ὑμέτερόνδε: ἡμέτερόνδ' ἰέναι, Hom. h. in Cer. 163. ἦγαγεν ὑμέτερόνδε, Id. Il. ψ, 86. (But with those words δῶμα also may be understood. See Fisch. ad Well. iii. 1. p. 255.)

**ΔΟΞΑ, opinion.**—In κατὰ γε τὴν ἐμὴν, at least in my opinion, either δόξαν or γνώμην is understood. See Γνώμη.

**ΔΟΡΑ, a hide,** is understood in many adjectives: e. g. αἰγέη, (i. q. αἰγίς,) a goat's skin. ἄλωπεκέη, a fox's skin: ὅπου γὰρ ἡ λεοντῇ μὴ ἐφικνεῖται, προσραπτέον ἐκεῖ τὴν ἄλωπεκῇν, Plut. in Lysand. 437. cf. Timæ. Lex. Plat. p. 256. τὴν ἄλωπεκῇν τὴν πανουργίαν. See Herodot. vii, 64. ἀνθρωπεῖη, the skin of a man. βοεῖη, an ox's hide: δεῖραν τε βοείας, Apoll. Rhod. i, 432. Hom. Il. λ, 842. μ, 296. κυνέη, a dog's skin: this is its proper signification: in its sense of helmet therefore it seems to be incongruously joined with αἰγέη, κτιδέη, ταυρεῖη, χαλκείη, χουσεῖη, by Homer. But such combinations are common in Greek: βουκόλος ἵππων, ἵπποκόμος καμήλων, νέκταρ οἶνοχοεῖν, and the like, are well known examples. λεοντέη, a lion's skin: παρδαλέας τε καὶ λεοντέας ἐναμμένον, Herodot. vii, 69. λυκέη, a wolf's skin. παρδαλέη, a panther's skin: see above. τραγέη, a goat's skin: τραγῇν ἐνημμένον, Schol. Aristoph. Ach. 146. in the plur. τραγεῖται, Theocrit. v, 51. ὠμοβοεῖη, a raw ox-hide: see Valcken. ad Herodot. p. 547, 71. See Fisch. ad Well. iii, 1. p. 256. Pierson. ad Herodian. p. 445. sq. Ruhnken. ad Timæ. L. Pl. p. 256. Valcken. ad Herodot. p. 384. 60.

**ΔΟΡΥ, a spear,** is understood in ξυστόν, as Eustath. observes, ad Il. v, p. 906. l. 10. (The ellipsis is however sometimes otherwise supplied: ξυστὰ ἀκόντια, Herodot. ii, 71. ξυστόν βέλος, Antiphon. ap. Athen. t. iv. p. 86. cf. Tyrtæus ii, 37.) In διατείνειν or διατείνεσθαι: διατεινόμενος εὐστόχως, Xenoph. Cyrop. i. p. 34. Fully, τά τε

δόρατα διατεινάμενοι, Herodian. ii, 5. 3. otherwise in Xen. Cyrop. i, 4, 23. Herodot. ix, 18. iii, 35. In προβάλλειν, as in Polyb. t. ii. p. 977. τὰ δόρατα may be understood, but sometimes σάρισσαν or ξίφος is expressed; see Toup. Em. in Suid. t. i. p. 290. Schweigh. ad Appian. p. 763. So in προτείνειν: fully, τὰ μὲν δόρατα ὀρθὰ προτειναμένους, &c. Polyæn. ii, 1. 2.

ΔΟΥΛΗ, a female slave.—In πλὴν γε τῆς Οἰνέως, (viz. δούλης) Dio Chrysost. t. i. p. 447. ed. Reisk. cf. Valcken. Diatr. in Eur. Fr. p. 61. c. In διφροφόρος: Aristoph. Eccl. 729. See Schol. Aristoph. Av. 1550. [1551. p. 110. Bekker's edition printed by Valpy, 1826.] Porson. Append. ad Toup. Em. p. 445. and in ὑδριαφόρος, Aristoph. Eccl. 733.

ΔΟΥΛΟΣ, a slave.—In ἀργυρώνητος, Eurip. Alc. 676. In γεωργὸς sometimes. In δῆμιος, a public servant; an executioner; Themist. Or. i. p. 13. B. and in δημόσιος, the same; fully, σφαγεῖσα ὑπὸ δούλου δημοσίου, Artemidor. v, 25. See Harpocr. in v. In δραπετής and δραπετίδης, [a fugitive, a runaway,] Mosch. i, 3. In εἰσφέροντες, slaves, who carry in the dishes at a feast; Aristoph. Eccl. 861. [866. ed. Br.] In ἵπποκόμος, a groom. In μίσθιος, St. Luke xv, 17. 19. In νεώνητος, Themist. Or. xxiii. p. 293. c. In οἰκέτης: [with respect to this word, and many of the others, see the observation in "Ἀνθρωπος.] In ὀρεωκόμος, a groom of mules. In παρεστηκώς, one who stands by his master, to wait on him: St. Luke i, 19. xix, 24. In ῥαβδούχος, a lictor, a sergeant: St. Luke. In σκιαδοφόρος, a fanner: [rather, a slave employed to hold a parasol: persons so employed are mentioned by Sir T. Herbert, Trav. p. 144.] In στιγματίας, [a branded slave.]

Δοῦλοι is understood in οἱ δὲ δεσπότην στένωσιν, Eurip. Alc. 969. [951. ed. Beck.]

There is an ellipsis of δοῦλος before many genitive cases: <sup>a</sup> τοῦ Κυρίου ἐσμέν, <sup>b</sup> Rom. xiv, 8. οὗτος (Ἀἴσωπος) Ἰάδμονος ἐγένετο, (viz. δοῦλος,) Herodot. ii, 134. Νέαιρα Νεαρῆτης ἦν, Demosth. p. 729, 30. Ἀνδὸς ὁ Φερεκλέους, Andocid. p. 3, 24. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλέους καὶ Ἀντικλέους, Lysias p. 256. τὴν Στρυμοδώρου Θραῖταν, Aristoph. Ach. 272. Τάλως ὁ Κρής, ὁ τοῦ Μίνως, Lucian. t. iii. p. 47. See Brunck. ad Apoll. Rh. iv, 1643.

In Latin there is a similar ellipsis of *servus*: as in *atriensis*, *a pedibus*, *fugitivus*, *mercenarius*, *mediastinus*, *ostiarus*, &c. and before a gen. case; *lenonis me esse dixi*, Plaut. Pseud. ii, 3, 24. *Amphitryonis Sosia*, and the like.

ΔΡΑΜΑ, a drama.—In Κωμικὸν, Τραγικὸν, Σατυρικὸν, Ælian. V. H. ii, 8. In the titles of Tragedies or Comedies: fully, ἐν Ἰνάχῳ δράματι—πεποιήται ᾧδε, Dionys. Hal. i. p. 20. See Sueton. in August. c. 45. Ter. Prol. Eunuch. 32. In εἰσάγειν, to bring into the theatre, to bring upon the stage: εἰσῆκται δὲ [viz. τὸ δράμα] διὰ Καλλιστράτου, Argum. of the Lysistr. of Aristoph. In ἐπεισάγειν, to

<sup>a</sup> Δοῦλος is among the words of which Prof. Hermann will not admit an ellipsis before a gen. case. J. S.

<sup>b</sup> See the note on Ἀδελφός, p. 6.

introduce, or cause to be represented, afterwards: τῶν τραγικῶν ποιητῶν τῶν μετὰ ταῦτα ἐπεισαγόντων, (viz. δράματα,) Æschin. p. 624. t. i. [l. 1. ed. Reisk.]

ΔΡΑΧΜΑΙ, *drachms*, is very frequently understood in numeral nouns: e. g. ἀποτίσω τὰς δισχιλίας, Achill. Tat. v. p. 319. ἐπιβολὴν ψηφιεῖ μίαν μόνην, (viz. δραχμὴν,) Aristoph. Vesp. 766. πρέποντα ταῖς μυρίαῖς, ἃς χρὴ παρὰ βασιλέως ἀποφέρεισθαι, Lucian. in Eunuch. p. 844. (See the interpr. t. ii. p. 353.) Fully, δραχμὰς ληψόμενος μυρίας, Id. in Toxar. p. 72. So p. 55. τρισχιλίων ἐξωνήσατο, Id. t. iii. p. 332. (viz. δραχμῶν.) τάλαντα καὶ μυριάδας (viz. δραχμῶν) ὄνειροπολήσας, Id. t. i. p. 675. See t. ii. p. 231. iii. p. 391. So, ἐς χιλιάδα καὶ πεντακοσίας μυριάδας, Dio Cass. t. ii. p. 1119. See ad Long. Past. p. 387. Fisch. ad Well. iii, 1. p. 256. Wheeler, inscr. p. 77. Spon. p. 142. Van Dale de antiq. et marm. p. 716. Taylor on the Sandw. Mar. p. 29. 31.

In Latin the ellipsis of *sestertius* is frequent: see Hor. Serm. i, 3, 15. ii, 3, 23. [See Τάλαντον.]

ΔΡΟΜΟΣ, *course*, is understood in ἀΐσσοντος ἀν' ἰθὺν, (viz. δρόμον,) Hom. Il. φ, 303. In φέρεσθαι μετεώρῳ, (viz δρόμῳ,) Themist. Or. iv. p. 50. In many verbs: as, αἶρειν: ὃ δὲ Ἀλέξανδρος ἐξ Ὀγχηστοῦ ἄρας, (viz. δρόμον,) Arrian. i. p. 20. See i, p. 726. iv. p. 311. Judith vii, 17. See Schoettg. ad Themistocl. ep. i, 1. and Perizon. ad Ælian. V. H. iv, 14. So διαράμενον ἀπαλλάττεσθαι, Theophr. Char. c. 3. And ἀπαίρειν: ἀπαίρειν τῶν σίμβλων, *to fly away from them*; Basil. Homil. eis μαρτ. Γόρδ. init. [but in these and many other such verbs Schæfer understands εἰνόν, the active being used for the mede. See Il. φ, 563. and the schol.] Ἀνακάμπτειν: πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, (δρόμον, viz.) Acts xviii, 21. See Erasm. Adag. Chil. ii. Cent. i. n. 80. [Ἀνύειν: see Ὀδός.] Ἐκφέρειν: ὧκα δ' ἐπειτα Ἐκφερ' Οἰλιάδης, (viz. δρόμον,) Hom. Il. ψ, 759. Ἐπέχειν, Xen. Cyrop. i. p. 44. Κατατείνειν: τρέχειν κατατείναντα, (viz. δρόμον,) Aristot. H. A. ix. which Pliny renders, *acerrimo cursu ferri*. ἐγὼ δὲ ψύττα κατατείνας,—φύκην, Aleiphr. iii. ep. 72. So Lucian. t. ii. p. 325. iii. p. 415. Hence κατάτασις, (i. e. ἐπειξίς, Suid.) underst. δρόμον. Τιταίνειν: τιταίνεται ὅτι τάχιστα, Hom. Il. ψ, 403. Τρέχειν: τρεχὼν περὶ τῆς ψυχῆς, Herodot. ix, 37. See viii, 140. vii, 57. Fully, τὸν περὶ ψυχῆς δρόμον δραμεῖν, Aristoph. Vesp. 375. περὶ τοῦ παντὸς ἡδὴ δρόμον θέοντες, Herodot. viii, 74. *pro salute currentibus*, Ammian. Marc. xxiv, 4. Ἀγῶνα is expressed with τρέχειν by Dionys. Hal. vii. p. 454. Herodot. viii, 102. Eunap. vit. Maxim. Phil. p. 100. The Latin word *cursum* is understood in *tendere* in Virg. Æn. i, 209. Corn. Nep. i, 1, 6. It is expressed by Livy xxiii, 34.

ΔΥΝΑΜΙΣ, *power*.—There is an ellipsis of δύναμις in the phrase ἡ ποδῶν ἔχει,<sup>a</sup> *with all possible speed*: Ælian. V. H. ii, 44. xiv, 22. the full phrase being, ἡ (ὁδῶ) ποδῶν (δύναμιν) ἔχει. [See Ταχυτής.] In ἰδίᾳ: ἰδίᾳ (viz. δυνάμει) σθένων τις, ἢ τυραννεύων χθονός; Eurip.

\* This is one of the phrases, which Hermann explains on the principle of a confusion or mingling of two distinct forms

of expression. The form in the thought, says he, is *ὅταν ποιότητα ποδῶν ἔχει*: this accounts for the genitive. J. S.

Hel. 792. In ἔστιν ὥς, or ἔστιν ὅπως,<sup>a</sup> δύναμις is understood; or τέχνη: κοῦκ ἔχεις τέχνην, ὅπως Μενεῖς παρ' ἡμῖν, Eurip. Med. 323. Pors. So in ἐγένετο ὥστε: ἐπειδὴ δὲ ἐγένετο (viz. δύναμις) αὐτῷ, ὥστε χρήμασιν εὐεργετῆν, Xen. Cyrop. viii. p. 479.

Δυνάμεις is understood after several verbs when used in speaking of military affairs; as, ἐκτάττειν, ἐξάγειν, προάγειν, συμβάλλειν. Fully, ἐκτάττειν τὰς δυνάμεις, Polyb. t. i. p. 891. [See Στρατιά, and Στρατός.]

ΔΥΝΑΣΤΗΣ, a potentate.—In ὥς Σάτυρον τὸν ἐν τῷ Πόντῳ, (viz. δυνάστην or ἄρχοντα,) Lys. t. i. 16. p. 571.

ΔΥΝΑΤΟΝ, possible, is understood in ἔστι signifying, it is possible: ἔστι δ' οὐδέποτ', οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν, μικρὰ πράττοντας, Demosth. Ol. iii. [p. 37. l. 10. ed. Reisk.] See also Ol. i. [p. 13. l. 11. ed. Reisk.] Fully, οὐ γὰρ ἔστιν, οὐκ ἔστιν—μὴ τυγχάνειν τῆς εὐχῆς· οὐκ ἔστι δυνατόν. Chrysost. Homil. περὶ προσευχῆς, p. 118.

ΔΥΟ, two.—In καιροῦς, Revel. xii, 4.<sup>b</sup>

ΔΥΣΙΣ, setting.—Ἐπὶ δύσιν, or eis δέιλην, is understood in ἡλιος κλίνει, and ἡμέρα κλίνει. Fully, ἐπὶ δύσιν ἡλίου κλίνοντος, Lucian. Amor. p. 885. See Ammian. xv, 5.

ΔΩΜΑ, a house.—In τὸ ἄγιον, Hebr. ix, 1. and ἅγια ἁγίων, v. 3. In βασιλεῖον, and in βασιλεία in the plur. (δῶματα, or οἰκήματα.) See Apoll. Rh. i, 853. Herodot. ii. c. 153. In τὸ ἑαυτοῦ: ἀπέναντι ἑκαστον ἐπὶ τὰ ἑαυτοῦ, Herodot. i. p. 25. So with a genitive of a proper name; παράτρεχ' εἰς τὰ Πιττάλου, (viz. δῶματα,) Aristoph. Vesp. 1432. So in ἡμέτερα: φρασσόμεθ', ἥ κε νεώμεθ' ἐφ' ἡμέτερ', ἥ κε μένωμεν, Hom. Il. ι, 619. [615.] ἀντὶ τοῦ εἰς τὰ ἡμέτερα δῶματα, Eustath. ἡμέτερόνδ' ἰέναι, μηδ' ἄλλων δῶματ' ἐρευνᾶν, Hom. h. in Cer. 163. In ἱερὸν, when a temple is signified: St. Matth. iv, 5, Acts v, 20. 21. ἐν τῷ τοῦ Κρόνου ἱερῷ,<sup>c</sup> Cebes, [p. 5. ed. Simps. Oxon. 1738.] In ὑψιστα, the highest: as, δόξα Θεῷ ἐν ὑψίστοις, (viz. δώμασιν or οἰκήμασιν. Fully with ὑπέρτατα: ὅς ὑπέρτατα δῶματα ναίει, Hesiod. Ἔργ. 8. See Hor. Sermon. i, 5, 103.

ΔΩΡΕΑ, a gift.—According to Eustath. in ἔδοι Δημήτερος ἀκτὴν, (Hom. Il. ν, 322.) δωρεὰν is understood. See p. 906. l. 7.

ΔΩΡΟΝ, a gift, is understood in ἀνακαλυπτήρια, (viz. δῶρα,) called also θεώρητρα, presents to a bride upon her first taking off her veil. In γαμήλιον, a marriage gift, Ammon. p. 34. In γενέθλια, birth-day gifts. In διαπαρθένια, presents on account of defloration. In ἑάων: θεοὶ, δωτῆρες ἑάων, Hesiod. Theog. 46. Fully, δώρων ἑάων, Hom. Il. ω, 528. See Eustath. ad Il. ω, 550. p. 1501. l. 49. In ἑικοσάβοιον, worth twenty oxen. In ἐπιφέρνιον.

\* Ἔστιν οὖν ὅπως ἂν ποτε ἑμαθὲς τι, ἢ ἐξεῦρες, μήτε μανθάνειν ἐθέλων, μήτε αὐτὸς ζητεῖν; Plat. Alcib. i. vol. v. p. 10. οὐκ ἔσθ' ὅπως σιγήσομαι, Aristoph. Plut. 18. See Soph. Philoct. 664. [656. ed. Br.] Xen. H. Gr. v, 3, 10. τρόπος, λόγος, αἰτία, may be understood. See Burm. ad Petron, c. 127. Such forms are employed

for elegance, variety, or force: for otherwise the expression might have been more simple. From Weiske. J.S.

<sup>b</sup> Michaelis meant v. 14. I suppose; for καιροῦς is not in v. 4. J.S.

<sup>c</sup> See the remark in Ἀνθρωπος, and the note on Μέρος. J.S.

In *ζωάγρια*: ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις, Hom. Od. θ, 462. *gifts for saving your life*. Fully, δῶρα ζωάγρια Κροίσου, Herodot. [iii, 36.] In *ἱερὸν*, when it has a genitive after it: as, ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι, Aristoph. Plut. [937. ed. Br.] viz. δῶρον, or ἀνάθημα. In *μυρία*: fully, μυρία δῶρα διδούς, Il. ι, 695. In *ξείνα* or *ξείνια*, *gifts of hospitality*, Lucian. Pseudom. ex emend. Jens. Lect. Luc. ii, 18. p. 261. In *πνευματικά* in Rom. xv, 27. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν, &c. (viz. δώροις, or perhaps χρήμασιν.) In *προσβήιον*, [*an honorary gift*, Hom. Il. θ, 289.] In the verb *προσενεγκεῖν*, Synes. ep. 129. Fully, προσήνεγκαν αὐτῷ δῶρα, St. Matth. ii, 11. and in many other passages of the N. T. προσένεγκε (δῶρα viz.) ἃ προσέταξε Μωσῆς, St. Mark i, 44. See Matth. viii, 4. In Libanius, ep. 1494. is an ellipsis of δώρων: τῶν εἰωθότων, (δώρων viz.) ἀνυχεῖν. See Wesseling. diss. de Asiarch. p. 64.

*ΕΑΥΤΟΥ*, of himself, &c.—'Εαυτοῦ is understood in ἀκρατής, *intemperate*; *having no self-command*. Fully, εαυτοῦ ἀκρατής, in *Ælian*. V. H. ii, 41. as *Perizon*. reads.

The ellipsis of the *genitive* is very frequent also after words signifying relations, ἀδελφός, ἀδελφή, ἀνὴρ, γυνή, υἱός, &c. κυριεύειν τὴν γυναῖκα τὰνδρός, (viz. εαυτῆς or αὐτῆς,) Diod. Sic. i. p. 16. See Smith. Mar. p. 59. and 18. Hesiod. Theog. 180. Especially in the N. T. see St. Matth. x, 37. xix, 29. St. Luke xii, 53. 1 Cor. vii, 7. &c. and Michaelis, Tract. crit. de var. lect. N. T. p. 58. ἐγὼ δὲ οὐδὲν, βασιλέα τῷ εαυτοῦ αὐθὺς ἐπιχειρεῖν, θαυμαστὸν οἶομαι, Himerius p. 124. τῷ εαυτοῦ, viz. τρόπῳ, i. e. τῇ εαυτοῦ τέχνῃ. Nernsdorf.

The *dative*, εαυτῷ, is understood in μέλλοντος δ' ἐπιφέρειν πληγὴν, Diod. Sic. xx, 34. and εαυτοῖς after προσέχειν in St. Matth. vii, 15. [προσέχετε ἀπὸ ψευδοπροφητῶν, &c.]

The *accusative* is defective after a great number of verbs transitive having no accusative expressed: as, ἄγειν, *to go*: ἄγωμεν εἰς Ἰουδαίαν, (viz. εαυτοῦς,) St. John xi, 7. Fully, τότε μὲν αὐτοὺς ἄγουσι παρὰ τὸν Λεύκωνα, Xen. Ephes. p. 115. See also p. 108. Ἀναθεματίζειν, St. Mark xiv, 71. Ἀνακάμπτειν.<sup>a</sup> Ἀνακύπτειν, Duport. ad Theophr. Char. c. ii. p. 377. Ἀναφέρειν: [see Φωνή.] Ἀπάγειν. Ἀπαίρειν: νόμος ἐστὶ φύσεως ταῖς μελίσσαις, μὴ ἀπαίρειν τῶν σίμβλων, πρὶν ἂν ὁ βασιλεὺς αὐτῶν τῆς πτήσεως ἀφηγήσῃται, Bas. Hom. εἰς μαρτ. Γορδ. ἀπαιερόμενον πόλιος, Hom. Il. φ, 563. ἀντὶ τοῦ ἀπαίροντα καὶ ἀποχωροῦντα, Schol. Ven. Ἀπορρίπτειν. Αὐξάνειν. Ἀφιέναι: ἀφείς ἐς τὸν ἐσπέριον Ὀκεανόν, οὐρίῳ ἀνέμῳ τὸν πλοῦν ἐποιοῦμένην, Lucian. t. ii. p. 73. Fully, ἀφήκεν αὐτὴν ἐπὶ τὰ θηρία, Liban. t. i. p. 227. ed. R. Βάλλειν: ἔβαλε κατ' αὐτῆς ἄνεμος τυφνικὸς, Acts xxvii, 14. So St. John xiii, 2. Διδόναι: ὁ δ' ἡδονῇ δούς. Eurip. Phœn. 21. ἀντὶ τοῦ εαυτὸν δούς, Schol. εἰωθότες

<sup>a</sup> Ἀνακάμπτειν, *to be reflected*. Aristot. In the following passages, *to walk backward and forward*; ἐλέσθαι περίπατον τὸν ἐν Δυκεῖ. καὶ μέχρι μὲν ἀλείμματος ἀνακάμπτοντα, τοῖς μαθηταῖς συμφιλοσο-

φεῖν, &c. Diog. Laert. in Aristot. p. 165. l. 19. ed. H. Steph. in 12mo. ἀνακάμπτων δὲ ἐν τῇ ποικίλῃ στοᾷ,—διέθετο τοὺς λόγους. Id. in Zen. p. 239. l. 31. J.S.

οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ δίδοναι, Thucyd. iv, 108. δίδοναι· ἑαυτοὺς δηλονότι, schol. and so Schæfer and Coray. See Diod. Sic. Exc. t. ii. p. 567. Alciph. iii. ep. 47. Εἰσφέρειν: ὁ δὲ Κᾶρος—εἰσφρῆσαι (viz. ἑαυτὸν) βουλευθεὶς εἰς τὸ συμπόσιον, Julian. in Casarib. Fully, εἰσφρησάντων ἑαυτοὺς τῇ βασιλείᾳ, Zosim. ii, 10. Ἐκκλίνειν: ἐκκλινάτω ἀπὸ κακοῦ, 1 Pet. iii, 11. Ἐκνεύειν: ὁ γὰρ Ἰησοῦς ἐξένευσεν, St. John v, 13. See Is. Casaub. and Erasm. Schmid. Ἐνισχύειν: καὶ λαβὼν τροφήν, ἐνίσχυσεν (viz. ἑαυτὸν,) Acts ix, 19. Ἐκστῆσαι: ἐξέστησαν, St. Mark v, 42. Ἐνδιδόναι, *to yield, to remit, to succumb*: viz. ἑαυτὸν. An army is said ἐνδιδόναι, *to give way*; the wind ἐνδ. *to remit or fall*; and on the contrary ἐπιδιδόναι, *to increase or rise*, &c. Μαλακὸν or μαλθακὸν τι ἐνδοῦναι is of somewhat different signification from ἐνδοῦναι with the ellipsis of ἑαυτὸν, namely, μαλακίζεσθαι or μαλθακίζεσθαι: μὴ ἐνδοῦναι μηδὲ μαλακισθῆναι, πολλοῖς τοῖς δυσχερέσι κατὰ τὴν ὁδὸν ἐντυγχάνοντα, Lucian. t. i. p. 763. See Jens. Lect. Lucian. iii. 3. p. 324. Valcken. ad Herodot. p. 250, 24. Rhunken. ad Tim. Lex. p. 101. Herodot. Thal. xv. Aristoph. Plut. 488. Eurip. Hel. 515. Eurip. Androm. 223. Lucian. t. ii. p. 93. where ἑαυτὸ is to be understood with ἐνδιδόντος. Ἐπιδιδόναι: ἐπιδόντες, (viz. αὐτοὺς) ἐφερόμεθα, Acts xxvii, 15. Ἐπικύπτειν.<sup>a</sup> Ἐπιστρέφειν. Ἐρεΐδειν: ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, Acts xxvii, 41. Ἐχειν: πρέπει τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχειν, (viz. ἑαυτήν,) Isocr. ad Nic. So ἔχειν ἀπείρως.—ἔχειν βαρέως, Pæan. vii. 13. ἔχειν ἐσχάτως, [*to be very dangerously ill*,] St. Mark v, 23. ἔχειν ἐτοίμως, *to be ready*, Acts xxi, 13. Septuag. Dan. iii. 15. ἔχειν καλῶς: κάλλιστα ἔξει, (viz. ἑαυτὰ,) Xen. Cyrop. i. p. 82. [see Χρῆμα.] ἔχειν κακῶς, St. Matth. iv, 24. ἔχειν κομψότερον, *to mend; to grow better*; St. John iv, 52. ἀμφὶ ἄριστον εἶχον, [*they were engaged at dinner*,] Longus p. 112. ed. Villos. ἔχοντες κυμάτων ἐν ἀγκάλαις, Aristoph. Ran. 704. ἔξειν κατὰ χώραν, ib. 793. περὶ θήραν εἶχε λαγῶν, Longus p. 108. ed. Villos. τῶν περὶ τὰς παρθένους ἐχόντων, Athenag. Legat. pro Christ. p. 100. οἱ ἄγγελοι περὶ τὸν ἀέρα ἔχοντες καὶ τὴν γῆν, (viz. ἑαυτοὺς,) ib. p. 101. οἱ πρὸς τὸ ρόδον ἔχοντες, Basil. in Liban. Ep. p. 722. Fully with ἐπὶ: ὡς εἶχεν ἑαυτὸν ἐπὶ γῆς, Xen. Eph. ii. p. 30. Καταναθεματίζειν, St. Matth. xxvi, 74. Καταπαύειν: κατέπαυσεν ὁ Θεὸς—ἀπὸ πάντων τῶν ἔργων, Hebr. iv, 4. Καταψύχειν: καταψύξατε, *refresh yourselves*, Genes. xviii, 4. Κλίνειν.<sup>b</sup> Λανθάνειν: ἔλαθόν τινες ξενίσαντες ἀγύελους, Hebr. xiii, 2. for ἔλαθον ἑαυτοὺς. Fully, ὅταν αὐτοὺς λαθόντες ὑοσκνύμουν φάγωσι, Ælian. V. H. i, 7. See Herodian. iii, 11. 13. Xen. Œcon. p. 682. Aristoph. Nub. p. 137. [v. 242. ed. Br. 243. Bekker.] Examples of the same construction as that in the passage of Ælian, but without an ellipsis of ἑαυτὸν, may be seen in Eurip. El. 92. Aristoph. Vesp. 247. Theocrit. v, 19. Μαθητεύειν: ἐμαθήτευσε (viz. ἑαυτὸν) τῷ Ἰησοῦ, St. Matth. xxvii, 57. Μεταβάλλειν, *to be changed*: μεταβαλεῖ, Exod. vii, 17. 20. Septuag. Παραδιδόναι: παρεδίδου δὲ

<sup>a</sup> Ἀνακύπτειν, Aristoph. Ran. 1068. ed. Brunck. παρακύπτειν, Aristoph. Eccl. 202. J.S.

<sup>b</sup> Examples may be seen in the new edition of Stephen's Thesaur. c. 5062. B. J.S.

τῷ κρίνοντι δικαίως, 1 Pet. ii. 23. for παρεδίδου ἑαυτὸν. See St. Mark iv, 29. and Bos. Exercit. ad Marc. iv, 29. Fully, ὅστις ἐλάχιστα τύχη αὐτὸν παραδίδωσι, Thucyd. v, 16. Πληθύνειν: πληθυνόντων τῶν μαθητῶν, Acts vi, 1. Πταίειν: ἔπταισε, 1 Sam. iv, 2. 'Παντίζειν, Hebr. ix, 13.<sup>a</sup> Σήπειν: ὁ πλοῦτος ὑμῶν σέσηπε, St. James v, 2. Σπεύδειν is sometimes *to make haste*. Σπουδάζειν is sometimes *to be earnest* or *desirous*. Στρέφειν: ἔστρεψε δὲ ὁ Θεὸς (viz. ἑαυτὸν), Acts vii, 42. 'Υπάγειν.

The same ellipsis frequently occurs in the use of many Latin verbs: e. g. *verto*, Liv. xxvi, 6. Tacit. Ann. vi, 46.<sup>b</sup> *Pono*, Virg. Æn. x, 103. 'Εαυτὸν is understood too before an infinitive mood preceded by a verb or participle signifying affirmation or declaration, when both the infinitive mood, and the verb or participle, are referable to the same person: ὁ λεγὼν (viz. ἑαυτὸν) ἐν αὐτῷ μένειν, 1 John ii, 6. ὁ λεγὼν, ἐν τῷ φωτὶ εἶναι, ib. v. 9.

ΕΓΚΛΗΜΑ, *an accusation*.—In ἐπὶ μεγίστοις φεύγειν, Athenagor. Legat. pro Christ. p. 13. (viz. ἐγκλήμασι), expressed p. 14. 15. See Macar. Homil. xv. p. 233.

ΕΓΩ, *I*.—Pronouns are often to be supplied from the context, especially after prepositions without a case. See Soph. Antig. 85. [where however ἐγὼ is expressed.] Me is understood in τῶν ἐμῶν εἶργειν, ib. v. 48. [Me is expressed in Brunck's edition]. 'Εγὼ is understood after ὅστις in Aristoph. Av. 961. Fully, ὅστις εἴμ' ἐγώ; ib. 698. [997. ed. Br.]

ΕΔΑΦΟΣ, *a floor*.—In λιθόστρωτον, St. John xix, 13. Fully, λιθόστρωτον ἔδαφος, Etymol. M. c. 535. Poll. vii, 121. Septuag. 2 Chron. vii, 3. See Aristeas in Lightfoot ad l. c.

ΕΘΝΟΣ, *nation*.—'Εθνη is understood in τὰ ἀμφότερα, *both Jews and Gentiles*, Ephes. ii, 14. In βαρβαρικὸν and 'Ελληνικόν: —τοῦ 'Ελληνικοῦ ἐλπίδα, Thucyd. i. p. 77. καὶ τοῦ ξύμπαντος 'Ελληνικοῦ ἄρξειν, Thucyd. vi. 90. Fully, ἀπεκρίθη ἐκ παλαιτέρου τοῦ βαρβαρικοῦ ἔθνεος τὸ 'Ελληνικόν, Herodot. i, 60. βάρβαρα ἔθνη, 2 Maccab. x, 4. (but φύλον is expressed in Herodot. viii, 19. γένος in Thucyd. vii, 29.) In δωδεκάφυλον, Acts xxvi, 7. In πρόσκοικον: 'Αρμενίαν δὲ καὶ πρόσκοικα ταύτης (viz. ἔθνη) κατεπολέμησε Δούκουλλος, Julian. in Cæsarib.

ΕΘΟΣ, *custom*, is understood in ἀνθρώπινον λέγω, Rom. vi, 19. i. e. κατ' ἀνθρώπινον ἔθος: in which sense ἀνθρωπίνως λαλεῖν, Athen. ix, 7. and ἀνθρωπείως φράζειν, Aristoph. Ran. 1090. [1058. ed. Br.] In ἔνεκα τοῦ ἀνθρωπίνου εισδέξασθαι, Diog. Laert. iv, 7. In ἐν τῷ ἀρχαίῳ (viz. ἔθει) τῶν ἐπιστολῶν διέμεινεν, Lucian. t. i. p. 728. (So *antiquum obtines*, Ter. Plaut. Mostell. iii, 2. 103.) In κατὰ τὸ αὐτὸ, Acts xiv, 1. equivalent to κατὰ τὸ εἰωθὸς, xvii, 2. where see Wolf. In βαρβαρικόν. In τὸ ἐγχώριον, Thucyd. iv, 78. i. e. κατὰ τὸ ἐγχώριον ἔθος. So ἐπιχώριον: τοῦτο γὰρ νῦν ἔστι σοι 'Εν ταῖς 'Αθήναις ταῖς καλαῖς ἐπιχώριον, Alexis ap. Athen. t. ii. p. 26. ὅπως τὰ ἐν Πέρσαις

<sup>a</sup> In this passage ραντίζουσα is rendered by our English translators as governing τοὺς κεκοινωνημένους. J.S.

<sup>b</sup> Totæ solidam in glaciem vertere labi cunæ. Virg. Geor. iii, 365. J.S.

ἐπιχώρια ἐπιτελοίη, Xen. Cyrop. i, 25. In ἐστί: ἔπει τοῦτό γέ ἐστι (viz. ἔθος) τοῖς πονηροτάτοις λέγειν, Julian. in Cæsariib. In Ἑλληνικόν. In πάτριον: πάτρια δὲ, τὰ τῆς πόλεως ἔθη, Ammonius p. 111. πάτρια Κωνσταντινουπόλεως, Θεσσαλονίκης, Νάκλης, Μιλήτου, Τράλλεων, Ἀφροδισιάδος, Suid. t. iii. p. 688. See Græv. ad Lucian. t. iii. p. 561. b. κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, Thucyd. i. princip. ἔθη δηλονότι, Schol. So Lucian. t. ii. p. 354. Fully, Ælian. V. H. vii, 19. Pollux iii, 10. In the Doric dialect κατὰ πάτρια, Thucyd. v, 77. θύειν κατὰ τὰ πάτρια, τουτέστιν, κατὰ τὸ ἔθος τῶν πατέρων, Porphyry. de abstin. ii. § 59. See Fisch. ad Well. iii. 1. p. 256. So with Περσικόν: Περσικόν δὲ τὸ ζῶντας κατορύσσειν, Herodot. vii, 114. See Ter. Eun. v, 9. 36. and Donatus.

ΕΙΔΟΣ, *sight, appearance, object*.—In οὕτω φοβερὸν ἦν τὸ φανταζόμενον (viz. εἶδος), Hebr. xii, 21.

ΕΙΔΩΛΟΝ, *an image*.—In πλάσσε κλυτὸς Ἀμφιγυήεις Παρθένω αἰδοίη ἵκελον,<sup>a</sup> Hesiod. Ἔργ. 71. In προσίεναι, Athenag. Legat. pro Christian. p. 49. Fully, προσίασι τοῖς εἰδώλοις, ib. p. 53.

ΕΙΚΩΝ, *an image*.—Schoettgen supposes εἰκόνι to be understood in οὔτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ, Rom. xi, 4. taking τῇ Βάαλ to be put for τῇ τοῦ Βάαλ εἰκόνι: but Michaelis dissents from him both for other reasons, and because, on the supposition of such an ellipsis, the expression should have been τῇ τοῦ Βάαλ. [See Τιμή, *a statue, &c.*]

Εἷς, *one*.—In ὥς ἔπος εἰπεῖν, *in one word*;<sup>b</sup> Plat. Apol. Socr. p. 14. D. Eurip. Heracl. 168. More fully, ἐνὶ δὲ ἔπει πάντα συλλαβόντα εἰπεῖν, Herodot. iii, 82. In ἂν ἐφ' ἡμέραν (viz. μίαν) μέλλῃ τὴν παρεμβολὴν θήσειν, Onosand. c. viii. In τρέφεται ἐκεῖ καιρὸν (viz. ἓνα) καὶ καιροῦς, Revel. xii, 14. In ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον (viz. ἓνα), St. Matth. xv, 23. cf. Georg. in Vindlic. N. T. p. 183. sq. In ἐς ὄργυιαν (viz. μίαν) τὸ βάθος, Lucian. de morte Peregr. t. iii. p. 356. So, σιρρόους ὀρύττουσι, τὸ εὖρος, ὄργυιās, τὸ βάθος, τεσσάρων, Longus p. 10. ed. Villos. In ἐκτέτατο μὲν εἰς σταδίου (viz. ἐνὸς) μῆκος, Id. iv. p. 104. ed. Moll. In ἀδύνατον δὲ, σῶμα (viz. ἓν) τρεῖς κεφαλὰς ἔχειν, Palæphat. xxv. Εἷς, or εἷς ἐκ, is elegantly omitted before genitives plural or genitives of nouns of number: e. g. τῶν τριάκοντα ὦν, Xen. Mem. i. § 31. εἷ γὰρ τῶν φίλων, Aristoph. Nub. 345. οὐ σὺ τῶνδ' ἔφυσ, Eurip. Suppl. 292. Ἀδρήστοιο δ' ἔγχευ θυγατρῶν, (viz. μίαν ἐκ) Hom. Il. ξ, 121. See Ælian. V. H. xii, 9. Eurip. El. 952. Herodot. v. 92. p. 319. Aristoph. Nub. 107. Fully, ἐξ ὑμῶν εἷς, St. John vi, 70. See Fisch. ad Well. iii, 1. p. 355.

ΕΚΑΣΤΟΣ, *each*, is understood in several nouns. Ἐνιαυτός: κατ' ἐνιαυτὸν, (viz. ἕκαστον,) Diod. Sic. iv, 24. Ἔτος: κατ' ἔτος,

<sup>a</sup> "Nemo sanus aliud quam τὸ intelligi volet," says Professor Hermann. J. S.

<sup>b</sup> There is much difference of opinion about the meaning of this phrase, ὥς ἔπος εἰπεῖν: Le Clerc (A. Crit. i. p. 114.) considers it as used to qualify or soften expressions which might otherwise seem harsh; and compares it to the French,

*Bos.*

*pour dire le mot.* Weiske approves of Le Clerc's opinion, and in confirmation of it refers to the beginning of Plato's Apol. of Socr. Plato Phæd. § 29. Alcib. i. vol. v. p. 8. Sympos. p. 179. De Legg. ii. vol. viii. p. 92, &c. See H. Steph. Thesaur. new edition, c. 3766. B. J. S.

every year. Fully, κατ' ἑτος ἕκαστον, Dio Cass. xliii. p. 275. So Diod. Sic. iv, 24. Lucian. t. iii. p. 49. See also Athen. t. iii. p. 9. Ἡμέρα: τῆς ἡμέρης,<sup>a</sup> (viz. ἑκάστης,) every day, Herodot. vii, 187. Presently afterwards in a fuller form, ἐφ' ἡμέρῃ ἑκάστη. ἀρκετὸν τῇ ἡμέρᾳ (viz. ἑκάστη) ἡ κακία αὐτῆς, St. Matth. vi, 34. Instead of the full phrase καθ' ἑκάστην ἡμέραν, (which occurs differently varied, e. g. in Lucian. t. i. p. 276. Athen. t. i. p. 170. Chrysost. Orat. ὅτι τὸν ἑαυτ. μὴ ἀδικ. p. 79. Longus pp. 78, 86. ed. Villos. Apollod. i, 7. 1. Hebr. iii, 13.) either καθ' ἡμέραν, with an ellipsis of ἑκάστην, or καθ' ἑκάστην with an ellipsis of ἡμέραν, is usually found: καθ' ἡμέραν, Ælian. V. H. ix, 13. Eurip. Hecub. 321. Pors. Alcest. 800. ed. Musgr. [791. ed. Beck.] often written καθημέραν. κατ' ἡμαρ, Soph. Philoct. 798. Fragin. ex incert. trag. xxvii. Eurip. Hecub. 632. καθ' ἑκάστην, Chrys. Or. in laud. Pauli p. 48. Μέρος: κατὰ μέρος, particularly, Hebr. ix, 5. Μῆν: ἕνα τῶν ἀστῶν παῖδα οἱ Θηβαῖοι κατὰ μῆνα (viz. ἕκαστον) προετίθεσαν αὐτῇ, Apollodor. ii, 4, 7. (for which, διὰ τριακοστῆς ἡμέρας, Ant. Lib. xli. p. 286.) Μνᾶ: τόκον—δραχμὴν τοῦ μηνὸς τῆς μνᾶς, (for ἀφ' [ἐφ' Brod.] ἑκάστης μνᾶς,) Æschin. c. Ctesiph. [p. 497. l. 1. ed. Reisk.] see Bud. Comm. l. Gr. p. 988. Οἶκος: κλῶντές τε κατ' οἶκον (viz. ἕκαστον) ἄρτον, Acts ii, 46. So v, 42. But Scaliger does not approve of this ellipsis in the Acts, and Mede (Works, p. 322.) maintains that κατ' οἶκον is the same as ἐν οἴκῳ. See Wolf. ad l. Πόλις: κατὰ πόλιν, in every city, Tit. i, 5. where πᾶσαν may be understood. See Acts xv, 36. κατὰ πόλεις, Ælian. V. H. vi, 1. κατὰ πόλιν καὶ κώμην, St. Luke viii, 1. (but κατὰ π. κ. χώραν, cod. reg.) Fully, οἱ κατὰ πόλιν ἑκάστην ἐπελθόντες, &c. Diod. Sic. xv, 38. "Εκαστος is understood also in καταρτίζετε—σκοπῶν (viz. ἕκαστος) σεαυτὸν, &c. Gal. vi, 1.

ΕΚΔΙΔΟΥΣ, giving out, yielding.—In Lucian. t. iii. p. 88. πότε δὲ ἐπὶ τὰς αἰγείρους ἀφιζόμεθα, τὰς τὸ ἡλεκτρον ἐκδιδούσας, Schæfer thinks the better reading that which omits ἐκδιδούσας,<sup>b</sup> and he refers to Reitz. ad l. and the interpp. on t. i. p. 365.

ΕΚΕΙΝΟΣ, he, is often defective before its relative: ὃν ὁ Θεὸς ἔχρισεν εἰς βασιλέα, (ἐκεῖνος) τοιαύταις περιείχετο θλίψεσιν, Macar. Hom. ix. p. 116. ἀπέχονται τε ὧν ἂν αὐτὰς ἀπείργωσι, Xen. Cyrop. i, 1. for ἂ. τ. ἀπ' ἐκείνων πραγμάτων, ἀφ' ὧν ἂ. α. ἂ. ἐπελάθου τι ὧν ἐβούλου εἰπεῖν, ib. i, 26. See Lucian. Hermot. p. 585. Hebr. v, 8. Ephes. iii, 20. Rev. xx, 4. and Fisch. ad Well. ii. p. 241. iii. 1. p. 249. γνωτὸν δὲ καὶ (ἐκεῖνῳ) ὅς μάλα νήπιός ἐστι, Hom. Il. η, 401. ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι, Philipp. iv, 11. for ἐν ἐκείνοις, viz. κτήμασιν, ἐν οἷς, &c. So in Latin; see Hor. Od. i. 31. 9. Cic. ad Div. v, 1. [p. 215. ed. Verburg. in 8vo. l. 1.] "—cum—aliquid agas eorum quorum consuesti," Cic. ad Div. v, 14. In the foregoing Greek passages, and the like, οὗτος also may be understood: οὗκ ἂν

<sup>a</sup> According to Prof. Hermann there is no ellipsis of ἑκάστων in τοῦ μηνὸς, of ἑκάστης in τῆς ἡμέρας, &c. "Aliquis enim mensis, aliquis dies, says he, exempli instar est, ad quod ceteri menses ac dies comparentur." J.S.

<sup>b</sup> So a participle is understood in Lucian's Timon, οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς ὕλας ἐκατόμβας, p. 62. D. ed. Salmur. J.S.

μοι δοκῶ ὑπό γε τούτων, ὧν σὺ δεσποινῶν καλεῖς, κωλύεσθαι, Xen. Œcon. ii. init. See St. Mark vi, 16.

ΕΚΚΛΗΣΙΑ, *assembly, church*.—In σύγκλητος. See Ulpian on Demosth. de fals. leg. p. 114. Valcken. Animadv. ad Ammon. p. 71. ad Herodot. p. 509, 16. In ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, 1 Pet. v, 13. *the church that is at Babylon elected together with you*.

ΕΚΧΥΝΟΜΕΝΟΝ, *poured out*.—In ἀλλ' οὐδὲ, εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν, Acts xix, 2. Schoettgen understands ἐκχυνόμενον, Schwebel ἐπιπεπτωκός, which occurs in Acts viii, 16.

ΕΛΑΙΟΝ, *oil*.—Καὶ τῷ καρύνῳ (viz. ἐλαίῳ) δὲ χρῶνται κρεῖσσον δὲ τὸ λιμναῖον (viz. ἔλαιον), Photius. Schæfer considers λίπ' ἐλαίῳ in Hom. II. κ, 577. as a pleonasm; and therefore sees no ellipsis in λίπ' ἄλειψεν, in Hom. as Od. ε, 227. and in Lucian. t. ii. pp. 327, 883.

ΕΛΑΣΜΑ, *driving*.—In ἀμφήριστον ἔθηκεν, Hom. II. ψ, 382. Eustath. (p. 1422. l. 9.) understands ἔλασμα, but Schæfer would prefer τὸ πρᾶγμα, or τὸ ἀγώνισμα, were ἀμφήριστον not to be understood of the charioteer, as he thinks it ought to be; and he explains Virgil's *ambiguumve relinquat*, Æn. v, 326. similarly. The proper sense of ἔλασμα, he observes, is *a thin plate of metal*: Apollon. Lexic. p. 690. Scott Append. ad H. St. Thes. [See the new edition of H. Stephens' Thesaur. 3666. B.]

ΕΛΠΙΣ, *hope*, is understood in Soph. El. 497. [495. ed. Br.] πρὸ τῶνδε τοί μ' ἔχει.—λείπει δὲ τὸ ἐλπίς, Schol.<sup>a</sup> With ὑποτείνειν: ὑποτείνοντος αὐτοῦ, Thucyd. viii, 48. ἐλπίδας δηλονότι, schol. ὑποτείνοντός τε τὰ ἐμπόρια συνελευθεροῦν, Herodot. vii, 158. ἐλπίδα δηλονότι, says Valckenar. The full phrase occurs in Synesius Ep. 105. p. 247. Anonym. ap. Suid. t. iii. p. 548. See Dionys. Hal. Ant. Rom. t. ii. p. 749. and Aristoph. Ach. 657. Lucian has ἐλπίδα ὑποφαίνειν, t. i. p. 743. and so Diodor. Sic. xiv, c. 39. where see Wesseling. See also Lennep. ad Phalar. p. 338. b.

ΕΜΑΥΤΟΝ, *myself*, is often understood after verbs transitive: e. g. ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, Acts xxiv, 16. θαμβῶν, ib. ix, 6.

ΕΜΒΑΔΕΣ, *shoes*.—In Λακωνικαῖ, a sort of shoes worn by men. Suid. Schol. Aristoph. Vesp. 1159. ποῦ Λακωνικαῖ; Aristoph. Thesmoph. 142. In περιβαρίδες, (from βάρος,) a cheap sort of shoes, worn chiefly by female servants, Aristoph. Lys. 45. Poll. vii, 92. In Περσικαῖ, a sort of shoes worn by women only; Aristoph. Thesm. 734. Eccl. 319. Nub. 151. Poll. vii, 92.

ΕΜΒΥΟΝ, *embryo*, is understood in ἡ παρθένος ἐν γαστρὶ ἔχει, St. Matth. i, 23. So Artemidor. i, 32. Fully, γυνὴ δέ τις ἔμβρυον ἔχουσα ἐν τῇ γαστρὶ αὐτῆς νεκρὸν, Euseb. monach. in vit. Philip. Presb. Agyr. n. 3. in Actis Sanctior. t. iii. Maii p. 3. in græc. Also in κατὰ γαστρός ἔχειν and ἐν γαστρὶ λαμβάνειν. In συλλαμβάνειν ἐν γαστρὶ, St. Luke i, 31. In φθείρειν τὸ κατὰ γαστρός, Artemidor. i, 82.

<sup>a</sup> "Minime, ut scholiastis visum, ἐλπίς quæ sequuntur, teneri se dicit chorus." vel θάρσος intelligitur; sed aut τοῦτο satis Hermann. J.S. est, aut, quod etiam verius videtur, iis,

p. 75. φέρειν ἔμβρινον, Pakeph. 2, 3. συλλαμβάνειν νύδον, St. Luke i, 36. See v. 41. 44.

\*ΕΝΔΟΞΟΣ, *famous*. See Περιβόητος.

ΕΝΔΥΜΑ, *a garment*.—Schoettgen understands ἐνδύματος in περιβεβλημένος συνδόνα ἐπὶ γυμνοῦ, [viz. ἐνδύματος.] Those were said to be naked, who had no garment on but an under one: Jes. xx, 3. Virg. Geor. i, 299. In the plural ἐνδύματα is understood in αἰκέα ἔσσαι, Hom. Od. ω, 249. and in ποικίλα ἐνδύς, Lucian. Timon. or ἱμάτια.

ΕΝΝΟΙΑ, *a thought*.—In εἰσῆει αὐτοὺς, ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται, Xen. Anab. vi, 1. 17.<sup>a</sup>

ΕΝΟΧΛΟΥΝΤΑ, *things causing uneasiness*.—In Λάρος ἐν ἔλεσι, παροιμία, ἐπὶ τῶν ταχὺ ἀποδιδόντων, Suid. viz. τὰ ἐνοχλοῦντα. (Add διαχωρήματα, excrements. Schwebel.) In ἀποσκευάζεσθαι: fully, ἀποσκευασάμενος τὰ ἐνοχλοῦντα, Herodian. iv. 13. 9. In ἀποβάλλειν. In, ὅτι ἐν ζωῇ ἔρριψαν τὰ ἐντόσθια αὐτοῦ, Ecclesiastic. x, 10. Kühn. Quæst. Philol. Pent. 2. qu. 4.

ΕΞΟΥΣΙΑ or ΔΥΝΑΜΙΣ, *power*, is understood in many verbs; as, δίδοναι: ἔδοσαν δὲ αὐτῷ διακοσίους τῶν ὁμοτίμων προελέσθαι, Xen. Cyrop. i. p. 51. for ἔδοσαν ἐξουσίαν.—δός μοι, πρὸς θεῶν, Μαλακοῦ χρωτὸς ψαῦσαι τέκνων, Eurip. Med. 1399. ed. Pors. for δός μοι ἐξουσίαν τοῦ ψαῦσαι, &c. δός ἡμῖν (viz. ἐξουσίαν) ἵνα καθίσωμεν, St. Mark x, 37. καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι, Rev. xiii, 7. Fully, ἐδόθη αὐτῷ ἐξουσία, v. 5. See v. 15. and vi, 4. Ἐγγίγνεσθαι:<sup>b</sup> τοῦτο δὲ οὐδὲ τοῖς πολὺ σου δυνατωτέροις ἐνεγένετο, Phalaris p. 174. al. ἐγένετο. Ἐγγίγνεσθαι:<sup>c</sup> οὐκ ἐξεγένετό οἱ τιμωρήσασθαι, Herodot. vii, 8, 2. ἐμοὶ δὲ ἀφικέσθαι τε ἐξεγεγόνει τὴν ἡμέραν ταύτην, &c. Id. ix, 25. See v, 105. Aristoph. Eq. 850. Pausan. iii, 15. Ἐκπέλει: οὐ γὰρ ἐκπέλει Φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας, Soph. Antig. 484. [478. ed. Br.] Ἔστιν: so in Latin *est* for *licet*: see Hor. Ep. i, 1. 32. Fully, *abire quo volo, est licentia*, Phædr. Ἐνεστι: ταῦτα οὐκ ἔνεστιν αὐτῷ εἰπεῖν, Demosth. See Soph. Philoct. 1302. Eurip. Ion. 1539. Ἐξεστιν: ἐξεστί μοι ἀπιέναι, for ἐξεστί μοι ἐξουσία ἀπιέναι. Περίεστι: περίεστι τοίνυν ὑμῖν ἀλλήλοις (viz. ἐξουσία) ἐρίζειν, Demosth. Ol. ii. περιῖν γὰρ ἂν σοι ταῦτα πράξαντι, πρῶτον μὲν εὐσεβεῖ καὶ δικαίῳ λέγεσθαι, ἔπειτα, &c. Dionys. Hal. Ant. Rom. t. ii. p. 722.

Sometimes there appears to be an ellipsis of ἐξουσία in ἰδίᾳ and δημοσίᾳ: e. g. καὶ τὰς μὲν ἰδίας ὁμολογίας δημοσίᾳ κυρίας ἀναγκάζετε εἶναι, τὰς δὲ τῆς πόλεως συνθήκας ἰδίᾳ τὸν βουλούμενον λύειν ἔασατε, Isocr. adv. Callimach. p. 898. So in inscriptions on statues, &c. declared to have been erected δημοσίᾳ, *by public authority*.

ΕΟΡΤΗ, *a festival*.—In οἱ δὲ ἐν Διονύσου (viz. ἐορτῇ) γελῶσι, Maxim. Tyr. Dissert. xxxiii. and xxxvii. This is an Attic ellipsis. In τὴν ἡμέραν τῆς Πεντηκοστῆς, Acts ii, 1. Fully, ἐν τῇ Πεντηκοστῇ ἐορτῇ, ἥ ἐστὶν ἀγία ἑπτὰ ἑβδομάδων, Tob. ii, 1.

<sup>a</sup> If any thing is omitted here, says Hermann, not ἐννοια, but τοῦτο, should be understood. J.S.

<sup>b</sup> See the new edition of Stephens' Gr. Thesaur. printed by Mr. Valpy.

2938. B. J.S.

<sup>c</sup> See what is said in the new edition of Stephens' Gr. Thesaur. printed by Mr. Valpy, col. 2938. D. J.S.

\*ΕΟΡΤΑΣΜΑ, *a festival*.—In τὰ ἑβδομα ταύτης, Genes. xxix, 27. εορτάσματα is understood. So v. 28. (From Michaelis.)

ΕΠΙΒΑΤΗΣ, *a marine*.<sup>a</sup>—In πληροῦν ναῦς, *to man vessels*: καὶ τὰς ναῦς ἅμα ἐπλήρουν, Thucyd. i, 29. (viz. ἐπιβατῶν or πληρωμάτων.)<sup>b</sup> ἐπλήρωσαν νέας ἐξήκοντα, Herodot. vii. 168. Συρακούσιοι πληροῦσι ναυτικόν, Thuc. vi, 52. See Herodot. vi, 5. viii, 46. Thucyd. i, 141. Polyb. iii, 96. Hirtius B. A. c. xi. ἦγε τὰς ναῦς ὀπλίτων πεπληρωμένας, Ælian.

ΕΠΙΘΕΜΑ, *a lid, or cover*.—In ἱλαστήριον, Rom. iii, 25. Hebr. ix, 5. Fully, Septuag. Exod. xxv, 17. [See Πῶμα.]

\*ΕΠΙΠΕΠΤΩΚΟΣ, *fallen on*.—See Ἐκχυνόμενον.

ΕΠΙΣΚΟΠΟΣ, *a bishop*, is often defective in ecclesiastical writers: e. g. Αὔξεντιος τοῦ Μεδιολάνου, viz. ἐπίσκοπος, Damasus ep. iii. p. 100. ed. Rom.

ΕΠΙΣΤΟΛΗ, *a letter, a mandate*, is understood after πέμπειν, ἐπιστέλλειν, and, in the opinion of some, after ἀποστέλλειν also. See Herodian. i. 10. 5. iii. 5. 4. iii. 14. 1. iv. 3. 3. St. Matth. ii, 16. xiv. 10. Kuhn. ad Ælian. V. H. xii, 51. and Perizon. ad iv, 18. (In Artemidor. v, 50. Schæfer reads ἐπεστάλη αὐτῷ ὑπὸ τῆς γυναικός: and so in Melamp. π. Π. init. Fabric. Bibl. Gr. i, 15. 2.—In Pausan. iv, 22. τὰ ἀντεπεσταλμένα ἐκ Λακεδαίμονος: in Ælian. V. H. x, 20. ἀντεπέστειλε δὲ Ἀγρησίλαος, &c.)

ΕΠΙΤΗΔΕΥΜΑ, [*a practice, a study, an employment*.]—In τὸ δὲ ναυτικὸν τέχνης ἐστὶ, Thucyd. i, 144. viz. ἐπιτήδευμα ἢ πρᾶγμα, Schol.

ΕΠΟΣ, *a word, a verse*.—"Ἔπος, *a word*, is understood in αἰμύλιον: προσέννεπεν αἰμυλίοισιν, Apollon. ii, 5. In αἰσχρόν: τὸν δ' αἰσχροῖς ἐνένισπεν, Hom. Il. ψ, 473. Od. σ, 320. In διὰ βραχιόνων ποιήσασθαι μνήμην, Polyb. (viz. ἐπέων.) In δακέθυμον: δακέθυμά μοι λέγοντες, Anacr. viii, 9. In μελίχιον: πολλὰ δὲ μελιχίοισι προσηύδα, Hom. Il. ρ, 431. δ, 256. ἀμείβετο μελιχίοισι, Apollon. iii, 31. Fully, δεξιῇ ἡσπάζοντο, ἔπεσσι τε μελιχίοισι, Hom. Il. κ, 542. In ὀνειδείον: [χερσὶν πεπληγῶς, καὶ ὀνειδείουσιν ἐνίσσων, Hom. Il. χ, 497. Fully, νεικεῖεν βασιλῆας ὀνειδείους ἐπέεσσιν, Hom. Il. β, 276.] In διὰ πλειόνων ποιήσασθαι μνήμην, Polyb. for διὰ πλειόνων ἐπέων. In τοῖον, ποῖον, οἶον, Hom. but Homer oftener expresses μῦθος with those words. In ἀμείβεσθαι, and ἀπαμείβεσθαι. Fully in Hom. Od. δ, 286. For the Latin ellipsis, see Ter. Andr. i, 1. 2. Cic. ad div. vi, 7. xi, 16.

"Ἔπος, *a verse*, is understood in ἐρωτύλα, Bion v, 10. 13. In κερδαλέα, Apollon. Argon. iii, 426. In Ἰαμβεῖα, Κυκλικὰ, Κύπρια, &c. [See Βυλίον.]

ΕΡΓΑΣΤΗΡΙΟΝ, *a workshop*.—In ἐν τῶν δημιουργῶν, Aristoph. Lys. 408. understand ἐργαστηρίους. See Kuster.—ἐς τῶν σκευοδεψῶν,

<sup>a</sup> I believe we have no one English word precisely equivalent to ἐπιβάτης: in our sea engagements the *marines* take but a small and comparatively insignificant part; whereas the ἐπιβάται were the only fighting

men on board of the ancient ships. J.S.

<sup>b</sup> "Milites nautæque, sive propugnatores et socii navales, efficiebant τὰ πληρώματα, quæ dicuntur." Valckenaer. on Herodot. viii. J.S.

(viz. ἐργαστήρια,) Aristoph. Eccl. 420. ὀλοποιῶν τὴν ἐν Ἡφαίστῳ, [viz. ἐργαστηρίῳ,] Philostrate. Heroic. p. 96. Boiss. as Schæfer reads the passage.

**ΕΡΓΟΝ**, *a work*.—There is an ellipsis of ἔργον in ἀνῆκον, καθήκον, πρόπον, and words of like signification. In αὐτὸ σημαίνει, Eurip. Phœniss. 626. *the thing itself will show*: and αὐτὸ δείξει. In Λήμιον: κακῶν δὲ πρεσβεύεται τὸ Λήμιον Λόγῳ, Æschyl. Choëph. 629. λείπει ἔργον, Schol. where κακὸν might be understood; for both Λήμια ἔργα, and Λήμια κακὰ often occur. In ποῖον: ποῖον ἔρεξας; Hom. In σοφόν: καὶ ἐκεῖνο δὲ κυνὸς Αἰγυπτίου τὸ σοφόν, Ælian. V. H. i, 4. Fully, σοφὸν ἔργον, ib. c. 4. In many adjectives in the neuter plural: as, ἀπρακτα καὶ ἀήνυτα μοχθοῦμεν, Alciph. Ep. i, 2. τὰ ἀρεστὰ, 1 John iii, 22. τὰ ἐνδοξα, St. Luke xiii, 17. μεγαλεῖα, viz. ἔργα, St. Luke i, 49. Acts ii, 11. παράδοξα, St. Luke v. 26. Ecclesiastic. xix, 5. Fully, παράδοξα καὶ θαυμάσια ἔργα. See Zeibich. athl. παραδ. p. 14, 15. [See Πόλεμος.] Before genitive cases: ἐκείνον ἐστὶ. οὐχ ὑμῶν ἐστι γινῶναι, &c. Acts i, 7. (and, equivalently, with the possessive pronouns: οὐκ ἔστιν ἐμὸν, (viz. ἔργον,) St. Matth. xx, 23. Fully, ταῦτα δ' ἐμὸν ἔργον ἐστὶν εἰπεῖν, Isocr. Panegyr.) οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ, viz. ἔργον ἐστὶ, Rom. ix, 16. πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως (ἔργον viz.) οὐ γίνεται, 2 Pet. i, 20. οὐ γὰρ πάντων (ἔργον ἐστὶν) ἡ πίστις, 2 Thess. iii, 2. It is often expressed before genitives: γυναικὸς ἔργα ταῦτα σώφρονος, Eurip. Med. 913. προθυμίας μᾶλλον ἢ τέχνης ἔργον ἐστὶ, Xenoph. Cyrop. ii. p. 119. στρατηγοῦ δὲ ἰδίας ἀγχινοίας ἔργον, Orosand. c. xlii. s. iii. In circumlocutions with the article and a genitive case: e. g. τὸ τῆς ἐλευθερίας for ἡ ἐλευθερία: τὰ τῆς τιμωρίας for ἡ τιμωρία: τὰ τῆς τροφῆς for ἡ τροφή. See Schæfer Meletem. Crit. i. p. 31. sq. In ἀκμήν γ' ἐπ' αὐτήν, Eurip. Phœn. 1088. viz. τοῦ ἔργου. After the verb διαίρειν: καὶ διελόμενοι, τὴν πόλιν περιετείχιζον, Thucyd. v, 75. Fully, κατὰ πόλεις διελόμενοι τὸ ἔργον, Id. vii, 19. After ποιεῖν: οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, (viz. ἔργον,) St. Matth. xx, 12. See Homberg.

**ΕΡΕΤΗΣ**, *a rower*.—In ζύγιος, and in θαλάμιος: θαλάμιος λέγεται ὁ ἔσχατος, ὁ δὲ μέσος ζύγιος, ὁ δὲ ἀνώτατος θρανίτης, Hesych. In πάραλοι, (viz. ἐρέται,) Aristoph. Ran. 1103. [1071. ed. Br.] See the Schol.

**ΕΡΙΟΝ**, *wool*.—Ἐρίον is understood after ἔλκυσμα: fully, τὸ τοῦ ἐρίου ἔλκυσμα: Ammon. p. 78. After κάταγμα, and μήρυσμα or μήρυμα, [all signifying *yarn*.] See Soph. Trach. 706. [697. ed. Br.] Valcken. ad Ammon. p. 117. Rhunken. ad Tim. lex. p. 112. Mæris p. 215. Κρόκη also may be understood: see Schol. Aristoph. Ran. 586. Ἐρίον is understood after κατάγειν, *to draw down by spinning, to spin*; and after ξαίνειν and καταξαίνειν, *to comb or card*: see Aristoph. Eccl. 89. 92. 93. Lysistr. 356. 579. It is often added by Plutarch and Lucian.

**ΕΡΚΟΣ**, *a barrier*.—In δρύφακτα, viz. ἔρκη. See Aristoph. Eq. 672.

**ΕΡΧΟΜΕΝΟΣ**, *coming*.—In ἀπὸ ἀγορᾶς, St. Mark vii, 4. In βαπτιζόμενος ἀπὸ νεκροῦ, Ecclesiastic. xxxiv, 25. So in ἀπὸ νεκροῦ

λουόμενον, Chrysost. In περιρβανάμενος ἀπὸ ἱεροῦ, Theophr. Char. c. 16. Γερόμενος also may be understood in such passages.

ΕΡΩΣ, *love*.—In ἐρεθίζειν, (viz. eis ἔρωτα,) Aristænet. i. ep. 27. See Abresch. In such phrases as ἀλῶναι τινος, ἔχεσθαι τινος, Schæfer observes that there is no ellipsis of ἔρωτι or of any other word; but that such is the legitimate construction of those words in that sense.

ΕΣΘΗΜΑ, *a vestment*.—In κροκωτὸν, Aristoph. Lys. 44.

ΕΣΘΗΣ, *a garment*, is understood in ἀλουργίς, *a purple garment*. In ἀπλοῖς, *single*, and διπλοῖς or διπλῇ, *double*: (Hom. expresses χλαῖνα, Od. τ. 225. ω, 275.) In Ἠδωνίς, *a Thracian garment*: Æschyl. in Suid. t. ii. p. 47. In πλατύσημος, *lati-clavia vestis*, and στενόςσημος, *angusticlavia*: θὲς τὴν πλατύσημον· ἰδοὺ στενόςσημος: Arrian. dissert. i. c. 24. p. 123. πλατύσημον ἔδν χιτῶνα, Diod. Sic. Ecl. t. ii. p. 535. 69. Καλάσιρις· χιτῶν πλατύσημος, Hesych. In ποικίλῃ· ἰδὸν ἐν τῇ προνομῇ ψιλὴν ποικίλῃν, Chrysost. Hom. περὶ τῆς εὐταξ. p. 176. for ποικίλῃν ἐσθῆτα, *variegated; wrought about with divers colors*. In πορφυρίς, *a purple garment*: πορφυρίδας ἔχε, Lucian. Dial. D. See Fisch. ad Weller. iii. 1. p. 257. [See Χιτῶν.]

Ἑσθῆς is understood too with several verbs: e. g. ἀναβάλλειν: καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος, καθιζάνειν, Theophr. Char. c. 4. understand κατὰ τὴν ἐσθῆτα, [*with his clothes drawn up above his knees.*] τὰς ἐξωμίδας ἀναβεβλημένοι, Chrysost. Hom. ii. in ep. ad Rom. But in Lucian. t. ii. p. 218. ἀναβεβλημένος ἱμάτων is, *having put on a cloak over other clothes*. See Hom. Od. ο, 61. Ἀναστέλλεσθαι: ἔδοξέ τις—τοῖς συμβιώταις ἀναστειλάμενος [τὴν ἐσθῆτα, viz. *having drawn up his garment,*] ἐκάστω προσουρεῖν, Artemidor. iv, 44. ἔδοξέ τις ἀναστειλαμένην τὴν γυναῖκα, &c. ib. ἀνεστείλατο, ib. Fully, with χιτῶν: ἀναστειλάμενοι δὲ τοὺς χιτῶνας, &c. Diod. Sic. i, 67. Ἀνασύρεσθαι: (which has the same signification as ἀναστέλλεσθαι:) ἀνασυραμένη καὶ ἐπιδείξασα αὐτοῖς τὴν κοιλίαν, Plut. in Apophth. Lacon. ἀνασυράμενοι προσουροῦσιν, Galen. Suasor. p. 230. ed. Lond. See Diog. Laert. vi, 40. vi, 97. and Theophrast. Char. c. 11. Πέπλους is expressed with ἀνασύρεσθαι in Orpheus ap. Clem. Alex. περιβολὴν in Dionys. Hal. Exc. Leg. c. 4. χιτωνίσκου in Polyæan. vii, 45. Περιρρήγνυσθαι: περιρρήξαμένους δὲ (viz. τὴν ἐσθῆτα or τὰς ἐσθῆτας) τύπτεσθαι τὰ τε στήθη καὶ τὰ πρόσωπα, Arrian. A. A. vii, 24. See Herodot. iii, 66. and Valcken.

ΕΣΠΕΡΑ, *evening*.—In περὶ δειλὴν μεταπεμφάμενος, Herodian. iii, 11. § 9. Fully, περὶ δειλὴν ἐσπέραν, Id. ii. 6. § 9. iii. 12. § 16. [See Δείλη.]

ΕΣΤΩΣ, *standing*.—In ὁ κατὰ τοῖν σκελοῖν, Aristoph. Pac. 241. ἐστὼς, βεβηκὼς, or the like, appears to be understood.

ΕΤΑΙΡΑ, *a courtesan*.—In στεγῆτις. See Poll. vii, 201. In αἱ ἀπὸ τῶν οἰκημάτων. See the interpp. ad Hesych. t. ii. c. 1261. 4.

ΕΤΕΡΟΣ.—In κακῶν, ἕτερος δὲ εἰῶν, Hom. Il. ω, 528. ἕτερος μὲν is understood before κακῶν. See Odys. ε, 265. sq. [See Διάφορος.]

ΕΤΟΣ, *a year*.—In κατέστησεν ὑπατον εἰς τὸ μέλλον, (viz. ἔτος,)

Plut. in Cæsar. p. 714. A. In *eis* τὸ μέλλον ἐκκόψει αὐτὴν, *the next year*, or *against the next year*, St. Luke xiii, 9. See v. 8. ἤξειν ἔφασαν *eis* τὸ μέλλον, καὶ εὐρήσειν αὐτὴν (Σάρραν) ἤδη μητέρα γεγεννημένην, Josephus Ant. Jud. i, 11. § 2. ed. Huds. speaking of what is related in Genes. xviii, 9. 10. 14. and alluded to Rom. ix, 9. "Ετους is understood in ἐν ὥρᾳ, i. e. *in the middle of summer; in the time of harvest*; see Græv. Lect. Hesiod. c. ii. p. 7. ἔτη in πόσα, τόσα, and other numeral words: καὶ τόσα γέγονα, Dio Cass. xxxvi. p. 13. ὁκτώκαίδεκα γεγονώς, Polyb. xii. [See Χρόνος.]

ΕΥΑΓΓΕΛΙΟΝ, *the gospel*, is understood when λόγος is put alone in the N. T. Fully, ἀκοῦσαι—τὸν λόγον τοῦ εὐαγγελίου, Acts xv, 7. cf. St. Mark xvi, 20.

ΕΥΔΑΙΜΩΝ, *happy*.—In Theognis 197. 198. χρήματα δ' ᾧ δίοθεν καὶ σὺν δίκῃ ἀνδρὶ γένηται, καὶ καθαρῶς, αἰεὶ γὰρ μόνιμον τελέθει, Bernhold supposes an ellipsis of εὐδαίμων ἐστὶ after καθαρῶς: but Schæfer, rejecting that ellipsis, reads αἰεὶ παρμόνιμον τελέθει, from Brunck's emendation. Παρμόνιμον by syncope for παραμόνιμον.

ΕΥΕΡΓΕΤΗΜΑ, *a benefit*.—In αἶ (κακαὶ ἐταίραι) μόνον μνήμην ἔχουσι τῶν τελευταίων αἰεί, Aristoph. Eccl. 1153. εὐεργετημάτων, viz.

ΕΧΘΡΑ, *enmity*.—In διαλύεσθαι πρὸς τινα. Fully, διαλύεσθαι τὴν ἔχθραν, Diod. Sic. xiv, 40. τῶν διαλυομένων τὰς ἔχθρας, Polyæn. iii. p. 233. See Diod. Sic. xiv, 110. Exc. Leg. t. ii. p. 631. 14. and the genitive ἔχθρας is understood after the noun διάλυσις. See Duport. ad Theophrast. char. c. 12. p. 413. 414. Diod. Sic. iii, 70. Ecl. t. ii. p. 524. 28. In καταλλάσσεσθαι: fully, καταλλάσσετο τὴν ἔχθραν τοῖσι στασιώτησι, Herodot. i. p. 23. See viii, 140. 1. In καταλύεσθαι: fully, καταλυσάσθαι τὴν ἔχθραν, Dionys. Halic. v. p. 327. Dio Chrysost. t. ii. p. 171. ed. Reisk. So, προκαταλύσεται τὴν ἔχθραν, Dionys. Halic. v. p. 326.

ΕΧΩΝ, *having*.—The ellipsis of ἔχων is frequent in Lucian: e. g. ὁ τὴν κιθάραν, viz. ἔχων, Fugitiv. p. 125. ὁ τὰ ράκια, τὰ πιναρὰ, Gall. p. 171. ὁ τὴν σύριγγα, Bis Acc. p. 218. ἡ τὰ ποικίλα, viz. γράμματα ἔχουσα, ib. p. 226. It occurs in 2 Cor. viii, 15. ὁ τὸ πολὺν, οὐκ ἐπλεόνασε, καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε. See the interpp. of Lucian t. i. p. 365. t. iii. p. 381. See also Ἐκδιδούς, and Ποιήσας. There is an ellipsis of ἔχοντα in the philosophical terms τὰ πρὸς τι, *things relative*, and τὰ κατὰ διαφορὰν, *things absolute or positive*, Sext. Empir. Pyrrh. Hypotyp. p. 35. Fully, τὰ μὲν ἐστὶ κατὰ διαφορὰν, τὰ δὲ πρὸς τί πως ἔχοντα, Id. viii. p. 488.

ΖΕΥΣ, *Jupiter*, or ΘΕΟΣ, *God*.—In Ἰκέσιος, *the god of supplicants*: τὸ δὲ τοῦ Ἰκεσίον μῆνιμα, Pausan. vii, 25. Ἰκεσίον δὲ μῆνιμα, Id. i, 20. p. 48. Fully, πέφηνγας τὸν ἱμὸν Ἰκέσιον Δία, Eurip. Hec. 349. Pors. and in Orph. Argon. 106. Gesn.—Ζεὺς ἰκετήσιος, Hom. Od. v, 213. In Ὀλύμπιος ἀστεροπητῆς, Hom. Il. α, 580. elsewhere called Ζεὺς ἀστεροπαῖος. In Φίλιος: τὸν σὸν λιποῦσα Φίλιον, Eurip. Androm. 604. Musgr. See Musgrave. In the juratory form μὰ τόν. See Θεός. There is also an ellipsis of Ζεὺς, or θεός, before several verbs. Ἀστράπτει. Βρέχει: ἔβρεξε πῦρ καὶ θεῖον, St. Luke xvii,

29. Κύριος is expressed in Exod. ix, 23. ἐβρεξε Κύριος χάλαζαν. Βροντᾷ: καὶ ξυννένοφε, καὶ χειμέρια βροντᾷ μάλ' εὖ, Aristoph. Anag. Fragn. vii. Λάμπει: Λάμψακος. ὅτι τοῖς Λαμψακηνοῖς χρησμός ἐδόθη, ὅπου ἂν αὐτοῖς λάμψη, ἐκεῖ πόλιν κτίσαι, Etymol. M. c. 556, 8. "Υει: fully, Χὼ Ζεὺς, ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα δ' ἔει, Theocrit. iv, 43. ἐν πυρὶ δ' αἶαι Φαγοὶ, χειμαίνοντος, Theocrit. ix, 19. See Theognis 25. Aristoph. [Nub. 1279. ed. Br. also 371.] Apollon. Rhod. iii, 1399. Wesseling. Dissert. Herodot. p. 182. and ad Herodot. p. 293, 16. Valcken. ad Herodot. p. 347, 3. Toup. Em. in Suid. t. i. p. 397. Fisch. ad Well. iii. 1. p. 257.

\*ΖΗΤΟΥΜΕΝΟΣ, *sought*.—In the celebrated exclamation of Pythagoras, εὖρηκα, Schæfer understands τὸ ζητούμενον.

ΖΩΑ, *animals*.—In τὰ ἄλογα, Mauric. Strateg. v, 3. vii, 8. ἀμφίβια. τὰ βληχητὰ, *animals which bleat*, Suid. βοτὰ, viz. ζῶα,<sup>a</sup> *animals of all sorts*, Aristoph. Nub. 1429. βραχύβια. ἐνάλια: St. James iii, 7. Fully, ἐνάλια ζῶα, Aristot. de Mundo. ἐρπετὰ, St. James iii, 7. πετεινὰ, and πτηνὰ. σιτιστὰ, St. Matth. xxii, 4. *altitium satur*, Hor. Ep. i. 7, 35. τετράποδα. χερσαῖα: ἄλλο τι τῶν χερσαίων, Palæphat. c. 28. and in Hebr. ix, 5. Χερουβὶμ δόξης, κατασκήζοντα τὸ ἰλαστήριον, Blackwall understands ζῶα: Crit. 5. p. 88. Ζῶων is perhaps understood in θνησιμαῖον, Levit. xi, 11. and either ζῶων or κτῆσις in ὑποζύγιον, which is an adjective: Theogn. 126. [See the Obs. in "Αρθρωπος.]

ΖΩΝΤΕΣ, *living*, is often understood in εἶναι: ὅτι οὐκ εἰσὶ, St. Matth. ii, 18. More fully, ἐν τοῖς ζῶσιν ἐστίν, Schol. Gr. Sophocl. ad v. 572. Ἰν μένειν: ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, 1 Cor. xv, 6. See Βίος. So the Latin writers: Plin. iii. ep. vii. § 2. Cic. ad Div. vii. ep. 29.

ΗΘΟΣ, *disposition*.—In τοῦμόν, and the like neuters: ἔχει δὲ τοῦμόν οὐκ ἀναίδειαν, γέρον, Ἄλλ' εὐλάβειαν, Eurip. Herc. F. 163. ed. Musgr. See Boissonade ad Philostrat. Her. p. 6. Λῆμα is expressed with τοῦμόν in Eurip. Med. 349. ed. Pors. Sometimes κέρδος or ὄφελος may be understood, as in Soph. El. 251. Eurip. Iph. A. 483. ed. Musgr. [482. ed. Beck.] cf. Med. 743. 1219. See Valcken. ad Phœn. 476. ad Hippol. 48. But oftener such neuters are put in the place of personal pronouns; as, ὡς εἰδῶ σάφα, Εἰ τοῦμόν ἀλγεῖς μᾶλλον ἢ κείνης, Soph. Trach. 1069. ὅταν δὲ τᾶμ' ἀθυμήσαντ' ἴδης, Eurip. Or. 290. ed. Pors. See Med. 347. 737. Iph. T. 1057. Hel. 902. ed. Musgr. Aristoph. Thesm. 105. Plut. Mor. t. i. p. 596. Toup. Em. in Suid. t. ii. p. 152. Bast. in Philostrat. Boisson. p. 297.

Some have supposed an ellipsis of ἦθος in many adjectives and participles in the neuter, which are in reality put for substantives of the feminine gender: e. g. τὸ ἀβροδίατον, Thucyd. i, 7. τὸ ἄρρωστον, for ἡ ἀρρώστια. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον, Eurip. Herc. 1129. τὸ βάρβαρον ἀντὶ τοῦ ἡ βαρβαρότης, Schol. τὸ ἡμερον. τὸ μανικόν. τὸ μέτριόν μου, Herodian. v, 1. 5. τὸ πρόθυμον: i. e. ἡ προθυμία. τὸ

<sup>a</sup> Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα Bekker. Βοτὰ] βοσκήματα, θρέμματα, τὰ βοτὰ ταυτὶ, 1427. ed. Br. 1409. ed. Gl. Victor. J. S.

σύντονον: σὺ δέ μοι προσκύνει τὸ σύντονον τοῦ λόγου, Gregor. Naz. Stelit. ii. p. 146. τὸ τεθριωμένον. τὸ φιλάνθρωπον, Herodian. v. 1. 5. τὸ φίλεργον, Ælian. V. H. xiii. 1. τὸ φιλοχρήματον. Τὸ χρηστὸν and ἡ χρηστότης are plainly equivalent in Rom. ii, 4.

ΗΙΩΝ, *a shore*.—In ἄκραι, *promontories* or *headlands*, otherwise ἀκρωτήρια: for they are the *extremities* of shores. Fully, ἄκραι ἡιόνες, Hom. Il. p. 265. ἄκρας πέτρας in Longus, p. 90. ed. Villos.

\*ΗΚΩΝ, *coming*. See Πεμπόμενος.

ΗΛΙΚΙΑ, *age*.—In βαιά, and μικρά: see Schæf. Meletem. Crit. i. p. 70. In νέας: as, ἀρετὴν ἐκ νέας ἄσκει: *from youth*: underst. ἡλικίας. Fully, χωλὸς ἐκ νέας ἡλικίας, Simplic. Comm. in Epict. Ench. p. 165. ed. Schweigh. ἐκ νέας ἡλικίας, Macarius Homil. p. 8. ἐκ νεαρᾶς ἡλικίας, Themist. Orat. xxiv. p. 304. A. In νηπιέη: ἐν νηπιέῃ ἀλεγεινῇ, Hom. Il. i, 487. elliptically for ἡ παιδικὴ ἡλικία, Eustath. In πρώτῃ: παρὰ τὴν πρώτην, Greg. Nyss. c. Eunom. p. 292. See Thom. Mag. p. 284. [See Γάμος.]

ΗΛΙΟΣ, *the sun*.—"Ἥλιος is understood in ἡλέκτωρ: ὡς ἡλέκτωρ ἐβεβήκει, Hom. Il. 2, 513. See the Schol. ἡλίου in ἀνατολή: fully, ἡλίου ἀνατολὰς, Herodot. vii, 58. ἡλίου πρὸς ἀντολὰς, Æschyl. Prom. 713. See Fisch. ad Well. iii. 1. p. 257. In αὐγαί: ὑπ' αὐγὰς (viz. ἡλίου) τοῦσδε λεύσσουσαι πέπλους, Eurip. Hecub. 1154. [1136. ed. Pors.] γυνὴ δεικνῦσα τάνδρῃ τοῦγκυκλον Ὑπ' αὐγὰς, Aristoph. Thesm. 507. [500. ed. Br.] See Jambl. Protr. c. 8. Longin. iii, 4. Timæ. Lex. Plat. p. 264. with Rhunken. and Hemsterh. In δυσμή: fully, ἐν ταῖς ἡλίου δυσμαῖς, Hyperid. ap. Suid. t. i. p. 688. [See Θεός.]

ΗΜΕΙΣ, *we*.—In ἐξελθόντες (viz. ἡμεῖς) οἱ περὶ τὸν Παῦλον ἰλθομεν, &c. Acts xxi, 8. (ἡμεῖς) οἱ πολλοὶ, ἐν σῳμᾷ ἔσμεν, Rom. xii, 5.

ΗΜΕΡΑ, *day*.—In ἀγοραῖος, *a court day*; *a day on which law proceedings, or trials, were holden*: διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται, Strabo xiii. εἰ μὲν—πρὸς τινα λόγον ἔχουσι, ἀγόραιοι (viz. ἡμέραι) ἄγονται, Acts xix, 38.<sup>a</sup> ὅτε ἀγόραιός ἐστι, cum jus dicitur, Gloss. In ἡ αὔριον, *the morrow*: οὐκ ἔστι θνητῶν, ὅστις ἐξεπίσταται, τὴν αὔριον μέλλουσαν εἰ βιώσεται, Eurip. Alc. 796. ed. Musgr. [787. ed. Beck.] In γενέθλιος and γενεθλιακή: τὴν Σωκράτους ἀγαγόντες γενέθλιον, Plut. Sympos. viii, 1. See Philo Jud. in Flacc. p. 756. Phrynicius p. 38. and Γενέθλιος, above. In δεκάτῃ: τῇ δεκάτῃ, Hom. Il. a, 54. ἐννῆμαρ had gone before. εἰς δεκάτῃν γὰρ παιδαρίον κληθεῖς, Aristoph. Av. 388. [494. ed. Br.] οὐκ ἄρτι θύω τὴν δεκάτῃν ταύτης ἐγώ; ib. 585. [922. ed. Br. and ed. Bekker.] See Eurip. El. 1126. Toup. Em. in Suid. t. i. p. 112. sq. In ἡ δεῦρο: ὅς Ἀναστασιακὸς μέχρι τῆς δεῦρο λέγεται, *to this day*, Anonym. ap. Suid. t. i. p. 182. In ἡ δευτέρα: fully, τῇ δευτέρῃ ἡμέρῃ, Herodot. ix, 33. In ἡ ἐβδόμη: εἶρηκε γάρ που περὶ τῆς ἐβδόμης οὕτω, Hebr. iv, 4. and in the subjoined quotation (from Genes. ii, 2.) [ἀπὸ τῆς πρώτης—περὶ δὲ τὴν ἐβδόμην, Lucian. t. ii. p. 1. where, says Schæfer, ἡμέρα is to be understood.] Fully, καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, the same

<sup>a</sup> See the new edition of Stephens' Gr. D. and col. 571. J.S. Thesaur. printed by Mr. Valpy. col. 570.

being spoken of in both places. *περὶ τῆς ἱερᾶς ἐβδόμης*, Philo t. ii. p. 167. 29. *προηγούμενως δὲ ταῖς ἐβδόμαις*, Id. v. 48. In *ἐκάστη*: *ὥσπερ τι τῶν καθ' ἐκάστην γινομένων κατασκευάζοντες*, *every day*, Leo Imper. Homil. i. de Sepult. Christi p. 287. See Gregor. Cor. p. 13. who speaks of this ellipsis as Attic. Cf. H. St. Animadv. in Lib. de Dial. p. 22. *Καθεκάστην* in one word often occurs. In *ἡ ἐξῆς*, *the next day*: *ἐκείνην μὲν τὴν ἡμέραν ἡσυχίαν ἔσχε' τῇ δ' ἐξῆς*—κ. τ. λ. Dionys. Hal. Ant. Rom. t. i. p. 473. *ἐκείνης μὲν τῆς νυκτὸς ἔμειναν εὐωχούμενοι, τῆς δ' ἐξῆς*—, *but on the next day*, &c. Xen. Ephes. p. 48. See Locella. In *ἡ ἐπιούσα*: *τῇ ἐπιούσῃ, the following day*, Lucian. t. ii. p. 125. and presently afterwards *τῆς ἐπιούσης*. See Porson ad Eurip. Phœn. 1651. Herodianus p. 472. ed. Piers. and the interpp. there, and on p. 210. ed. Pauw. *eis τὴν ἐπιούσαν ἔω*, Xen. Anab. i. 7. 1. *κατὰ δὲ τὴν ἐπιούσαν νύκτα*, Diod. Sic. xx. c. 64. In *ἡ ἑτέρα*: *τῇ τε ἑτέρᾳ κατήχθημεν eis Σιδῶνα*, Acts xxvii, 3. *the next day*. In *ἡ ἐχομένη*: *τῇ ἐχομένῃ τοῖς Ἑλλησιν ἡ σύγκλητος εἶπεν*, Diod. Sic. Exc. Leg. t. ii. p. 620. *δεῖ με σήμερον καὶ αὐριον καὶ τῇ ἐχομένῃ πορεύεσθαι*, St. Luke xiii, 33. *and the day following*. In *ἡ αὐτὴ*, *the same day*: *ἐπανάκειν τὴν αὐτὴν τὰ κέρματα κομίζοντα παρεγγυῶν*, Alciphron iii. ep. 40. In the relative *ἡ*: *ἦν ἀνακαθαρθῶσιν ἐν τεσσαράκοντα ἡμέρησιν, ἀφ' ἧς ἂν ῥῆξις γίνηται*, παύονται, Hippocr. Aphor. v, 14. *ἀφ' ἧς γὰρ εἴλοντο πρῶτον ἡγεμόνα τῶν ὀπλων*, &c. Plut. in Pelopid. p. 285. E. *ἀφ' ἧς γὰρ (viz. ἡμέρας) οἱ πατέρες ἐκοιμήθησαν*, 2 Pet. iii, 4. *προειπὼν ὁ Ῥωμύλος ἐν ᾗ τοὺς θεοὺς ἀρεσάμενος ἔμελλε* κ. τ. λ. Dionys. Hal. Ant. Rom. t. i. p. 228. In *ἡ κατόπιν*, *the following day*: *fully, ἡμέραν τε ὀρίσας τῆς μάχης τὴν κατόπιν*, Dionys. Hal. Ant. Rom. t. i. p. 473. so t. ii. p. 645. In *κυρία*, *an appointed day*: *ἡκούσης δὲ τῆς κυρίας*, Achill. Tat. viii, 485. *τὴν κυρίαν ὁμολογεῖν, to give bail or surety for appearance*; *τῆς κυρίας ἀπολείπεσθαι, to fail of appearance*. φυλάξας τὴν κυρίαν τῶν ἡμερῶν, Herodot. i, 48. See Eurip. Or. 45. and Dorvill. ad Charit. p. 304. 452. In *μία*: *πρὸ μᾶς τοῦ θεσπίζειν*, *the day before he gave his oracular responses*, Lucian. Pseudom. p. 774. *τῇ πρὸ μᾶς νῶνων Ὀκτωβρίων, the day before the nones of October*, Plut. Mor. t. i. p. 805. *Fully, πρὸ μᾶς ἡμέρας ρόννων Ἰανουαρίων*, ib. t. ii. p. 308. *Ante* is similarly used in Latin: see Vell. i, 10. 5. Orosius i. c. 4. and 5. *ἐκδικάσας μίαν*, Aristoph. Eq. 291. [50. ed. Br. but see Δίκη.] *λείπει ἡμέραν*, Schol. *παρὰ μίαν, every other day*. See Poll. i, 7. Porphy. de vit. Plotin. c. 7. and Fabricius there. *μία τῶν σαββάτων, the first day of the week*, St. Matth. xxviii, 1. St. Mark xvi, 2. Acts xx, 7. 1 Cor. xvi, 2. At that time *בבשבת* and *בבתי* with the Jews signified *a week*; and they reckoned the days thus: *בשבת*, *μία τῶν σαββάτων, the first (day) of the week*; *בשני*, *δευτέρα τῶν σαββάτων, the second (day) of the week*; and so on. See Lightfoot. In St. Matth. xxviii, 1. the women are represented as having gone to the sepulchre after the end of the sabbath or Saturday, and when it was so late that the dawn of Sunday, or the first day of the week, began to appear. See Edzard. ad Berachoth. c. i. p. 157. sq. In *ἡ νῦν*, *the present day*. In *ἡ Περηκοστή*, Acts ii, 1. In *πεπρωμένη*, *fate*, either *ἡμέρα* is understood, (Eurip. Alcest. 145.) or *τύχη*, (ib. 695.) or *αἴσα*, or *μοῖρα*. See

those words. In προθεσμία, *an appointed day*: ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς, Galat. iv, 2. and in the plur. ὅσοις προθεσμίας (viz. ἡμέρας) τοῦ βίου μακροτέρας ἐποίησεν, *the term of life, the dying day*, Basil. Homil. eis mάρτ. Μάμαντα, p. 419. In ἡ προτεραία, *the day before; the preceding day*: τῇ προτεραίᾳ μὲν—, τῇ ὑστεραίᾳ δὲ—, Lucian. t. ii. p. 85. sq. where see Reitz. Herodot. ii, 63. With ἡ δὲ, Xen. Cyrop. iv, 2, 6. Fully, τῇ δὲ προτεραίᾳ ἡμέρᾳ, Thucyd. v, 75. See Duker. In ἡ προτέρα, *the day before*: ἐνέπρησαν Ἑλληνικὴν τριήρη, τῆς προτέρας ὀρμισθεῖσαν ἐπὶ τῆς ἀκτῆς, Chariton. p. 60. οὐ τῇ προτέρᾳ λελάληκα; Gregent. Teph. in disp. cum Herbano Jud. p. 111. See Duker. ad Thuc. p. 362, 94. [In πρώτῃ: see p. 50. l. 46.] In ῥήτῃ, *an appointed or certain day*: as, ῥήτῃν τινα προειπεῖν. Fully, ῥήτῃν τινα ἡμέραν προειπὼν, Lucian. Pseud. t. ii. p. 226. προειπὼν ἡμέραν ῥήτῃν, Dionys. Hal. t. iii. p. 1425. sq. ἐν ἡμέραις ῥήταῖς, Paus. iii, 20. In ἡ σήμερον, *the present day*: τίς δύνατ' οὐκ ἀρέσαι τὴν σήμερον, (to day,) ἐχθὲς ἀρέσκων; Strato lxxxvii. In ἡ τότε, *the then day; that day*: ὥστε ἐς τὴν τότε καὶ ἔμεινα ὄνος, Lucian. t. ii. p. 584. as Schneider reads. [Asin. p. 127. c. ed. Salmur.] In τρίτῃ: eis τρίτην ἡμέραν, Ἀττικῶς. eis τρίτην καθ' ἑαυτὸ μόνον, Ἑλληνικῶς, Mæris p. 152. See Pierson. διὰ τρίτης, *in three days*, Lucian. Philops. p. 339. τρίτῃ δὲ μετὰ ταῦθ' ἱπποδρομίαν ἄξετε, Aristoph. Pac. 899. ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι, St. Luke xiii, 32. καὶ τόδ' οὐκ eis αὔριον Οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακὸν, Eurip. Alcest. 327. sq. ed. Musgr. [322. ed. Beck.] ἤκεν eis τρίτην, Aristid. Aristoph. in Lysistr.<sup>a</sup> adds ἡμέραν. In ἡ ὑστεραία, *the next or following day*: ταύτην μὲν τὴν ἡμέρην παρεσκευάζοντο ἐς τὴν διάβασιν· τῇ δὲ ὑστεραίᾳ, κ. τ. λ. Herodot. vii, 54. τὴν ὑστεραίαν αὖ θηρῶσι, Xen. Cyrop. i, 2, 11. See Herodot. vii, 119. Diod. Sic. xx, 30. Alciph. iii. ep. 72. Herodian. Philet. p. 452. Lucian. t. ii. p. 85.

In the oracle, Athen. t. i. p. 84. εἴκοσι τὰς πρὸ κυνὸς, καὶ εἴκοσι τὰς μετέπειτα, &c. ἡμέρας is understood.

There is an ellipsis of ἡμέρα in numbering the days of the Greek months: e. g. δεκάτῃ φθινοντος, *the twenty-first day of the month*: fully, δεκάτῃ ἡμέρᾳ πρὸ τοῦ φθινοντος μηνός. So ἐννιάτῃ φθινοντος, *the twenty-second*. eis τὴν ἐβδόμην Βοηδρομιῶνος, Menander ap. Ammon. p. 67. Πυανεψιῶνος ἐβδόμῃ ἵσταμένον, [the seventh of Pyanepsion,] Lucian. t. i. p. 82. and the last or thirtieth day of the month was called ἔρη καὶ ρέα, (viz. ἡμέρα μηνός.) See Diog. Laert. i. § 57. Aristoph. Nub. 1199. [1203. and 1160. sq. ed. Bekker.] Schol. Aristoph. Nub. 1132. [v. 1161. p. 124. of Bekker's edition printed for Mr. Priestley in 1826.] Perizon. ad Ælian. ii, 25. Fabric. Menolog. c. 41. p. 56.<sup>b</sup> For more on the ellipsis of ἡμέρα, see Fischer. ad Weller. iii. 1. p. 257.

ΗΝΙΑΙ, *thongs, traces*.—In παρηγορίαι, *the traces of the outer*

<sup>a</sup> 'Αλλ' ἐς τρίτην γοῦν ἡμέραν σοι πρὸ πάντων ἤξει, Aristoph. Lys. 612, ed. Br. J. S.

<sup>b</sup> See Archbishop Potter's Antiq. of Greece, vol. i. p. 462, 463. J. S.

*horses*: Hom. Il. θ, 87. π, 152. See the Schol. and Valcken. ad Adoniaz. Theocrit. p. 246.

ΗΧΟΣ, *a sound*.—In αῶν (viz. ἦχον) αὔτευν, Hom. Il. μ, 160. μακρὸν αὔσεν, Il. γ, 81. i. e. κατὰ μακρὸν ἦχον.

ΗΩΣ, *Aurora, the morning*.—In χρυσόθρονος, ἡριγένειος, and other adjectives used as epithets: χρυσόθρονον ἡριγένειαν Ὀρσεν, Hom. Od. ψ, 347. Fully, Il. α, 477.

ΘΑΛΑΜΟΣ, *a bride-chamber*.—Sometimes in παστὸς, *strewed with flowers*: οἶον ἦν ἐκ τοῦ παστοῦ, Lucian. t. i. p. 428. sq. παστοῦ· θαλάμον, schol. but sometimes παστὸς is *the nuptial bed*, being distinguished from θάλαμος: ἐκ δ' ἐμὲ παστῶν Νύμφην καὶ θαλάμων ἦρπας' ἄφνωσ' Αἴδας, Epigr. adesp. decx. κροκύεις—χρυσέων παστὸς ἔσω θαλάμων, Antipat. Sidon. xcvi. See Jacobs.

ΘΑΛΑΣΣΑ, *the sea*.—In γλαυκή: οἱ γλαυκὴν δυσπέμφελον ἐργάζονται, Hesiod. Theog. 440. γλαυκῆς μεδέουσα Λευκοθέη, Philodem. 25. cf. Phanocl. v, 14. Leonid. Tarent. 94. See Virg. Æn. viii, 672. Catull. lxii, 7. In ὑγρὴ or ὑγρά: πουλὺν ἐφ' ὑγρὴν, *on the vast sea*, Hom. Il. κ, 27. ἐπὶ τραφερὴν τε καὶ ὑγρὴν, Id. h. in Cer. where see Mitscherlich. p. 127. πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ [πιτυλεύσας,] Aristoph. Vesp. p. 478. [v. 678. ed. Br.] See Callim. Epigr. 23. Apollon. iv, 280. and Spanhem. ad Callim. h. in Jov. v. 23. Οὐσία is expressed with ὑγρὰ in Philostrat. Her. p. 246. Boiss.

The gen. case is understood after ἀποχώρησις, when *the tide* is spoken of: Polyb. t. i. p. 810. After βυθός: νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, 2 Cor. xi, 25. See Virg. Æn. i, 3. The accusative is understood after the verb διαπερᾶν: ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν, &c. St. Matth. ix, 1.

\*ΘΑΛΛΟΣ. See Κλάδος.

ΘΑΝΑΤΟΣ, *death*.—In κῆρ or κῆρες, *fate*, when put for *death*, (εἰσὶ γὰρ κῆρες νόσου καὶ ἐτέρων κακῶν, Eustath.) θανάτου is understood. See Eustath. on the words κῆρες γὰρ ἄγον μέλανος θανάτου, Hom. Il. β, 834.

The verb ἀρκεῖν, *to keep off*, is sometimes put alone, with an ellipsis of θάνατον or ὄλεθρον. See Eustath. ad Il. 2. p. 474. l. 48. and Hom. Il. 2, v. 16.

In the verb παραδιδόναι too there is an ellipsis of θάνατος: ὁσπαραδόθη διὰ τὰ παραπτώματα ἡμῶν, Rom. iv, 25. More fully, παρέδωκαν αὐτὸν—εἰς κρίμα θανάτου, St. Luke xxiv, 20. hence παράδοσις ἐπὶ θανάτῳ, Dionys. Halic. vii. p. 445. In St. Matth. xxvi, 2. the particular sort of death is expressed.

ΘΑΤΕΡΟΝ, *the one or the other*.—In Thucyd. i, 33. μηδὲ δυνεῖν φθάσαι ἀμάρτωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, Bos, with the Schol. supposes an ellipsis of θάτερον with δυνεῖν; Schæfer thinks ἐν may have been dropped from the text; but Hermann says, that Thucydides, in order to avoid the following repetition, ἢ τοῦ φθάσαι ἡμᾶς κακῶσαι, ἢ τοῦ φθάσαι σφᾶς αὐτοὺς βεβαιώσασθαι, had recourse to the unusual construction, δυνεῖν ἀμάρτωσι φθάσαι.

ΘΕΑ, *a goddess*.—In μὰ τήν: οὐ μὰ τήν· οὐκ ἀληθῆς, Hesych.

See Benth. ad Callim. Epigr. 34. ad Menandr. Fragm. p. 49. Hemsterh. ad Aristoph. Plut. p. 120. b. Toup. Em. in Suid. t. ii. p. 324. Wolf. ad Reiz. de accent. incl. p. 15. Θεαῖς is understood in οὕτε ἐμνήθη μόνος πάντων ταῖς Ἑλευσινίαις, (viz. θεαῖς,) Lucian. Demonact. 11. p. 380. t. ii. Fully, μὰ τὰς Ἑλευσινίας θεάς, Alciph. ii. ep. 3. See Bergh. Δήμητρος ἐπέκλησιν Ἑλευσινίας, Pausan. iii, 20. Guetus understands τελεταῖς in Lucian; but Lucian, if that had been his meaning, would have written ὁ. ἐ. μ. ἀ. τὰ Ἑλευσίνια. See Euseb. Chron. p. 81. 31. Scal. Achill. Tat. p. 212. Mitsch. Synes. p. 42. B. Petav. Μυεῖσθαί θεῶν is a legitimate construction: see Herodot. iv, 79. Philostrat. ep. 15.

\*ΘΕΟΠΡΟΠΟΣ, *one who goes to consult an oracle, a religious ambassador*.—Οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἔπεμπον, (viz. θεοπρόπους,) Herodot. i, 167. See i, 19. where it is expressed.

ΘΕΟΣ, *a god*.—In several adjectives; e. g. in ἄγνωστος: ἡμεῖς δὲ τὸν ἐν Ἀθηναῖς ἄγνωστον ἐφευρόντες καὶ προσκυνήσαντες, Lucian. Philopat. Fully, Acts xvii, 23. See Bos Dissert. de Ara ignoti Dei. In ἀθάνατοι μάκαρες, Hesiod. Sc. Herc. 79. Theog. 33. 128. 881. Jens. Epigr. 99. 107. In Βάκχιος: μόνοι δὲ πόλεως βακχίῳ χορεύουσμεν; Eurip. Bacch. 195. τῷ βακχίῳ, (viz. θεῷ,) τῷ Διὸς, ib. 366. In ἐπιφανής, Wesseling. ad Simson. chron. cath. p. 1377. In μάκαρες, and μακάριοι: ἐπιφλύειν μακάρεσσιν, (viz. θεοῖς,) Apollon. Argon. i, 48. [481.] In μάταιοι, Acts xiv, 15. ἀπὸ τούτων τῶν ματαίων (viz. θεῶν) ἀποστρέφειν εἰς τὸν Θεὸν τὸν ζῶντα. In χθόνιοι: μάκαρες χθόνιοι, viz. θεοὶ, Æschyl. Choeph. 474. In the article, in the Attic juratory formula, μὰ τὸν, viz. θεόν. μὰ τὸν, ἐγὼ μὲν οὐδ' ἂν εἴ τις ἔλεγέ μοι, Aristoph. Ran. 1421. [1374. ed. Br.] See Gregor. Cor. p. 65. and Kæn. also H. Steph. Animadv. in Lib. de Dial. p. 55. This omission of θεόν, or of the name of some one god in particular, arose from superstitious scruples; but in οὐ μὰ τὸν—οὐκ ὁμόσω, Strato Epigr. xliii. there is a mere ordinary aposiopesis. Add Rhunken. Auctar. Fragm. Callim. p. 572. Toup. Em. in Suid. t. ii. p. 324. Reiz. de acc. incl. p. 14. ed. Wolf. Fisch. ad Wellier. iii, 1. p. 266. s. In the gen. case after other substantives: e. g. βασιλεία: κηρύσσω τὸ εὐαγγελίον τῆς βασιλείας, (viz. τοῦ θεοῦ,) St. Matth. iv, 23. and in viii, 12. the Jews are called (by a Hebraism) υἱοὶ τῆς βασιλείας. Λόγια, both in sacred and profane authors: fully, τὰ λόγια τοῦ Θεοῦ, Rom. iii, 2. Ὁδός, when the Christian religion is spoken of: κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, Acts xix, 9. ἐγένετο—τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ, ib. v. 23. Fully, ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν, Acts xviii, 26. Πρόπολις: τοῦ προπόλεως Τυρίμνον, Inscript. in Spon. itiner. t. i. p. 311. Fully, ἱερέα τοῦ προπόλεως (the right reading) θεοῦ Τυρίμνον, Inscript. in Smith. p. 23. An ellipsis of θεός attends many verbs also: e. g. ἀνατιθέναι τινα, viz. θεῷ. See Schwebel. Obs. Miscell. vii, 43. [Ἀνελεῖν: see Μαντεῖον.] Διαφώσκει: viz. Θεός, or ἥλιος. Κατατίθειν: κατέτιψε χιόνι τὴν Ὀράκην ὅλην, Aristoph. Ach. 138. and τίφειν: τίφοντος, viz. θεοῦ, Aristoph. Vesp. 771.<sup>a</sup> Προσκυνεῖν: viz. τῷ θεῷ. Σέβεσθαι: fully, σέβεσθαι τὸν Θεόν,

<sup>a</sup> Ἐὸν δὲ τίφῃ, πρὸς τὸ πῦρ καθήμενος, Aristoph. Vesp. 773, ed. Br. J.S.

Acts xiii, 16.<sup>a</sup> xvi, 14. xviii, 7. and elsewhere. *Συσκοτάζειν*: ἐπειδὴ συνεσκοτάσε, Xen. Cyrop. iv, 5. 5. See Zeunius. Fully, *συσκοτάζοντος ἄρτι τοῦ θεοῦ*, Polyb. Exc. Leg. p. 1311. See the interpp. ad Herodot. iii, 86. *Τιμᾶν*: καὶ τοῖς τιμῶσι, &c. Theophrast. Char. c. 15.<sup>b</sup> "Υεῖν: ὄντος, (viz. θεοῦ,) εἴσει, Aristoph. Vesp. 771. [774. ed. Br.] See Pausan. ii. 34. 4. Fully, *μήτε ποταμοῦ τὴν γῆν ἐπάρδοντος, μήτε ὄντος τοῦ Θεοῦ*, Josephus Antiq. Jud. ii, 7. 6. *Χρηματίζεσθαι*: καὶ χρηματισθέντες, (viz. ἐκ Θεοῦ,) St. Matth. ii, 12.

ΘΗΡ, *a beast*.—In *κεραοὶ καὶ νήκεροι—φεύγουσιν*, Hesiod. ἔργ. 527. 528. for *κερ. καὶ νήκ. θῆρες*.

ΘΗΡΙΟΝ, *a wild animal*.—In *ἄποδα*, viz. *θηρία*: ἐρπετὰ, τὰ ἄποδα, Hesych. In *δάκετα*, *venomous reptiles*, as the scorpion for instance: ἐρπετὰ τε καὶ δάκεθ', (viz. θηρία) ὅποσα περ ἂν ἔστιν, Aristoph. Av. 1069. ἡ φορὴ δακέτων ἰὸν ἐνήκεν ἔχis, Tiberius Illustr. i. v. 2. (As to the construction, ἡ φορὴ δακέτων—ἔχis, see Porson. Supplem. ad præf. in Eurip. Hec. p. liv. sq. and on the Phœniss. 1730. Herodot. iv, 126. Hom. Od. ξ, 443. Il. γ, 423. ε, 381. ζ, 305. α, 540. h. in Cer. 118. Tzetzes in Burgess. Init. Hom. p. 63. v. 137. Ennius p. 11. ed. Hessel. Virg. Æn. iv, 576. and Sueton. Ner. c. 33. (*venenariorum inclita*.) τῶν δακέτων θηρία πολλὰ, Ælian. de N. A. v. 2. Fully, *δακέτων θηρίων*, Id. x, 14. and Diod. Sic. xx, 42. See Eurip. Hippol. 646. and Valcken. In ἐρπετόν: ὅσ' ἐπὶ γαῖαν ἔρπετὰ γίνονται, Hom. Od. δ, 418. ἐρπετὰ πάντα τὰ θηρία, Pseudo-Didym. See Bentl. ad Callim. fragm. p. 523. sq. and Valcken. in Adonias. Theocrit. p. 399. sq. In *τετράποδα*: viz. *θηρία*.

ΘΟΡΟΣ, *sperm*.—In *ἀπορραίνειν*, Aristot. de Gener. Anim. iii, 5. and elsewhere. Fully, *ἀπορραίνειν τοῦ θοροῦ*.

ΘΕΜΜΑΤΑ, *cattle*.—In τὰ δ' ἔρρημα φοβεῖται, Hom. Il. ε, 140. [see the Schol. of Pseudo-Didym.] cf. Toup. Em. in Suid. t. iii. p. 69. sq. and Liban. t. i. p. 1. c. Morell. πρὸς τὸ σημαινόμενον, καὶ οὐ πρὸς τὸ ῥητὸν τοῦτο ἐπήγαγεν, Schol. Venet.

ΘΡΙΞ, *hair*.—In *πολὴ* or *πολιὰ*, Callim. h. in Apoll. v. 14. In ἡ συντετὴ (vulgo ἡ πολὴ) κροτάφων ἄπτεται ἡμετέρων, Apollonid. Epigr. i, 5, 6. See Jacobs. See Τρίχες below.

ΘΥΓΑΤΗΡ, *a daughter*.—In ὧ τηθῶν ἀνδρειοτάτων καὶ μητριδίων ἀκαληφῶν, Aristoph. Lys. 549. *θυγατέρες* is understood. See Brunck there; and in Supplem. t. iii. p. 177.

Θυγάτηρ is often understood, when the article precedes a genitive case: Ἰφιγένειαν τὴν Ἀγαμέμνονος, Herodot. iv, 103. ὧ Διὸς Ἀρτεμὶς θηροκτόνε,<sup>c</sup> Eurip. Iph. Aul. 1570. ed. Musgr. See Porson Supplem. ad præfat. in Eurip. Hec. p. xxi. sq. Ἰοῦν τὴν Ἰνάχου, viz. *θυγατέρα*, Herodot. i. p. 2. τὴν Μηνογένους, Inscript. ap. Smith. not. 7. eccl. Asiæ p. 21. ἦνθ' ἂν τῷ Ὑβούλοιο καναφόρος ἄμμιν Ἀναξῶ, Theocrit. ii, 66. *θυγάτηρ*, Schol. Gr. Νύβη τῇ Φορωνέως, Diod. Sic.

<sup>a</sup> In Acts xiii, 16. the words are οἱ φοβούμενοι τὸν Θεόν. J.S.

<sup>b</sup> Καὶ τοῖς τιμῶσι, καὶ πέμπουσιν εἰς τὰς ἑορτὰς, εἰπεῖν, &c. p. 77. ed. Simpson.

who understands αὐτὸν, i. e. τὸν αὐθάδη, whose vice is the subject of the chapter. J.S.

<sup>c</sup> See the note on Ἀδελφὸς, p. 6. J.S.

iv, 14. See Jons. de Script. Hist. philos. i, 2. p. 15. Cic. ad div. ix. ep. 10. Virg. Æn. vi, 36.

ΘΥΜΑ, *a sacrifice*.—In ἄκαπνα θύειν, viz. θύματα, [*sacrifices in which nothing is burnt* :] said of those who feast at the houses of others, without any expense to themselves, prov. metr. v. 958. See Casaub. ad Athen. p. 27. In τὰ γενέθλια, *birth-day sacrifices*: ὅτε εἰστίας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις, Xen. Cyrop. i. 3, 10. In τὰ διαβατήρια, *sacrifices before passing a river*, [Thucyd. v, 55.] In εἰσιτήρια: Piers. ad Mær. p. 222. sq.<sup>a</sup> In ἐκβατήρια: [*sacrifices for an escape; or safety attained.*] See Piers. as above. In ἐμβατήρια, Philostrat. Heroic. ii, 14. See Piers. as above. In ἔμπυρα, *burnt sacrifices*: Callim. h. in lavaer. Pall. 107. In ἔντομα, *sacrifices for the dead*: Orph. Argon. 569. Fully, ἰδ' ἔντομα θύματ' ἔρεζον, ib. 956. See the Gr. Schol. ad Apollon. Argon. i, 587.<sup>b</sup> In ἐξιτήρια: θύειν τὰ ἐξιτήρια, *to sacrifice on account of setting out on a journey*. In ἐπιβατήρια: [*sacrifices on entering upon a public office or magistracy.*] See Pierson ad Mær. p. 222. sq. In ἐπιμήνια, *monthly sacrifices*: καὶ δὴ ὡς εἰσὶν ἐπιμήνια ἐπιτελέουσι προτιθέντες τὰ δ' ἐπιμήνια μελιτώσασά ἐστι, Herodot. viii, 41. where see Valcken. See also Soph. El. 282. sq. Musgr. ad Eur. Heracl. 780. Athen. vi, 6. and Harpocration. In ἐπινίκια, *sacrifices for victory*: ἀττάγας, ἥδιστον ἐψεῖν ἐν ἐπινικίοις κρέας, Aristoph. Πελαργ. iii. τοῖς μὲν θεοῖς μεγαλοπρεπῶς ἔθυσαν ἐπινίκια, Diod. Sic. xvi, 18. add Dionys. Hal. Ant. Rom. t. i. p. 490. Pausan. p. 335. Chariton. p. 3. 7. In ἐτήσια, *anniversary sacrifices*: such as are mentioned in Plut. Mor. t. i. p. 450. as corrected by Toup. Em. in Suid. t. ii. p. 413. In εὐχαριστήρια, *thanksgiving sacrifices; thank-offerings*: see Hemsterh. ad Aristoph. Plut. p. 475. Lennep. ad Phalar. p. 304, 314. (With this, and many other of these words, δῶρα, and not θύματα, must often be understood.) In ἡγεμόσυνα: Xen. K. A. iv. p. 251. [iv, 8. 18. *sacrifices for guidance, or safe conduct.*] In ἱερὰ ῥέζειν: Hom. Il. α, 147. In ἱλαστήριον, *a propitiatory sacrifice*: ὃν προέθετο ὁ Θεὸς ἱλαστήριον, (viz. θῦμα,) Rom. iii, 25. In καταβατήρια: see Pierson. ad Mær. p. 222. sq. In κατιτήρια: see Piers. as above. In μειλίχια, *conciliatory sacrifices*. In νικητήρια, *sacrifices for victory*: θύσας δὲ ὁ Κῦρος, καὶ νικητήρια ἐστίων, Xen. Cyrop. viii, 8. 4. See Dionys. Hal. vi. p. 352. In προτέλεια, *sacrifices before marriage*: προτέλεια· αἱ πρὸ τῶν γάμων τελούμεναι θυσῖαι καὶ δωρεὰ, Timæus p. 224. See Rhunken. τὰ προτέλεια θύειν, Plut. Narr. amat. t. ii. p. 772. B. In προχαριστήρια: see Hemsterh. ad Aristoph. Plut. p. 475. Lennep. ad Phalar. p. 304. 314. In σωτήρια, *sacrifices for preservation*: τὴν θυσίαν ἐκείνην Σωτήρια προσαγορεύουσι, Plut. t. v. p. 595. ed. Reisk. See Diod. Sic. xvii, 97. H. Steph. there, and Wesseling ad Herodot. p. 686, 22. In τελεστήρια, *sacrifices for success*: δέχεσθε τάδε, καὶ τελεστήρια πολλῶν καὶ καλῶν πράξεων, καὶ χαριστήρια ὅτι, &c. Xen. Cyrop. viii, 7. 3. In ὑπερβατήρια, *sacrifices before passing mountains*, Polyæn.

<sup>a</sup> See the new edition of Stephens' Greek Thesaurus, printed by Mr. Valpy, col. 3598. C. J. S.

<sup>b</sup> Stephens' Gr. Thesaur. new edition, 9271. C. D. J. S.

i, 10. In *χαριστήρια*, *thanks-giving sacrifices; thank-offerings*: *χαριστήρια* θύειν, viz. θύματα, Ælian. V. H. xii, 1. In *χρηστήρια* ἔρδειν or θύειν: see Abresch. Animadv. ad Æschyl. ii. p. 359. Valcken. ad Herodot. p. 332, 64.

In the same manner the Latin word *sacra*, (or *sacrificia*), is understood in *Bacchanalia*, *Suovetaurilia*, *Terminalia*, &c. See Sanct. Minerv. p. 636.

ΘΥΜΟΣ, *mind*.—In the expressions ἀπὸ τοῦ βελτίστου, ἀπὸ τοῦ διακειμένου, ἀπὸ τοῦ κρατίστου, which signify *sincerely*, or *in the best manner*, Bos understands θυμοῦ or νοός; referring to Plat. Ep. ix. Polyb. vi. as he does also in ἀπὸ τοῦ δολεροῦ, *fraudulently*; citing ἀπ' οὐδενὸς δολεροῦ νόον, Herodot. iii, 135.—but the opinion of Schæfer is, that in such phrases the adjective is in the neuter gender, and that there is no ellipsis. He cites Dionys. Hal. Ant. Rom. t. i. p. 221. t. ii. p. 787. t. i. p. 279. 472. 487. Thom. Mag. p. 92. Aristoph. Plut. 755. and Hemsterhus. there; Alciphron iii. ep. 65. and Dorvill. ad Charit. p. 79. That εὐθέος in ἀπὸ τοῦ εὐθέος λεγόμενα, Thucyd. iii, 43. quoted by Schwebel, is in the neuter gender, may be inferred from a passage of Philostratus, quoted by Schæfer, ἀδίκῳ λόγῳ τοῦ δικαίου κρατοῦντας, καὶ ἰσχύοντας παρὰ τὸ εὐθὺ, p. 483. Παρὰ τὸ βέλτιστον too occurs in Plutarch. Solon. t. i. p. 358. ed. Reisk. and ἐπὶ τῷ βελτίστῳ has nearly the same signification as ἀπὸ τοῦ βελτίστου: Theophrast. Char. c. 5.

Θυμῷ is understood in ἐκόντι, usually taken as an adverb, *voluntarily*. Apollonius has ἀέκοντι νόῳ, ii, 769. Θυμῷ, or φρεσὶ, is understood in βάλλεσθαι: νῦν δ' ἐτέρως ἐβάλοντο θεοὶ, κατὰ μητιώωντες, Hom. Od. α, 235. Fully, ἐν θυμῷ βάλληται, Hesiod. ἔργ. 297. σὺ δ' ἐνὶ φρεσὶ βάλλεοσῇσι, Hom. Od. λ, 453. (So *agitare*, elliptically, Cic. Off. i. c. 24. fully, *animo agitare*, pro Fonteio c. 6.) and in συνθέσθαι, *to attend, to consider*: σὺ δὲ σύνθεο, Hom. Il. α, 76. Fully, Il. η, 44.

In φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα, Epict. Ench. c. 24. Schwebel understands θυμὸν rather than ἄνθρωπον, or σεαυτόν. See Heyn. p. 76. Schweigh. p. 98.

ΘΥΡΑ, *a gate*.—In ἡ αὐλείος, *the outer gate*: τὴν τε αὐλείον (viz. θύραν), ἀποκλείειν, Lucian. Toxar. p. 43. τῆς αὐλείας (viz. θύρας) παρακύπτουσι, Aristoph. Pac. 982. See Theocrit. xv, 43. Herodian. vii, 5. iv. 1. 9. τῆς αὐλείου, Philo in Flacc. p. 757. Fully, ἐπ' αὐλείῃσι θύρῃσι, Hom. Od. ψ, 49.<sup>a</sup> αὐλία θύρα, Ἀττικῶς πυλῶν, Ἑλληνικῶς, Mæris p. 88. ἔξω τῆς αὐλίου θύρας, Nicol. Damasc. p. 91. ed. Orell. See Soph. Antig. 18. Herodian. viii, 8. § 12. In δικλῆς: ἰθὺ δι' ἀμφιθύρου καὶ δικλίδος, Theocrit. xiv, 42. viz. θύρας. Fully, ἀνεσαν δὲ θύρας—δικλίδας, Apollon. Rhod. i, 786. cf. Hom. Il. μ, 454. var. lect. ad Diod. Sic. t. ii. p. 121. In δρύφακτοι, (viz. θύραι,) *doors or gates of lattice-work*. See Hesych. in v. and Aristoph. Eq. 637. 672. Ran. 385. In καγκελωτή, (the same) ἡ θύρα τοῦ δικαστηρίου, Schol. ad Aristoph. Vesp. 124. In μέταυλος: καὶ

<sup>a</sup> Δημόσιον κακὸν ἔρχεται οἴκαδ' ἐκάστω, Ion. ap. Demosth. de Fals. Leg. p. 422. Αὐλαιοὶ δὲ τ' ἔχειν οὐκ ἐθέλουσι θύραι, So. 1. 23. ed. Reisk. J.S.

τὴν μέταυλον ἀποκλείων, Plut. Arat. p. 1039. Fully, ἐν δὲ κλήσατε Θύρας μεσαύλους, Eurip. Alcest. 559. See Piers. ad Mær. p. 264. Brunck. ad Phœniss. 1250. It is called μεσαύλιος also. See Philo t. ii. p. 327, 33. In παράθυρος, a back door: τῇ αὐλείῳ τὸν τύφον ἀποκλείοιτες, εἰσάγειν τῇ παραθύρῳ, &c. Plut. Sympos. i. p. 617. See Hemsterh. ad Lucian. t. i. p. 74.

Θύραν is understood in several verbs; as, ἀνοίγειν: κύριε, ἀνοίξον ἡμῖν, St. Matth. xxv, 11. (ἐκλείσθη ἡ θύρα had preceded in v. 10.) So Acts xii, 16. (see v. 13.) τούτῳ ὁ θυρωρὸς ἀνοίγει, St. John x, 3. Fully, ἐάν τις—ἀνοίξῃ τὴν θύραν, Revel. iii, 20. Κρούειν: κρούετε, καὶ ἀνοιγήσεται ὑμῖν, St. Matth. vii, 7. Fully, κρούειν τὴν θύραν, St. Luke xiii, 25. See Acts xii, 13. Προσθεῖναι, Thucyd. iv, 67. Fully, προσθεῖναι τὰς θύρας, Herodot. iii, 78. The Latin *ostio* is understood with *postico* in Hor. Ep. i, 5. 31.

ΘΥΡΙΣ, a window.—Ἐκ θυρίδος is understood in ἐγκύψαι, Aristoph. Thesm. 797. [790. ed. Br.] Fully, παρακύπτειν ἐκ θυρίδος, v. 804. [797. ed. Br.]

ΘΥΣΙΑ, a victim.—In εἰρηνική: εἰρηνικαί, (viz. θυσίαι,) 1 Kings iii, 15. In χαριστήριος: fully, θυσίας χαριστηρίους, Dionys. Hal. v. p. 323, 415. In περὶ ἁμαρτίας, for θυσίαν περὶ ἁμαρτίας, Rom. viii, 3. and in ἁμαρτίας γάρ ἐστιν, Septuag. Exod. xxix, 14. In several verbs. Ἐπιτελεῖν: καὶ καθ' ἕκαστον ἔτος ἐπετέλουν αὐτῷ, Ælian. V. H. xii, 61. viz. θυσίας. Ἱερὰ is expressed with ἐπιτελεῖν in Antonin. Lib. c. xl. χοὰς by Dionys. Hal. Ant. Rom. t. i. p. 347. Ποιεῖν: τοῦ ποιεῖν αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, St. Luke ii, 27. See Virg. Ecl. iii, 77. and de la Cerda. Προσφέρειν: ὀφείλει—προσφέρειν ὑπὲρ ἁμαρτιῶν, Hebr. v, 3. προσένεγκε περὶ τοῦ καθαρισμοῦ σου, St. Luke v, 14. Fully, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, Hebr. v, 1. Τελεῖν: fully, θυσίας ἐτέλεσε τῷ Ποσειδῶνι, (al. ἐπέτελεσε,) Dionys. Hal. Ant. Rom. t. i. p. 300. τελεῖν τὰ ἱερὰ, (al. ἐπιτελεῖν,) ib. p. 379. τελέσαι θύη, Theocrit. Epigr. iv, 16.

ΙΔΙΟΣ, peculiar; proper; own.—In ἄγγελος Κυρίου κατὰ καιρὸν (viz. ἴδιον) κατέβαινε, St. Johu v, 4. Fully, ἢν καιροῖς ἰδίοις δείξει, 1 Tim. vi, 15.

ΙΔΙΩΜΑ.—In τὸ ἀμετάθετον, τὰ πνευματικά.

ΙΔΩΝ, seeing.—Some have supposed an ellipsis of this word in καὶ ποτέ τις εἴπησι—Ἐκ πολέμου ἀνιόντα, Hom. Il. 2, 479, 480. and in τίς ἂν τάδε γηθήσει; Il. 4, 77. See Eustath. p. 618. l. 18. but the principle mentioned in Ἀκούων, and on Δύναμις, will account for these constructions.<sup>a</sup>

ΙΕΡΑ, sacrifices, &c.—Ἱερὰ is understood in Κάρνεια, (Herod. viii, 72.) and other names of festivals. See Fisch. ad Well. iii, 1. p. 258. In many verbs; as δρᾶν: καὶ οἱ παλαιοὶ τὸ θύειν δρᾶν ὀνόμαζον. ἔδρων δ' οἱ κήρυκες ἄχρι πολλοῦ, &c. Athen. t. v. p. 403. Ἔρδειν: fully, ἔρδομεν ἱρά θεοῖς, Hom. Il. λ, 706. and ἔρδειν ἐκατόμβας

<sup>a</sup> Εἶπειν and γηθεῖν are made govern accusatives irregularly, because αἰνεῖν are substituted, govern accusatives regularly. J. S.

occurs very frequently in Hom. See Eldik. Suspici. Specim. p. 16. Κατάρχεσθαι, or κατάρξασθαι, *to cut off hair from the brow of the victim, and place it on the fire of the altar, as a sort of foretaste of the sacrifice*: Aristoph. Av. 960. [959. ed. Br.] see Kuster. p. 193. sq. [p. 200. 201. ed. Bekker. printed for Mr. Priestley, 1826.] Eurip. El. 800. or, *to sprinkle the victim with lustral, or holy, water*; as in Eurip. Iph. T. 40. 56. cf. 54. 58. 622. For thence it appears plainly that κατάρξασθαι is, in a general sense, *to commence a sacrifice*, κατάρξασθαι ἱερῶν, or κατάρξασθαι τῆς σφαγῆς τοῦ ἱερείου. See Dionys. Hal. Ant. Rom. t. i. p. 141. 228. 288. Ποιεῖν: fully, ποιήσαντες δὲ καὶ ἐνθαῦτα ἱᾶ, Herodot. ix, 19. See vi, 57. ἱερὰ ποιήσω, Dionys. Hal. Ant. Rom. t. i. p. 206. See Virg. Ecl. iii, 77. and Schneider. Ind. ad Scriptor. R. R. v. Fio. ῥέζειν: ἄλλος δ' ἄλλω ἔρεξε θεῶν, Hom. Il. β, 400. Fully, ἱερὰ ῥέξας, Il. α, 147. See Theocrit. Epigr. iv. Phanias Epigr. v. Erycius Epigr. i.

ΙΕΡΕΥΣ, *a priest*.—In βουζύγης, (perhaps,) Ferd. Stosch. See Misc. Obs. Crit. vol. v. t. iii. p. 81. In εἰρηνοδίκαι and σπονδοφόροι, (viz. ἱερεῖς), *feciales*, Dionys. Hal. ii. p. 131. i. p. 17. In ἐπιμήνιοι or ἐπιμηνιεύοντες, *priests who celebrate monthly sacrifices*: in pseph. Sigeor. p. 8. See Chishull. note p. 11. and Valcken. ad Herodot. p. 638. 34. In νεωκόρος: νεωκόρον τῆς λαμπροτάτης Κυζικηνῶν μητροπόλεως, Smith. p. 23. νεωκόρος τοῦ Σεβαστοῦ, p. 24. See Van Dale Diss. iv. ad Marm. c. i. In παστοφόρος. In πρόσπολος. In στεφανοφόροι, *flamines*, Dionys. Hal. ii. p. 124. In ὁ τοῦ Διὸς, Demosth. p. 531. viz. ἱερεὺς, or προφήτης.

So in Latin, *Dialis, Martialis, Quirinalis, &c. sacerdos* being understood. See Sanct. Minerv. iv, 4.

ΙΕΡΟΝ, *a temple*.—Ἱερὸν (or rather, ἱερὸν δῶμα, ἱερὸν being itself an adjective)<sup>a</sup> is understood in εἰδωλεῖον: ἐν εἰδωλείῳ, 1 Cor. viii, 10. In μαντεῖον, and also in adjectives signifying specifically the temples of particular deities; Ἀθήναιον, Δελφίνιον: see Thucyd. vi, 54. and Harpocrat. in v. and in ἐπὶ Δελφινίῳ. Δημήτριον. Διονύσιον: ἐν τῷ Διονυσίῳ, Thucyd. viii, 93. Μουσεῖον: see Diog. Laert. v, 51. vii, 15. Herm. Conring. antiqq. Acad. p. 11. Cic. pro Arch. c. xi. And before genitives of the names of deities: τὸ τῆς Ἀθηνᾶς: fully, ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς, Psephism. Sigeor. v. 35. τὸ τῆς Ἀφροδίτης. τὸ τῆς Δήμητρος. Διονύσου: ἢ ἐν Διονύσου ἐκκλησία, Thucyd. viii, 93. Fully, ἐν τοῖς ἱεροῖς—τοῦτο μὲν ἐν Διονύσου,—τοῦτο δὲ ἐν Πυθίῳ, Isæus p. 55. (With Κρόνου, ἱερὸν is expressed in Ceb. Tab. c. 1.) Πανός: see Kuster. ad Aristoph. Lys. p. 239. b. τῶν σεμνῶν θεῶν: eis τὸ τῶν σεμνῶν θεῶν, Aristoph. Thesm. p. 779. [v. 224. ed. Br.] [Τροφωνίου. See Ἄντρον.] Χλόης, (Ceres): παρὰ τὸ τῆς Χλόης, Aristoph. Lys. p. 889. [v. 835. ed. Br.] See Bisetus. The genitive, τοῦ ἱεροῦ, is understood in τοῖς στρατηγοῖς, St. Luke xxii, 4. Fully, στρατηγοὺς τοῦ ἱεροῦ, v. 52. and in Acts iv, 1. v, 24. See Wesseling. ad Herodot. p. 162, 63. Valcken. Adnotat. Crit. in N. F. p. 386.

<sup>a</sup> See the observation in Ἄνθρωπος, and the note on Μέρος. J. S.

Cic. ad div. viii. ep. 4. Hor. Serm. i. 9. 35. Taylor on the Sandw. Marb. p. 69. Sanct. Min. iv, 4. Brodæus ad Eurip. Ion. v. 416. ed. Musgr.

\*ΙΕΡΟΣ, *sacred, holy*.—In γραφή: πᾶσα γραφή (viz. ἱερὰ) θεόπνευστος, 2 Tim. iii, 16. *all scripture is given by inspiration*. In δῶρον: δῶρον, (viz. ἱερὸν ἔστω) ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇ, St. Matth. xv, 5. cf. St. Mark vii, 11.

ΙΚΑΝΟΣ, *sufficient, able, competent*.—In καὶ πῶς τις, ἵνα ἐξεύρη; Macarius Hom. xi. p. 136. See St. Luke vii, 6. 2 Cor. ii, 16.

ΙΜΑΣ, *a strap, a girdle*.—In Κεστός: see Hesych. in κεστόν ἱμάτια, which words occur in Dio Chrys. Or. xl.

ΙΜΑΤΙΟΝ, *a garment*.—There is an ellipsis of ἱμάτιον in many adjectives: e. g. ἀλουργῇ, viz. ἱμάτια, *purple garments*, Æl. V. H. xii, 32. Ἀνθίμα, *flowered garments*. Βύσσινον, *a garment of fine linen*: περιβεβλημένη βύσσινον, Rev. xviii, 16. Ἡδῶνά, *Thracian garments*, Suid. t. ii. p. 47. Κόκκινον, *a scarlet garment*, Revel. xviii, 16. See xvii, 4. xviii, 12. Κρητικόν: σὺ δὲ τὸ Κρητικόν Ἀπόδυθι ταχέως, Aristoph. Thesm. 737. [730. ed. Br.] Κροκωτόν: κροκωτὰ φοροῦσαι, Aristoph. Lys. 44. [See Brunck on Aristoph. Thesm. 261.] Λευκά: διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς (viz. ἱματίοις) ἐκφέρεισθαι, Artemidor. Oneirocr. ii, 3. ἀγγέλους ἐν λευκοῖς καθεζομένους, St. John xx, 12. Μαλακά: οἱ τὰ μαλακὰ φοροῦντες, St. Matth. xi, 8. Μέλανα. Πενθικά: κατεπένθησεν ἐν πενθικοῖς, Septuag. Exod. xxxiii, 4. Πένθιμα, Plut. Mor. t. i. p. 451. Ποικίλα: ἔχουσα δ' ἡλθες αὐτῇ ποικίλα, Aristoph. Plut. Act. v. s. 3. [1199. ed. Br.] διάφορα ἱμάτια, Schol. C. LB. ὑπὸ γυναικῶν ποικίλοις ἡμφιεσμένων, Schol. vet. ad v. 1198. ex em. Hemsterh. Πορφυροῦν, Rev. xviii, 16. fully, ἱμάτιον πορφυροῦν, St. John xix, 2. Σηρικόν, Rev. xviii, 12. Ταραντίνα, Ælian. V. H. vii, 9. Ὑπέρλεπτα: ὑπέρλεπτα καὶ μόλις ὁρατά, Philostrate. Icon. ii. p. 853. such as were called by a more specific appellation ὀθόνια. Ὑσγινοβαφῇ, and φλόγινα, *red and flame-coloured garments*, Ælian. V. H. ix, 3. See Toup. Em. in Suid. t. ii. p. 74. In verbs: e. g. ἀμπέχεσθαι: στήθι γ' ἀμπισχόμενος, Aristoph. Vesp. 1145. [1150. ed. Br.] εἶτα λευκὸν ἀμπέχει; Id. Ach. 1023. [1024. ed. Br.] Ἀναβάλλεσθαι: fully, τὸ ἱμάτιον ἀναβεβλημένος, Theophr. Char. See Coray. p. 312. Ἀποδύεσθαι, *to put off clothes*, Aristoph. Ran. 654. [ἀποδύεσθε δὴ, *now then strip*, 641. ed. Br.] Vesp. 1152. So ἐκδύεσθαι: κἀγὼ ἔκδυμαι, Aristoph. Lys. 919. [920. ed. Br.] καὶ δὴ ἔκδυμαι, ib. 925. Br. Ἐγκαλύπτειν, and συγκαλύπτειν, viz. ἐαυτὸν ἱματίῳ, Xen. Cyrop. viii. p. 550. 551. See Dorvill. ad Charit. p. 274. sq. [See Κάλυμμα.]

ΙΠΠΙΟΣ, *a horse*.—In βουκέφαλος: ἐγὼ σοι βουκέφαλον ὠνήσομαι, Aristoph. Anagyr. fragm. v. τῶν Θετταλικῶν ἵππων τινὲς ἐκαλοῦντο βουκέφαλοι, Auctor Etymol. M. In δεξιόσειρος, *a horse in traces on the side of the right, or off, horse of the two yoked horses*: Soph. Antig. [140. See the Schol.] See Soph. El. 724. [721. 722. ed. Br.] In ζῦγιος: οὐθ' ὁ ζῦγιος, οὐθ' ὁ σαμφόρας, Aristoph. Nub. 122. In καπποφόροι, viz. ἵπποι, Lucian. In κέλῃς, *a horse used by one who leaped quickly and alternately from the back of one horse upon that*

of another while at full speed.<sup>a</sup> Fully, κέληθ' ὡς ἵππον ἐλαύνων, Hom. Od. ε, 371. In κενταυρίδαι, Lucian. [iii, 104.] In κοππατίας, [a horse marked with the numeral note κόππα: Schutz. on Aristoph. Nub. 23.] ὄτ' ἐπριάμην τὸν κοππατίαν, Aristoph. Nub. p. 124. v. 23. Anagyr. Fragm. 5. See Kuster ad Schol. Bentl. and Ernest. ad Callim. Fragm. p. 555. sq. In λυκοφόροι, viz. ἵπποι, Strabo.<sup>b</sup> See Scalig. ad Varr. p. 107. In παράσειροι, viz. ἵπποι, horses in traces, on the sides of the yoked horses: Eurip. Or. 1019. called also παρῆγοι. See Valcken. Adnot. in Adonias. Theocr. p. 242. sq. In σαμφόρας, a horse marked with the letter Σ, or σάν: οὐθ' ὁ ἑύγιος, οὐθ' ὁ σαμφόρας, Aristoph. Nub. 122. [where see the commentators, p. 159. of Bekker's edition printed for Mr. Priestley, 1826.] Eq. 603. Nub. 1298. In σειραφόροι, (the same as παράσειροι. See above.) Æschyl. Agam. 851. 1649. Aristoph. Plut. 1303. [Nub. 1300.] In τέλειος, a horse of full age, opposed to πῶλος, Ælian. V. H. vii, 13. See Kuhn. Lucian. t. i. p. 164. and Hemsterh. Fully, ἵππων τελείων δρόμον, Pausan. v, 8. In φασιανός, Aristoph. Nub. 109.<sup>c</sup> cf. Herodian. p. 466. ed. Piers. In the verbs ἐλαύνειν, and ἐξελαύνειν, to ride, to ride out, ἵππον is understood; Xen. Cyrop. i, 11. Fully, Aristoph. Nub. 1275.<sup>d</sup> See Virg. Æn. x, 575. Ovid. Met. iv, 217.

ΙΣΤΙΟΝ, a sail.—In αἶρειν: ἄρας ἐκ τῆς Αἰγίνης, Thucyd. vii, 26. τὰ ἱστία δηλονότι, Schol. See Vriemoet. miscell. philol. p. 11. and Ἀγκυρα, above. Fully, τὰ ἱστία ἀειράμενον, οἷχεσθαι φεύγοντα, Herodot. viii, 94. In ὑφέσθαι, to lower, or contract, the sails: [in modern navigation, the surface of the sails is reduced by taking up their lower parts, which is called reefing.] Figuratively in Sophocl. νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ, El. 336.<sup>e</sup> See the Schol.

ΙΣΤΟΡΙΑ, history, is often understood in numerals: e. g. Θεόπομπος εἰκοστῇ δευτέρᾳ, Steph. Byz. v. Θέστωρος. Fully, Νικόλαος ἐν τετάρτῃ ἱστορίᾳ, Id. v. Ἀσκάλων and Ἀσκανία.

ΙΣΧΑΣ, a fig. In καρική. Παλάθας τῶν καρικῶν, (Lucian. Vit. Auct. 381.) is a well known Græcism for παλάθας Καρικὰς, [see Abridgment of Viger, p. 25. at the top, and § iv.] as Schæfer observes; who refers to Hemsterh. ad Lucian. t. i. p. 559. Athen. t. iv. p. 358. Alciphron. iii. ep. 51. In those words therefore the ellipsis supposed by Bos does not exist.

ΙΧΘΥΣ, a fish.—In ἔλλοψ, (mute,) which signifies a fish in general. See Lycophr. 196. πᾶς ἰχθὺς, Schol. Ὑρ. ἔλλοψ, ἀπὸ τοῦ ἐλλειπῇ τὴν ὅπα ἔχειν, Etymol. M. in Μύνδος, which has the same meaning. See Casaub. ad Athen. p. 538. Callim. Fragm. Bentl. cclx.

<sup>a</sup> Ἡνίκα γε κέλης κέλητα παρακελητιεῖ, πους γ' ἐλαύνων, driving. See Schutz. Aristoph. Eq. 900. It occurs too in Lys. J.S.

<sup>b</sup> v. p. 329. J.S.

<sup>c</sup> 110. ed. Bekk. Kuster, Bentley, Brunck, and Schutz take φασιανός to signify birds; Wieland and Hermann, horses. J.S.

<sup>d</sup> 1272. ed. Br. 1254. ed. Bekk. ἵπ-

<sup>e</sup> Ὑφέσθαι μοι δοκεῖς. Τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολὺ. Aristoph. Ran. 1220. ed. Br. The true reading, in my opinion, is δοκεῖ: I think you should lower your sails. See Classical Journal, vol. ii. p. 503. J.S.

In the names of species of fishes: βούγλωσσος, ἵππουρος, κέρκουρος, μελάνουρος, &c. In ἐψητοί, viz. ἰχθύες, *fish usually boiled*: τὸ παιδίον δ' εἰσηλθεν ἐψητοὺς φέρον, Menand. fragm. p. 148. ap. Athen. vii. of which *pisciculos minutos* in Ter. Andr. ii, 2, 31. appears to be a translation. Cf. Aristoph. Vesp. 677. [οὐδεὶς οὐδὲ σκοροῦδος κεφαλὴν τοῖς ἐψητοῖσι δίδωσι, 679. ed. Br.] τοῖς ἰχθυοῖς, says the Schol. See Aristoph. Anagyr. fragm. ii. Dramat. fragm. i. Casaub. ad Athen. c. 14. 53. 60. In ταγηνιστοί, *fishes commonly eaten fried*.

ΚΑΙΠΟΣ, *time, opportunity*. — In δέλῃς: ἔσσεται, ἡ ἡώς, ἡ δέλῃς, ἡ μέσον ἡμαρ, Ὀππότε, &c. Hom. Il. φ, 111. understand καιρός. In ἐν μέσῳ, viz. καιρῷ, *meanwhile*: see Stanl. ad Æschyl. Suppl. 743. In ἐν ὀξεί, Onos. c. 25. Fully, ἐν ὀξεί καιρῷ, c. xi. In ἐν τῷ παρασχόντι, *at an opportunity*: fully, τῷ καιρῷ τότε παρασχόντι μὴ χρησάμενος, Plut. in Cæs. p. 711.

That in the phrases ἐν δέοντι, (Aristoph. Pac. p. 640. Eurip. Med. 1277.) ἐν τῷ παρόντι, (Thucyd. i, 132. Dionys. Hal. vi. p. 352. see Fisch. ad Well. iii. 1. p. 258.) ἐν τούτῳ, (Thucyd. iii. 72.) there is no ellipsis of καιρῷ, but that the words governed by the prepositions are in the neuter gender, appears probable from equivalent phrases in which the words employed are evidently in that gender: εἰς δέον ἐκβέβηκε, Dionys. Hal. Ant. R. t. iii. p. 1426. See Plut. t. i. p. 636. ed. Reisk. Lucian. t. ii. p. 269. τὸ παρὸν, *for the present*: Heliodor. p. 238. ed. Cor. Phalar. p. 242. ἐς τὸ παρὸν, Lucian. t. iii. p. 427. κατὰ τὸ παρὸν, Dionys. Hal. t. ii. p. 668. Diod. Sic. iv, 22. πρὸς τὸ παρὸν, Plut. Mor. t. i. p. 632. κατὰ τὸ αὐτὸ, *at the same time*, Diod. Sic. xx, 76. κατὰ τῷτο, Herodot. vii, 206. There is an ellipsis of καιρὸς (or τόπος) in περὶ ᾧν οὐκ ἔστι νῦν λέγειν, Hebr. ix, 5. In ἕως ἢν ἔξη (viz. ὁ καιρὸς,) ὅτε εἶπητε, &c. St. Luke xiii, 35. In ὡς ἐκάστοις προνύχρει (viz. καιρὸς,) Arrian i. p. 28.

In Latin there is a similar ellipsis of *tempus*: *in præsens*, Hor. Od. ii. xvi, 25. *multo ante*, Cic. ad Div. iv, 1. *in perpetuum*, ib. ep. 4. So *in vernum, æstivum, hibernum*, viz. *tempus*. See Gronov. Obs. iii, 24.

ΚΑΙΣΑΡ, *Cæsar*. — In σεβαστός: Acts xxv, 21. 25. In αὐτοκράτωρ: οἱ θειώτατοι αὐτοκράτορες, Smith. p. 55. viz. Καίσαρες. Fully, p. 31 and 41.

ΚΑΚΟΝ, *evil*. — In ἀπαυρεῖν and ἐπαυρεῖν, *to get*: ἐπαυρεῖν βασιλῆος ἀνδρὸς, i. e. ἐπαυρεῖν κακὸν ἔνεκα βασιλῆος, and ἐπαυρεῖν κακοῦ-ραφίας, i. e. ἐπαυρεῖν κακὸν ἐκ κακοῦραφίας. Κακὸν is expressed in Hom. Od. σ, 106. See Græv. Lect. Hesiod. p. 29. and Apollon. Rhod. i, 82. Æschyl. Prom. 28. So in ἀπολαύειν: ὁ μὲν δίκαια ἐπισχεν, ἀπολαύων τῆς αὐτοῦ εὐμηχανίας, Lucian. in Phalar. See Jens. Lect. Luc. i, 4. p. 24. sq. In πάσχειν: τοσαῦτα (viz. κακὰ) ἐπάθετε εἰκῇ, Gal. iii, 4. (So οἶα, and more fully, οἶα κακά. See Valcken. ad Eurip. Phœniss. 1633.) ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἡγανάκτουν, Wisd. xii, 27. See Homberg. in Pararg. sacr. ad l. and in the smaller edition in 8vo, p. 5. sq. Danz. de jur. tal. p. 9. sq. Fully, καὶ ἀγαθὸν καὶ κακὸν τι πάσχουσι, Artemid. iv, 67. (Ἀγαθὸν is expressed with πάσχειν by Aristoph. also: Eccl. 888. [893. sq. ed. Br.] )

If the adverb *κακῶς* be understood, the meaning is the same : *Στρατήγιος ἐπὶ τῆς σῆς ἀρχῆς πάσχει κακῶς*, Liban. ep. 35. ed. Wolf. [*See Κίνδυνος.*]

**ΚΑΛΔΙΟΠΗ**, *Calliope*.—In *Μοῦσα* or *Θεά*.<sup>a</sup> See Schol. Gr. ad Hom. II. α, 1. Serv. ad Virg. *Æn.* i, 12.

**ΚΑΛΟΣ**, *fair, favorable*.—In *οὐκ ἐγίγνετο τὰ ἱερὰ*, Xen. *Anab.* ii, 2, 3. vi. p. 350. Fully, *οὐκ ἐγίγνετο τὰ ἱερὰ καλὰ*, ib. p. 349. and in Thucyd. v, 55. *ὡς οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο*, the scholiast says that *καλὰ* is to be understood. For various forms of expression equivalent to *τὰ ἱερὰ γίγνεσθαι*, see Herodot. ix, 19. ix, 38. v, 44. ix, 61. 62. 37. 45. Valcken. ad vii, 134. p. 563. Wesseling. ad ix, 61. p. 721. Pausan. iv, 15. Plut. *Mor.* t. i. p. 888.

\***ΚΑΛΟΣ**, *a rope*.—In *πρότενος*, which is properly an adjective : *ιστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες*, Hom. II. α, 434. [*τοῖς προτεταμένοις κάλως*, schol.] So in *rudens, funis* is understood.

**ΚΑΛΟΥΜΕΝΟΣ**, *called*.—There is an ellipsis of this word after the article and *καί* : *Κλαυδία, ἡ καὶ Δεχὰς*, (*viz.* *καλουμένη*), Epigr. adesp. 698. *θεᾷ Βασιλίδι, τῇ καὶ Διώνῃ*, (*viz.* *καλουμένη*), Euseb. *Præp.* Ev. p. 38. *Σαῦλος, ὁ καὶ Παῦλος*, (*viz.* *καλούμενος*), Acts xiii, 9. See Hagenbuch. in *Diatrib.* p. 41. Fabrett. *Inscript.* p. 145. and *Κεφαλὴ*, below. So after the article without *καί* : *οἱ Ἀπαῖται*,—*οἱ πρότερον Κερκίται*, Strabo p. 825. B. Almel. *τοῦ Ἀλεξάνδρον, τοῦ Πάριδος*, [*viz.* *καλουμένου*], Philostrat. *Her.* p. 186. Boiss. *εἰς τὴν νῦν Κυζικηνήν*, [*viz.* *καλουμένην*], Strabo p. 873. A. *Μάζακα, πόλις Καππαδοκίας, ἡ νῦν Καισάρεια*, Steph. Byz. Fully, *μύκης τοῦ ξίφους*. *Ὁ κρατητὴς καλούμενος*, Hesych. t. ii. c. 630. *ὅση περ ἐν Δήλῳ ἡ τροχοειδὴς καλομένη*, Herodot. ii. 170. *τοῖσι νῦν Δωριεῦσι καλομένοισι*, Id. i, 57. *ἐς τὴν νῦν Σκυθὴν χώραν καλομένην*, Id. iv, 8.

Sometimes *λεγόμενος* is expressed : *τῆς Δωρίδος μὲν πρότερον, νῦν δὲ Ἑστιαίωντιδος λεγομένης*, Strabo t. iv. p. 233. as Schæfer reads : *ἡ καὶ Ἐπικτήτος λεγομένη*, Strabo p. 856. extr. *σκηνὴ δὲ ἐστίν, ἡ νῦν θυμέλη λεγομένη*, Etym. M. c. 653. 7. Or *ὀνομαζόμενος* : Diod. Sic. i. [When the relative is used instead of the article, the verb itself is understood instead of its participle :] *Μύρσος. κόφινος ὧτα ἔχων, ὃς καὶ ἄρριχος*, [*viz.* *καλεῖται*], Hesych. t. ii. c. 637.

In *ὀνόματι* also, *καλούμενος* or *λεγόμενος* is understood : *ἄνθρωπόν τινα Αἰνέαν ὀνόματι*, Acts ix, 33. *γυνὴ ὀνόματι Λυδία*, Acts xvi, 14. Fully, *ἄνθρωπος ὀνόματι καλούμενος Ζακχαῖος*, Acts xix, 2.

**ΚΑΛΥΜΜΑ**, *a covering*.—In *κατὰ κεφαλῆς ἔχων*, 1 Cor. xi, 4. (*viz.* *κάλυμμα*, or *ἱμάτιον*.) Fully, *κατὰ κεφαλῆς ἔχειν ἱμάτιον*, Plut. *Arophth.* p. 200. See Toup. Em. in Suid. t. i. p. 37.

\***ΚΑΛΩΣ**, *a cable, a rope*.—See *Λίθος*, and *Κάλος*.

**ΚΑΡΔΙΑ**, *the heart*.—In *δάκνει* : *ἀκούσας δὲ ταῦτα ὁ Κῦρος ἐδήχθη*, Xen. *Cyrop.* i. p. 36. Fully, *δέδηγμαί τὴν ἑμαντοῦ καρδίαν*, Aristoph. *Ach.* 1. *δάκνει τὸ φίλημα τὴν καρδίαν*, Longus p. 20. ed. Villos. See Villos. p. 56. Sometimes other words are expressed

<sup>a</sup> See on *Ἀθῆναι*, and on *Διόσκουροι*. J.S.

with δάκνειν: as μὲν, Leonid. Tarent. lxiv, 4. φρένα, Eur. Phœniss. 394. ed. Pors. on which see Valcken. p. 137. sq. φρένας, Hom. Il. ε. 493. ψυχὴν, Tragic. inc. in Exc. Grot. p. 461. See Brunck at the end of the Aj. of Sophocl. And καρδία is expressed with other verbs of significations similar to that of δάκνειν: κατενύγησαν τῇ καρδίᾳ, Acts ii, 37. διεπρίοντο ταῖς καρδίαις αὐτῶν, Acts vii, 54.

**ΚΑΡΠΟΣ**, *fruit*.—In προβάλλειν, *to put forth; to produce*: ὅταν προβάλωσιν ἡδη, St. Luke xxi, 30. Fully, ἡδη δὲ καὶ καρπὸν ἐξ ἑαυτοῦ προβάλλειν, Julian. Orat. v. p. 169. It is expressed with καταβαλεῖν in Xen. Œcon. xvi, 11. In ποιεῖν, St. Matth. xiii, 23. Fully, ποιήσατε οὖν καρποὺς, &c. St. Matth. iii, 8. In φέρειν: ἡ τε γῆ σφι ἔφερε, Herodot. v, 82. Fully, ὑμῖν γῆ τε καρπὸν ἐκφέρει, Id. iii, 65. οὔτε γῆ ἔφερε ὁμοίως καρπὸν, Id. ix, 93.

**ΚΑΤΑΒΟΛΗ**, *a foundation*.—In ἐκ καινῆς either καταβολῆς or κρηπίδος is understood: ἐτείχισαν τὴν πόλιν ἐκ καινῆς, Thucyd. i. 92. δηλονότι κρηπίδος, Schol. ἐνίκα ἐκ καινῆς, Philostrat. in vit. Apollon. vi, 11. ὠκοδομηκῶς ἐκ καινῆς, Xiphilin. in Sever. p. 343. See Ἀρχή.

\***ΚΑΤΑΠΕΛΤΗΣ**, *a catapult*.—In πετροβόλος, when in the masculine gender: see Diod. Sic. ii, 27. xx, 48. 49. 84. Eclog. t. ii. p. 490, 50. Fully, καταπελτῶν ὀξυβελῶν τε καὶ πετροβόλων, Diod. Sic. Ecl. t. ii. p. 498, 83. ἐπιστήσας ἔτι τοὺς πετροβόλους καταπέλτας, Id. xvii, 45. (as Schæfer reads.) ἐπιστήσας τοὺς πετροβόλους, Id. xx, 45.

**ΚΑΤΑΣΤΑΣΙΣ ΤΟΥ ΑΕΡΟΣ**, *state of the atmosphere*. [See Φάσις.]

These words, according to Eustathius, are understood with ἡμέρα, *day*; which, being properly an adjective, signifies *mild or placid*. [See in Ἀνθρωπος.]

**ΚΑΤΕΡΧΟΜΕΝΟΣ**, *descending*.—In ἡ ἄνωθεν σοφία, St. James iii, 17. perhaps in τὸ πνεῦμα ἐκ τοῦ Θεοῦ, 1 Cor. ii, 12. Fully, ἡ σοφία ἄνωθεν κατερχομένη, St. James iii, 15. cf. i, 17.

**ΚΑΤΟΙΚΟΥΝΤΕΣ**, *dwelling*.—In οἱ περὶ Τύρον καὶ Σιδῶνα. Fully, τοὺς ἐπὶ τὰδε τοῦ Ταύρου κατοικοῦντας, Polyb. iii. p. 221. So Acts ix, 22. or περιοικοῦντες, as in Diod. Sic. ii. p. 137.

**ΚΕΙΜΕΝΟΣ**, *placed; situate*.—In οἱ ἐν ἀξιώμασιν, viz. κείμενοι: (or ὄντες.) Fully, τῶν ἐν ἀξιώματι κειμένων φίλων, Diod. Sic. Exc. de Virt. et Vit. t. ii. p. 572, 89. τοῖς ἐν ἀξιώμασιν ἡρώσιν κειμένοις, Athen. i. c. 11. In αἱ κύκλω πόλεις, Strabo xiii. εἰς τοὺς κύκλω ἄγρους, St. Mark vi. 36. In τὰ ἐπὶ θαλάσῃ, viz. κείμενα, Pausan. iv, 20. In μεταξὺ. Fully, ὑπερβολὴν τινα μεταξὺ κειμένην, Polyb. t. i. p. 338. In περίξ: τὸ πλῆθος τῶν περίξ πόλεων, Acts v, 16. See Xen. Cyrop. i. p. 49. τοῖς περὶ τὰς δύοσεis μέρεσι κειμένοις, Polyb. t. i. p. 542. In Latin there is a like ellipsis of *situs, positus*: *sed video in te esse omnia*; and, *verum hæc non sunt in nostra manu*: Cic. ad div. xiv. ep. 2. Fully, *in vestra manu situm est*, Sallust. Jug. c. 33.

**ΚΕΛΕΥΩΝ**, *ordering*.—See Κελεύειν, in the Verbs.

**ΚΕΡΑΣ**. [See the note on Μέρος.]

Κέρας (*the wing of an army*.) is often understood in τὸ δεξιὸν and ἐνώνυμον. See e. g. Polyb. t. i. p. 49. t. ii. p. 953. Κέρας is underst.

in Simm. Rhod. Epigr. i. See Brunck ad Epigr. adesp. 168. (Lect. et Emend. p. 267.) Jacobs. ad 192.

ΚΕΡΑΣΜΑ, *a mixture*.—In ἄκρατον, Revel. xiv, 10.

\*ΚΕΡΔΟΣ, *gain*.—See Ὀφελος.

ΚΕΡΜΑ, *coin*.—In πολλοὶ πλούσιοι ἔβαλλον πολλὰ, viz. κέρματα, St. Mark xii, 41. and in λεπτὰ δύο, ib. v. 42.

ΚΕΦΑΛΑΙΟΝ, *a sum*.—In ἀρχαῖον, signifying *principal*, as distinguished from *interest*, κεφάλαιον, or δάνειον, is understood. See Δάνειον, and the Abridgment of Viger. p. 57. § iv. Add Alciplir. i. ep. 26. iii. ep. 3. οὔτε τόκους οὔτε ἀρχαῖον ἀπέδιδου, Athen. xiii. [See Τίμημα.]

ΚΕΦΑΛΗ, *the head*.—In κατ' ἄκρας some understand κεφαλῆς: see Hom. Il. v, 772. and Eustath. ad l. p. 940. l. 37. Others, admitting no ellipsis, take κατ' ἄκρας to be the same as κατὰ κεφαλῆς, *from the top or summit*. See Wasse. Addend. ad Thucyd. p. 303, 86. in Duker's Pref. Eurip. Phœniss. 1192. ed. Pors. and Κορυφή, below.

It is understood in ἀλγέω τὴν (viz. κεφαλὴν) διὰ παντὸς, Callim. epigr. 34. In ἀποτέμνειν and ἀποτέμνεσθαι: ἀπέτεμε Ἀρτέμιον, (*be-headed*), Niceph. Breviar. Histor. p. 175. ed. Petav. Ἡρώδην,—τὸν ἀποταμόντα τὸν Προδρόμον, Codin. p. 151. cf. Euseb. Demonstr. Ev. iii. p. 12. Hence the anniversary of the Baptist's decapitation was called in the Greek Church, ἀποτομή τοῦ τιμίου Προδρόμου, Codin. de Offic. Aul. Constantinop. ὁ δὲ παρὰ ταῦτα ποιῶν ἀποτέμνεται, Photius Nomocanon. tit. 9. c. 25. where Phot. in the Schol. explains ἀποτέμνεσθαι by ἀποκεφαλίζεσθαι. δεῖ τὸν πλαστογραφῆσαντα ἀποτέμνεσθαι, Id. in Ecl. Βασιλικ. See Constitut. Leon. 77. τοῖς διὰ τὸν Ἰησοῦν ἀποτεμνομένοις, Orig. Exh. ad Mart. ἀλόντες ἀπετμήθησαν, Phot. Biblioth. Cod. 79. ἀπετμήθη εἰς ἓν τῶν σκαλίων τοῦ αὐτοῦ φόρου, Auct. incert. Demonstr. Chronogr. Spectac. 4. Fully, ἀπετμήθησαν τὰς κεφαλὰς, Xen. Cyrop. viii. 8. 3. ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, Id. Anab. ii. 6. 1. τὴν κεφαλὴν αὐτοῦ ἀποτμηθῆναι προστέταχε, Niceph. Brev. Hist. p. 232. See Fischer. Ind. Gr. in Palæph. v. ἀποτέμνειν. Kuhn. Quæst. Philol. Pent. 5. p. 12. Tyrwhitt. ad Lithic. p. vii. (lvi. ed. Lips.)

Sometimes however οἱ ἀποτεμνόμενοι signifies *the excommunicated*. In καλύπτεσθαι, ἐγκαλύψασθαι, 1 Cor. xi. 6. [κατακαλύπτεται, and κατακαλυπτέσθω, there.] Fully, v. 7. [κατακαλύπτεσθαι τὴν κεφαλὴν.]

ΚΙΘΑΡΑ, *a harp*.—In Ἀσίας: Ἀσιάς ἡ κιθάρα διὰ τὸ ἐν Ἀσίᾳ εὑρῆσθαι, Hesych. See the notes. κρούματα Ἀσιάδος, Aristoph. Thesm. 126. [120. ed. Br.] Fully, Ἀσιάδος οὐκ ἂν ἦδιον ψόφον Κιθάρας κλύοιμεν, Eurip. Cycl. 442. See Kust. ad Aristoph. Thesm. 126. Spanhem. ad Callim. p. 467.

ΚΙΝΔΥΝΟΣ, *danger*.—In ἐν τοῖς ἐσχάτοις εἶναι, Schwebel understands κινδύνους, (as in the Latin, *in extremis esse*, *extrema omnia experiri*, he understands *periculis* and *pericula*), citing Dionys. Hal. ix. p. 625. for the full phrase; τὰ οἰκεῖα ἐν τοῖς ἐσχάτοις ὄντα κινδύνους. But Schæfer quotes Diod. Sic. xvii, 97. (where he reads εἰς τὸ ἐσχατον ἦλθε κινδύνου,) and Ecl. t. ii. p. 524, 19. Herodot. i, 22. viii, 52. Eurip. Or. 441. Euseb. Eccl. Hist. i, 1. Ἐσχάτοις, says he,

is in the neuter gender, and there is no ellipsis. See Triller ad Thom. M. p. 373. sq. Diod. Sic. Ecl. t. ii. p. 527, 59. But were any word to be understood, he would prefer κακά. Soph. Philoct. 65. In ἐν παντὶ εἶναι or γενέσθαι, &c. some understand κινδύνῳ or κινδύνον, some κακῷ or κακοῦ: ἐν παντὶ ἤδη τῶν Ἀχαιῶν ὄντων, Philostrate. Her. p. 214. ed. Boisson. κινδύνῳ, Schol. Rightly, says Boisson. See Aristid. i. p. 278. 304. Heliodor. vii, 23. Xen. Hellen. v, 4. 29. vi, 1. p. 296. Plut. S. N. V. p. 108. Plat. Sympos. c. 17. Bast. p. 130. Herodot. vii, 118. ix, 118. Valcken. ad Herodot. vii, 118. H. Steph. Operar. in Dionys. Hal. c. xvi. Thucyd. vii, 55. Dionys. Hal. Ant. Rom. vi. c. 76. t. ii. p. 1214. But εἰς πᾶν ἀφ᾽ ἑγμῶν in Eurip. Hippol. 284. ed. Valck. is, *I have done everything; I have tried everything.* See Valcken. Xen. Anab. iii, 1. 18. and Wyttenb. in Select. Princ. Histor. p. 386. In ἐπάγειν: παπαί, εἰς τὴν γαστέρα τοῖς ἀνδράσιν εἰκας ἐναλεῖσθαι, καὶ τὸν περὶ τῶν κρεῶν ἐπάξειν, (viz. κίνδυνον, or πόλεμον,) Plut. Mor. t. v. p. 440. See Valcken. ad Herodot. p. 537, 43. Often in διαφεύγειν: e. g. in Pausan. Bæot. c. 38. In τρέχειν τὸν περὶ ψυχῆς, Herodot. Calliop. and elsewhere. See Ammian. Marcell. xxiv, 4. Fully, τὸν περὶ ψυχῆς τρέχων κίνδυνον, Dionys. in Isocr. [See Κύβος.]

KIPKOΣ or KPIKOΣ, *a ring*.—This word, or κόσμος, *ornament*, is understood with δακτύλιος, (*a ring*) *for the fingers*.

KΛΑΔΟΣ, *a branch*.—In ἱκετήριοι, either κλάδοι or θαλλοὶ may be understood: [the passages cited as examples of this ellipsis are not satisfactory.] Fully, ἱκετήριοις κλάδοισιν ἐξεσεμμένοι, Soph. Œd. R. 3. See Herodian. vii, 8. 19. [18.] and Sylburg. p. 951. a. 24.

ΚΛΗΡΟΣ, *a lot*.—In ἔλαχε (viz. κλήρον) τοῦ θυμιάσαι, St. Luke i, 9. Fully, ἔλαχε τὸν κλήρον τῆς διακονίας ταύτης, Acts i, 17.

ΚΛΙΜΑ, *climate, region*.—In τὰ πρὸς ἑω, πρὸς μεσημβρίαν, πρὸς ἄρκτον, πρὸς ἐσπέραν, understand κλίματα. Fully, ἀπὸ δὲ μεσημβρινοῦ κλίματος ὁ Λῆρις Μιντοῦρναν παραμειβόμενος, Dionys. Hal. i. p. 8. Or μέρη: τὰ πρὸς ἀνατολὰς μέρη, Polyb. t. i. p. 541.

ΚΛΙΝΗ, *a bed*.—In κατακλίνειν, Polyæn. viii. p. 801. In παρσκευασθῆναι, Herodian. i. 16. 12. In στρωννύειν: στρώσον σεαυτῷ, Acts ix, 34. Λέκτρον or λέχος also may be understood. There is a similar ellipsis of lectus in Latin: see Plin. vii. ep. xxvii. § 7.

ΚΟΓΧΗ, *an oyster, a shell*.—In Πελωρίς, Alciphro. Ep. i, 2. Fully in Clem. Alex. and Athenæus.

ΚΟΙΛΙΑ, *the belly*.—In ἡ ἄνω καὶ κάτω: φαρμακεύειν θέρουσ μὲν μᾶλλον τὰς ἄνω, χειμῶνος δὲ τὰς κάτω, Hippocr. Aphorism. iv, 4. See Foes. Œcon. Hippocr. in Κοιλία. (Schæfer understands φαρμακίας rather than κοιλίας in this passage.)

ΚΟΙΝΟΝ, *common*.—In τί ἐμοὶ καὶ σοί; *what have I to do with thee?* τί ἐμοὶ καὶ ἐκείνῳ; *what have I to do with him?* κοινὸν is understood; or, more fully, κοινὸν πρᾶγμά ἐστι. τί γὰρ ἔστ' Ἐρεχθεὺ καὶ κολοιοῖς καὶ κυνί; Aristoph. Eq. 1022. τί Πλειάδεσσι κῆμοι; τί δ' ἀστράσιν Βούτῳ; Anacr. Od. xvii. p. 55. μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, St. Matth. xxvii, 19. See Gell. i, 2. J. H. Mai. jun. Obs. Sacr. i. p. 18. sq. Drus. Misc. ii, 26. Rather more fully, ἐμοὶ καὶ τῷ ἀνθρώπῳ ἐκείνῳ οὐδὲν (so Valcken. reads) πρᾶγμά ἐστι, Themist. Or.

xxix. p. 345. B. With κοινόν expressed, τί οὖν πτέρυγι καὶ ὀφθαλμῷ κοινόν ἐστιν : Lucian. Icarom. p. 196. τί κοινόν κυρὶ καὶ βαλανείῳ ; Id. adv. Indoct. p. 312. οὐδὲν φιλοσοφία καὶ ἡδονῇ κοινόν, Maxim. Tyr. Diss. xxxiii. p. 336. See Eurip. Ion. 1284. Achill. Tat. vi. p. 387. Ælian. H. A. xiv, 25. Polyb. Exc. Leg. 1327. Longus ii. p. 55. and for variations, Epigr. adesp. ccl. Epicharm. ap. Stob. p. 365. Grot. Charit. p. 67, 9. Valcken. ad Eurip. Hippol. v. 224. *Communis* is in like manner defective in Latin : Cic. ad div. xiii. ep. 19. xiv. ep. 1. where see Manut. [See Πρᾶγμα.]

ΚΟΙΤΗ, *bed*.—In οὐ γὰρ ἐκ μιᾶς ἐβλαστον, (viz. κοίτης,) Soph. according to Valckenaer's restoration of the passage, Diatr. in Fragm. Eurip. p. 224. approved by Brunck, Soph. t. iii. p. 444. See the Schol. ad Apollon. Rh. iv, 223.

ΚΟΛΠΟΣ, *a bay, or gulf*.—In διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, Acts xxvii, 27. (viz. κόλπῳ.) In διαπλέων ἐκ τῆς Ἀττικῆς τὸν Ἴόνιον, Themist. Orat. viii. p. 105. A. and περαιωθῆναι τὸν Ἴόνιον, Thucyd. vi, 34. Fully, ξυνδιέβαλε τὸν Ἴόνιον κόλπον, Id. vi, 44. See Πόντος, and Fisch. ad Well. iii. 1. p. 260.

As to the ellipsis of κόλπος, *the bosom*, supposed by Bos in ἐν τῷ σῶ, ἐκ τοῦ σοῦ, ἐκ τῶν σῶν, &c. (see Soph. Philoct. 984. [988. ed. Br.] and the Schol.) Schæfer denies its existence; observing that the pronoun is in the neuter gender, and that τὸ σὸν, τὰ σὰ, &c. are put in a multitude of passages for σύ : he cites Eurip. Androm. 142. sq. Br. and 1181. 713. Orest. 1085. Pors. and 1629. and refers to Valcken. ad Herodot. p. 687, 52. So *sua*, Ammian. Marc. xvii, 1.

ΚΟΜΗ, *hair*.—In περιθετὴ, *false* (hair :) περιθέμενος περιθετὴν, (viz. κόμην,) Polyæn. v, 42. Pollux x, 170. called by Polyb. t. i. p. 318. περιθετὰς τρίχας. So πρόσθετος or προσθετός. See Aristoph. Thesmoph. alt. xii. Xen. Cyrop. i. 3. 2. Lucian. t. ii. p. 210. Schol. ad Aristoph. Plut. 271. Add Myrinus, Epigr. ii, 4. (ἄλλοτριους ποκάμους.)

ΚΟΡΗ, *a girl*.—In ἀταύρωτος or ἀταυρώτη. See Aristoph. Lys. 217. [217. ed. Br.<sup>a</sup>] In θήλεια, Rom. i. 26. Fully, θήλειαι κόραι, Plato; and in θηλυτέρα. In παρθενική : παρθενικαὶ, νεοθηλέες οἶά τε νεβροὶ, Dionys. Perieg. 843. κάλλεα παρθενικάων, Musæus 54. cf. 130. 133. 160.<sup>b</sup> See Fisch. ad Well. iii. 1. p. 258. 295. Fully, παρθενικὴν τε κόρην, Eurip. Epigr. παρθενικαὶ κοῦραι, Orac. Sib. v. p. 622. ed. Gall. So Callicter i. in Analect. Brunck. t. ii. p. 294. and perhaps in παρθένος, which is sometimes used as an adjective : see Valcken. ad Eurip. Hippol. 1005. Fully, παρθένου κόρας, Eurip. Phœn. 1744. Pors.

ΚΟΡΥΦΗ, *the top or summit*.—Οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι, Hom. Il. δ, 484. κορυφῇ δηλαδὴ, Schol. Gr. (but Schæfer refers ἐπ'

<sup>a</sup> The supposition of an ellipsis of κόρη sober. J.S.

in the passage of Aristoph. is about as ridiculous as the supposition of an ellipsis of *man* or some other substantive would be in the English words, *I will remain*

<sup>b</sup> Καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν, Hesiod. Ἔργ. καὶ Ἡμ. ii, 137. J.S.

ἀκροτάτη το αἵγειρος,) [v. 482.] In κατ' ἄκρης, Il. v, 772. (See Κεφαλή.) So *cacumen* is defective in Latin: Hor. Serm. ii. 3. 309. Ep. ii, 1. 32. Fully, *summum cacumen*, Lucret. v. 1456. See Sanct. Minerv. iv, 4.

ΚΟΣΜΗΜΑ, *an ornament*.—In τὰ ἐντάφια, *sepulchral clothes and ornaments*, κοσμήματα is understood. See Ælian. V. H. i, 16. Lucian. t. i. p. 367. Charit. p. 13. 16. and Dorvill. ad Charit. p. 421. cf. Eurip. Hel. 1263. Musgr. [1259. ed. Beck.] where Scalig. reads πέπλων. [So Barnes, but Musgrave εὐπέπλοις.] Iph. T. 313. Κόσμος is expressed by Dionys. Hal. τοῖς ἐνταφίοις κόσμοις, Ant. Rom. t. i. p. 380. But in Soph. Electr. 326. θύματα may be understood with ἐντάφια. See the Schol. and v. 405. sq. Κόσμημα is understood in περιτραχήλιον: fully, Ἴσθμιον, περιτραχήλιον κόσμημα, Hesych. See Mæris p. 289. 326. and Piers. on both passages. Μάννος δὲ ἐστὶν ὁ περιτραχήλιος κόσμος, Schol. ad Theocr. xi, 41.

ΚΟΣΜΟΣ, *ornament*.—See Κίρκος, and Κόσμημα.

ΚΟΧΛΙΑΣ, *a snail*.—In φερέοικος,<sup>a</sup> Hesiod. "Erg. 189. Ἡσίودος δὲ τὸν κοχλίαν φερέοικον καλεῖ, Athen. ii, 22. See Cic. de Divin. ii, 64.

\*ΚΡΑΣΙΣ. See Πρόποις, and Φύσις.

ΚΡΕΑΣ, *flesh*.—In βόειον, (so *bovilla*,) *beef*. ἐγγέλειον, *of eels*, Aristoph. Thesm. alt. fragm. ii. ὁπᾶτε τὰ ἑγγέλεια, Id. Ach. 1042. λείπει τὰ κρέα, Schol. In λαγῶα, *hare's flesh*: ὀρνιθείων καὶ σுவείων καὶ λαγῶων προκειμένων, Lucian. t. ii. p. 23. (as Schæfer reads.) οὐ λαγῶν ἔξεῖς ὁπόθεν δῶς, (viz. κρέα,) Aristoph. Eq. 1190. cf. Eccl. 838. [843. ed. Br.] See Piers. ad Mær. p. 247. Fully, κᾶμοι λεκάνιον τῶν λαγῶων δὸς κρεῶν, Aristoph. Ach. 1110. Hence the proverb ἐν πᾶσι λαγῶις.<sup>b</sup> In ὀρνιθίον, *the flesh of birds*: παρακειμένου αὐτῷ ὀρνιθείου τῶν πλειόνων (πιόνων, Schæf.) καὶ πολυτελῶν, Muson. ap. Stob. Serm. xvii. p. 349. Schow. ὀρνιθείους τε ὡς κουφοτάτοις χρῶνται, Clem. Alex. p. 850. Pott. See the passage of Lucian above. Fully, κρέατ' ὀρνιθειά γε κιχλᾶν, Aristoph. Nub. 339. In ὑεῖον, *swine's flesh*: see the passage of Lucian above: and in χοίρειον: see Fisch. ad Well. iii, 1. p. 257. Oudendorp. ad Thom. M. p. 865. δύο μνᾶς χοίρειου, Philodem. xxiii. Fully, χοίρεα (χοίρεα, Salmas. and Schæf.) κρέα, Hesych. t. i. c. 742. Κρέα, or κρέατα, is understood in εἰδωλόθυστα also, *meats offered to idols*: 1 Cor. viii, 1.

ΚΡΗΜΝΟΣ, *a precipice*.—In καταστάντες ἐπὶ τῶν ἄκρων, Onosand. c. vii. viz. κρημῶν. Fully, ἐπ' ἄκροις τοῖς κρημνοῖς, Thucyd. vi, 97.

ΚΡΗΝΗ, *a fountain*.—In the proper names of fountains; as, Ἀρέθουσα, Κασταλία, and in Μεσσηνὶς and Ὑπέρεια, Hom. Il. 2, 457. according to the Schol. In ἡ Συβαρίτις, Theocrit. v, 126. Fully, Συβαρίτιδος ἔνδοθι κρᾶνας, Id. v, 146. So *fons* is omitted in Latin.

<sup>a</sup> It would be more correct to say that *κοχλίας* is signified or indicated by *φερέοικος*, than that there is actually an ellipsis of it. See on Ἀθῆναι, Διόσκουροι, and Καλλιόπη. J.S.

<sup>b</sup> Ἐξων ἂν πᾶσι λαγῶις, *would have lived in clover*, as we say: *in abundance of all good things*; Aristoph. Vesp. 709. ed. Brunck. J.S.

ΚΡΗΠΙΣ, *a shoe*.—In ὑποδέον χρυσίδας, viz. κρηπίδας, Lucian. Dial. D.

ΚΡΗΠΙΣ, *a base, a foundation*. See Καταβολή.

ΚΡΙΘΑΙ, *barley*.—In Ἀχιλλεῖαι, *a large and fine sort of barley*: σὺ δ' Ἀχιλλείων ἀπομάττει, Aristoph. Eq. 816. [819. ed. Br.] *but you fare sumptuously*. See Brunck. ad l. and Lex. Soph. in Ἀχιλλεῖον πλάκα. In καθήμεναι φρύγουσιν, Aristoph. Eccl. 221. λείπει τὸ κριθᾶς, Schol. (as Faber rightly reads. See Plin. N. H. xviii, 7, 14. Herodot. viii, 96. Mæris p. 213. and Pierson there, and in p. xxxii.)

ΚΡΙΜΑ, *judgment, condemnation*.—In ἀνεκτότερον ἔσται, St. Matth. xi, 22. 24. x, 15. for κρίμα is expressed with περισσώτερον in St. Matth. xxiii, 13. In ἐνοχος θανάτου, for κρίματι θανάτου, St. Matth. xxvi, 66. See Hebr. ii, 15.

ΚΡΙΣΙΣ, *judgment, condemnation*.—In ἔδοξε τὴν ἐπὶ θανάτῳ (viz. κρίσιν) κατακεκρίσθαι, Artemidor. Oneirocr. iv, 35. and καταδικασθεὶς τὴν ἐπὶ θανάτῳ, ἀπώλετο, Id. iv, 62. v. 49. See Schæf. Melet. Crit. i. p. 109. sq. In ὑπακούειν in a judicial sense: οἱ δ' ἔφοροι ἀνεκάλεσάν τε τὸν Σφοδρίαν, καὶ ὑπῆγον θανάτου. ἐκείνος μέντοι φοβούμενος οὐκ ὑπήκουσεν, Xen. H. Gr. v. 4, 24. Fully, immediately afterwards: καίπερ οὐχ ὑπακούων εἰς τὴν κρίσιν. [Κρίσις, *opinion*; see in Γνώμη.]

ΚΡΙΤΗΡΙΟΝ, *criterion, test*.—Καὶ ἐν τούτῳ (viz. τῷ κριτηρίῳ) γινώσκομεν, 1 John ii, 3.

ΚΤΗΜΑΤΑ, *possessions*.—In τὰ ἔγγραφα<sup>a</sup> and τὰ ὑπερόρια, opposed to each other: [*lands within the bounds of the country, and without*:] ἐπειδὴ τῶν ὑπερορίων στέρομαι, καὶ τὰ ἔγγραφα οὐ καρποῦμαι, καὶ τὰ ἐκ τῆς οἰκίας πέπραται, &c. Xen. Sympos. iv, 31. Fully, τὰ ἐν τῇ ὑπερορίᾳ κτήματα, Id. Mem. ii, 8. In οἰκεῖα, *one's own*: ὃ τι καὶ βούλεται τῶν οἰκείων ἀράμενον, Ælian. V. H. iii, 2. Fully, presently afterwards, καὶ δεύτερον αὐτῷ κτῆμα συνεχώρησαν λαβεῖν. So in τὰ ἑαυτοῦ: ἐπὶ τοῖς ἑαυτοῦ, Thucyd. iv, 105. κτήμασι δηλονότι, Schol. τὰ Γύγῳ, Archiloch. x, 1. Anacr. xv, 1. δοκῶν δ' ἔχειν τὰ Κροίσου, Anacr. xxvi, 3. See Fischer on both passages. In οἱ ἔχοντες: see Χρήματα. So *habere* in Latin: Ovid. de Art. Am. [iii.] 541. Fast. i, 195. Phædr. iii. Prol. See Οἰκήματα.

ΚΤΗΝΗ, *beasts of burden or draught*.—In τὰ σκευοφόρα: τὴν τε ἵππον, καὶ τὰ σκευοφόρα, Dio Cass. xxvii. p. 33. μετὰ σκευοφόρων καὶ ἁμαξῶν, Diod. Sic. v, 25. But sometimes τὰ σκευοφόρα signifies *the baggage*: οἱ μὲν τὰ σκευοφόρα κομίζοντες, Diod. Sic. xx, 29. ἀνατιθέασιν τὰ σκευοφόρα τοῖς ὑποζυγίοις, Polyb. t. ii. p. 540. Schw. In such passages ἀγγεῖα, στρωματόδεσμα, &c. may be understood. Κτήνη is understood in ὑποζύγια also, which is an adjective: q. d. ὑπὸ ζυγὸν ὄντα. See the passage last quoted.

<sup>a</sup> Ἐγγραφα κτήματα means *estates; landed property*. But the sense of ἔγγραφοι is sometimes, *secured on land*: ἄλλου δὲ συμβολαίου οὐκ ὄντος ἐμοὶ πρὸς τοῦτον,

οὔτε ναυτικοῦ, οὔτε ἐγγαίου, Demosth. adv. Apatur. p. 893. l. 15. ed. Reisk. J. S.

**KYBOS**, *a die*.—In ὑπὲρ δὲ ἀρχῆς ἀναρρίπτει παίζων, Philostrat. in vit. Apollon. v, 29. Sometimes κύβον is expressed with ἀναρρίπτειν, sometimes κίνδυνον : ὑπὲρ πάντων ἀναρρίψαι κύβον, Dionys. Hal. iii. p. 62. ἀνερρίφθω κύβος, Menander Arrhephor. v. 11. κινδύους ἀναρρίπτέοντες, Herodot. vii. c. 50. 2. where see Valcken. κινδύων τὸν ἔσχατον ἀναρρίπτειν, Dionys. Hal. iii. p. 189. (p. 552. ed. Reisk.) cf. i, c. 80. viii. p. 515. See Casaub. ad Sueton. in Jul. c. 32. Jens. Lect. Luc. ii, 11. p. 217. Valcken. ad Eurip. Phœniss. p. 419. Markl. ad Suppl. 330. Oudendorp. ad Thom. M. p. 783. s.

**ΚΥΚΛΟΣ**, *a circle*.—In ζωδιακός : fully, κύκλου ζωδιακοῦ, Manetho ii, 14. Poll. iv, 158. for which ζωφόρον κύκλον, Alcinous p. 37. ζωφορίη, Manetho iv, 510. See Dorvill. ad Charit. p. 267. ζωδιακὴ (viz. ὁδός), Id. iv, 168. In παράλληλοι : (see Plin. vi. c. 33.) κύκλους δὲ εἶναι ἐν τῷ οὐρανῷ πέντε.—ἀρκτικόν,—τροπικὸν θερινόν,—ισημερινόν,—χειμερινόν τροπικόν,—ἀνταρκτικόν : λέγονται δὲ παράλληλοι, καθότι οὐ συμβαίνουσιν εἰς ἀλλήλους· ὁ δὲ ζωδιακὸς λοξὸς ἐστίν, ὡς ἐπὶ τὸν τοὺς παραλλήλους, Diog. Laert. vii, 155. So Suid. ii. p. 392.

**ΚΥΑΙΞ**, *a cup*.—In Θηρίκλειος :<sup>a</sup> τὴν μὲν ἐπιστολὴν παρῶσαι, λαβεῖν δὲ τὴν Θηρίκλειον, Plut. Sympos. i. p. 619. In μεγάλη : ἄκρατον, ἐβρύων, τὴν μεγάλην, Menand. Fragm. So μεγάλαις προπίνειν, viz. κύλιξι. ταῖς μεγάλαις κωθωνιζόμενοι, Aristot. Probl. § iii. and in μεῖζων : πάλιν τὴν μεῖζον ᾗτησεν, Athen. Deipnos. x. See Hom. II. i, 202. Cic. in Verr. i, 26. [§ 66.] In μίαν δ' ἐπιπίνομεν αὐτοῖς, Pallad. xxi. v. 9. In πολλὰς πίνων, Theogn. v. 484. Brunck. In ἔλχ' ἔλκε τὴν τοῦ Δαίμονος τοῦ Πραμνίου, Aristoph. Eq. 107. viz. κύλικα. See Bergl. there, and ad Alciph. p. 148. [See Ποτήριον.]

**ΚΥΝΗ**, *a helmet*.—In ἐν δὲ (viz. κυνέη) κλήρους ἐβάλλοντο, Hom. II. ψ, 352. and ἐκ δὲ (viz. κυνέης) κλήρος θόρε Νεστορίδαο, ib. 353. Fully, κλήρους ἐν κυνέη καλκήρεϊ πάλλον, II. γ, 316.

**ΚΥΡΙΟΣ**, *a master*.—In ἑαυτοῦ εἶναι : καὶ οὐκ ἐστὲ ἑαυτῶν, (viz. κύριοι,) 1 Cor. vi, 19. Fully in Onosand. x, 7. τὸ μὴ αὐτὸν εἶναι τῆς ἑαυτοῦ ψυχῆς κύριον, Onosand. x. 7. See Kuster. ad Aristoph. Nub. 219. [See note *b* on Διδάσκαλος, p. 32.]

**ΚΩΛΥΜΑ**, *an obstacle*.—In ἐμπόδιον : (if an adjective.) Fully, τί γὰρ ἐμπόδιον κώλυμ' ἐτι μοι; Eurip. Ion. 862. Lucian has used both words at the same time; but separately, and not in concord : καθάπερ τι κώλυμα καὶ ἐμπόδιον προορώμενοι, t. iii. p. 141. See Dorvill. ad Charit. p. 111.

**ΚΩΛΥΤΟΝ**, *forbidden*.—In δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, &c. St. Matth. xv, 5. St. Mark vii, 11. *if any one shall say to his father or his mother : that is consecrated, by which you might have been benefited by me : therefore it will not be lawful for me to bestow in profane uses what has been once consecrated to God.* See G. E. Edzardi. in not. ad tract. Talmud. Avoda Sara. c. 2. p. 292. and 295. and Ὀφείλειν in the Verbs below.

**ΚΩΜΗ**, *an oar*.—In θαλαμῶν τροπονύμενων, Aristoph. Ach.

<sup>a</sup> See the new edition of H. Stephens' Thesaurus, c. 4275. A. J. S.

552. of lower oars being fastened. Fully, θαλαμίαι κῶπαι, αἱ κατωτάτω, Hesych.\*

ΛΑΓΑΝΑ, *cakes*.—In τὰ ἄζυμα, occurring almost every where in the N. T. Comp. the septuag. transl. לחם לחלך.

ΛΑΓΩΟΣ, *a hare*.—In πτώξ, *timid*, from πτώσσειν. πτώκας ἀρπάζειν, Philostrate. Icon. ii, 2. p. 812. Fully, πτώκα λαγῶν, Hom. Il. χ, 310. πτώκες. δειλοί. λαγωί. δορκάδες. ἔλαφοι. νεβροί. Hesych.

ΛΑΜΠΙΑΣ, *a candle*.—In ἦν περιῆς γέ που τῶν κηρίων, (κηρίων Brunck.) Aristoph. Eccl. 1035. viz. λαμπάδων.

ΛΑΟΣ, *people*.—In Ἰσραὴλ, as e. g. in Acts i, 6. xiii, 23. Fully, τῷ λαῷ Ἰσραὴλ, Acts xiii, 24. cf. St. Matth. viii, 10. xv, 24. xxvii, 42. St. Mark xv, 32. St. Luke i, 68. ii, 25. 34. iv, 25. vii, 9. &c. In some passages οἶκος may be understood. See St. Matth. x, 6.

ΛΑΧΑΝΟΝ, *a pot-herb*.—In ἡδύσμον, *mint*, St. Matth. xxiii, 23. cf. St. Luke xi, 42.

ΛΕΓΟΜΕΝΑ, *things said*.—In τὰ ἀπὸ τρίποδος, viz. λεγόμενα or χρησθέντα, a proverbial phrase for what is unquestionably true. See Hesych. Νομίζω δὴ σοι τὰ ὑπὸ Ἀριστοφάνους ἀρκέσειν, Galen. Hippocr. Gloss. Explic. proœm. p. 55. H. Steph. underst. λεγόμενα, or λεχθέντα. Λεγομένων is understood in μεταξύ, Theophr. Char. c. 7.<sup>b</sup> Fully, μεταξύ λεγομένων, Lucian. Philops. μεταξύ λόγων, Id. Dial. Char. et Merc. &c. Μεταξύ λεγομένων, or λόγων is sometimes, *by the bye*: μεταξύ τῶν λόγων δὲ τουτί μοι δοκεῖ, Apollodor. ap. Poll. x, 93.

\*ΛΕΓΟΜΕΝΟΣ, *called*. See Καλούμενος.

ΛΕΓΩΝ, *saying*.—Εἰτ' ὀνειδέσιν ἤρασσον ἔνθεν κἄνθεν, οὔτις ἔσθ' ὅς οὐ, Ἰὼν τοῦ μαρέντος κάπιβουλευτοῦ στρατοῦ (στρατῶ? Schæf.) Εὐναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσαι τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν, Soph. Aj. 726. Brunck and Schæfer understand λέγοντες before ὡς οὐκ ἀρκ.<sup>c</sup> Schæfer understands the same word in ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, Ἡμεῖς μὲν, ὡς νικῶντα δεσπότην ἐμὸν, Οἱ δ', ὡς ἐκείνον, Eurip. Phœn. 1469. see Valcken. and λέγων, εἰπὼν, or κελεύων in ἐπεμψεν ἀγγελιαφόρον μὴ θορυβεῖσθαι αὐτὸν, Diod. Sic.

<sup>a</sup> See the new edition of Stephens' Gr. Thesaur. c. 4188. C. D. J. S.

<sup>b</sup> Ὡστε τοὺς ἀκούοντας ἦτοι ἐπιλαθέσθαι, ἡ νυστάζει, ἡ μεταξύ καταλιπόντας ἀπαλλάττεσθαι. p. 42. l. 5. ed. Simps. Oxon. J. S.

<sup>c</sup> Professor Hermann wonders much, that Schæfer, who has exploded so many false ellipses, should himself have introduced this one; and explains the passages above quoted upon the principle of a confusion of two distinct phrases, when subsequent words are accommodated rather to what is in the thoughts of the writer than to what he has already expressed. See Ἀκούων, and the notes on Δύναμις, and Ἰδὼν. ὡς οὐκ ἀρκέσαι, says he,

is to be joined, not with ἀποκαλοῦντες, but with ὀνειδέσιν ἤρασσον, the sense of which is, ὀνειδίζοντες ἔλεγον. In the first verse from Euripides, ἐρίζοντες ἔλεγον is virtually contained: and in Diod. Sic. ἐπεμψεν ἀγγελιαφόρον is equivalent to δι' ἀγγελιαφόρου ἐκέλευσε. In another passage of Soph. (Ed. R. 538. ed. Br.) wherein the supposition of an ellipsis is more plausible, he thinks a latency of ὑπολαβὼν or ἐλπίζων in the preceding word ἰδὼν more near the truth than the actual ellipsis of those words supposed by Brunck. See the notes on Στέφανος, Πόθος, εἶναι or ἵέναι, λέγειν, παρέχειν, and Ἀπό. J. S.

Ecl. t. ii. p. 490, 44. See Wass. ad Thucyd. p. 293, 65. In Ducker's Pref. Wesseling. ad Diod. Sic. t. i. p. 726, 74.

\*ΛΕΙΤΟΥΡΓΙΑ, *office, administration.* See Ἀρχή, *command, rule.*

ΛΕΞΙΣ, *word, expression, language.*—In τῷ πλήθει τῶν τροπικῶν, (viz. λέξεων,) Longin. § 32. and presently afterwards, μεγάλαί τῃν φύσιν εἰσὶν αἱ τροπικαί. Fully, ἐν τῇ τροπικῇ λέξει, Didym. See Rhunken. ad Tim. p. 4. In πεζῇ, [viz. λέξει,] *prose.* See the Abridgment of Viger. p. 39. Rule X. Ammon. p. 131. ed. Valck. Schol. Ven. ad Hom. Il. β, 252. Eustath. on the Iliad. p. 569, 7. Rom. 432, 10. Bas. on the Odys. p. 1888, 1. 728, 33. 1833, 50. 651, 3.

ΛΕΧΟΣ, *a bed.*—In στρωτόν: fully, ἐπὶ στρωτοῦ λέχους, Eurip. Or. 313. στρωτοῖς ἐν λεχέεσσι, Hesiod. Theog. 797. So Mosch. ii, 16. and 22. See Hom. h. in Cer. 285. *Strato cubili*, Ammian. Marcell. xxv, 2. Στρωτὰ λέκτρα, Eurip. Hel. 1281. ed. Musgr. According to the conjecture of Valcken. and of Schæfer. (see Melet. Crit. i. p. v. 88.) στρωτόν occurs elliptically in Apollod. Bibl. iii. 10. 2. In such passages φάρος would be more rightly understood. See Soph. Trach. 917.

ΛΗΠΤΕΟΝ, *to be taken.*—In the grammatical expression, ἀπὸ κοινοῦ, when it is signified that some word is to be taken or repeated from what precedes, in order to supply a deficiency, ληπτέον, ὑπακουστέον, or ἐστὶ is to be understood. See Schol. August. ad Eurip. Phœn. 253. Valck. cf. Valcken. p. 91. B.

ΛΙΘΟΣ, *a stone.*—In ἀρογωνιαῖος, Ephes. ii, 20. In δομαῖος, *a stone for house-building*: τῆς οὔγε νέον βάλλοντο δομαίους Ἱέμενοι, Apollon. Rh. i. 737. Fully, ἐπωμαδὸν ἤρε δομαῖον Λᾶα, Epigr. adesp. cciv. v. 3. In θεμέλιος, perhaps. In μάρμαρος, *white*: μαρμάρῳ ὀκρίοντι βαλὼν, Hom. Il. μ, 380. Fully, λίθος ἐστήρικται μάρμαρος, Callim. h. in Apoll. v. 23. ex em. Valcken. (Koppiers. Obs. Philol. p. 140. Rhunken. Ep. Crit. p. 131.) μάρμαρον πέτρον, Eurip. Phœn. 1416. ed. Pors. In ὀλοοίτροχος, *destructive in its course*: Hom. Il. ν, 138. Fully, ὀλοτρόχους ἀμαξιαίους μείζους καὶ ἐλάττους λίθους, Xen. Anab. iv. p. 194. πέτροι ὀλοοίτροχοι, Theocrit. xxii, 49. See Hom. Il. ν, 138. In ὁ στάδιος perhaps: for which τὸ στάδιον is said, with an ellipsis perhaps of διάστημα or σημεῖον. In the verb βάλλειν: τῆς τοῦ βάλλειν ὁρμῆς ἐπέσχε, Josephus Antiq. Jud. iii. 1. 5. μεγάλοις βάλλετε χερμαδίοις, Tyrtæus in Sentent. In the proverbial expression πάντα κινεῖν, viz. λίθον: πάντα ἐκίνουν, Lucian. de mort. Peregr. 12. p. 324. to. 3. πάντα κινήσειν, Liban. Ep. 261. λίθον, Wolf. cf. ep. 412. Fully, “*omnia pertento, omnia experior*; πάντα denique λίθον κινῶ,” Plin. i. ep. 20. 15. Zenob. Parœmm. 6. 63. Apostol. 15. 65. πάντα κινεῖν πέτρον, Eurip. Heracl. 1002. See Diogen. 7. 42. Κάλων too may be understood: for the proverbial phrases πάντα κάλων, κινεῖν, σείειν, ἀνασελεῖν, ἐξείναι, are of the same import. πάντα μὲν οὖν ἀνασεῖεν κάλων,<sup>b</sup> &c. Philo de Somn. p. 162. ed. Wechel. on

<sup>a</sup> So in English, *not to leave a stone unturned.* J. S.

<sup>b</sup> See the new edition of Stephens' Gr. Thesaur. c. 4732. A. B. J. S.

which see Hœschel. p. 255. cf. Hemsterh. ad Lucian. t. i. p. 173. Valcken. Diatr. in Fragm. Eurip. p. 233. Toup. Em. in Suid. t. ii. p. 20. sq. Musgrav. ad Eurip. Med. 282. Belin. ad Lucian. t. v. p. 315. In that iambic trimeter, *dis pròs tòn autòn* (viz. λίθον προσκρούειν) τοῦτον οὐκ ἔστι σοφοῦ, the ellipsis is supplied by Zenob. iii, 29. and Diogenian. iv, 19. So, *ad eundem lapidem bis offendere*, Auson. ep. xi. p. 615. [See Τιμῇ, a statue, &c.]

Λίθος is understood too in the names of precious stones; as ἀερίτης, eagle stone: ἀμέθυστος, amethyst: ἵασπις, jasper; fully Rev. iv, 2. [3.] μαργαρίτης, pearl: σάρδιος, sardine, Revel. iv, 3. σμαράγδιος, emerald.

ΛΙΜΙΝ, a harbor.—Λιμὴν, or ἀκτὴ, is understood in ναύλοχος. See Musæus de Her. et Leand. 259. Ναύλοχος λιμὴν very frequently occurs in Homer. In Φαληρικῶ, Diod. Sic. ix. *Portu* is expressed by Nepos, in Themistocl. vi, 1.

ΛΙΤΡΑ, a pound.—In phrases relating to money λίτρα is often understood: e. g. τριῶν μυριάδων ἀργυρίου σταθμός, Pæan. Metaphr. iii, 21. Fully, ἀργυρίου λιτρῶν εἰς δέκα μυριάδας, ib. c. 22. χιλίας λαβόντες λίτρας χρυσοῦ, Diod. Sic. xiv. c. 116. With a like ellipsis *pondo* is used in Latin. See Festus. Gronov. de Pec. vet. i. p. 28. Sanct. Min. iv, 4. p. 598.

ΛΟΓΙΖΟΜΕΝΟΣ, considering.—An ellipsis of λογιζόμενος is supposed by Leisner in ἀπέκλαιον ἑμαυτὸν,—οἶον ἀνδρὸς ἐταίρου ἐσπερημένος εἶην, Plat. Phæd. and in ἀπῆει, κατοικτεῖρων τήν τε γυναῖκα, οἶον ἀνδρὸς στεροῖτο, καὶ τὸν ἄνδρα, οἶαν γυναῖκα καταλιπὼν, οὐκ ἔτ' ὕψοιτο, Xen. Cyrop. vii. But Wyttenbach's explication of such passages is, as Schæfer observes, more simple and satisfactory. On οἶων τέκνων ἐκύρησε, (Herodot. i, 31.) Wyttenb. remarks, (Annot. ad Herodot. in Select. Princip. Hist. p. 347.) that this use of οἶων is Homeric, for ὅτι τοίων, or ὅτι τοιούτων.—ὠκύμορος—ἔσσεαι, οἷ' ἀγορεύεις, Il. σ, 95. μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἷ' ἀγορεύεις, Od. ρ, 479. See Il. 2, 166. χ, 346. Od. δ, 611. π, 92. ρ, 160. (where οἶον is the right reading:) σ, 72. (where οἶην, &c. expresses a reason, and is not an exclamation:) σ, 219. h. in Merc. 282. sq. See also Herodot. viii, 12. Thucyd. vii, 75. Soph. Œd. R. 701. Eurip. Med. 23. Alcest. 969. Musgr. Plato t. x. p. 244. Lucian. t. i. p. 135. s. Ælian. H. A. v, 54. Simonid. Epigr. 94. ap. Brunck. Anal. t. i. p. 144. So ὅσος: ἐπιμέμφεσθε, ὅσα ὑμῖν ἐκ τῶν Μενέλεω τιμωρημάτων Μίνως ἔπεμψε μηνίην δακρύματα, Herodot. vii, 169. See ii, 175. ἀρετῶν Ἀσκληπιοδότου τὸ κλέος ἀθάνατον, ὅσσα καὶ οἷα πόρεν γέρα πατρίδι, Epigr. adesp. 374. [and by this mode of explanation, in the passage of Demosthenes quoted by Leisner, δακρύσαι ἔφη, καὶ ὀδύρασθαι τὴν Ἑλλάδα, ὡς διάκειται, ὡς must be taken for ὅτι τοίως, or ὅτι τοιούτως.<sup>a</sup>]

ΛΟΓΙΣΤΕΟΝ, to be considered.—In μήποτ' οὖν κρεῖττον ἢ λέγειν, Dionys. Hal. de Struct. Orat. § xxi. p. 172. ed. Upt. λογιστέον, or σκεπτέον, is understood. See Σκεπτέον.

<sup>a</sup> I have given an example of this word of H. Stephens' Gr. Thesaur. c. 7816. An τοιούτως from Origen, in the new edition It was in no lexicon before. J. S.

**ΛΟΓΟΣ, discourse** — *Λόγος* is understood in adjectives signifying the subject, or forming the title, of orations : as in *ἐπιτάφιος*. Thus, *ὁ ἐπιτάφιος* (viz. *λόγος*) *τοῦ Δημοσθένους, τοῦ Λυσίου, &c.* Fully, *τὸν ἐπιτάφιον ἔλεξεν ἐπ' αὐτῷ λόγον, Dionys. Hal. v. p. 291.* (Plut. expresses *ἔπαινος* : *ἔπαινον ἐπιτάφιον, Mor. t. i. p. 869.*) So *ὁ Μεγαρικὸς, Παρθενναϊκὸς, Παρηγορικὸς, Πλαταϊκὸς, Συμμαχικὸς,* and the like, with an ellipsis of *λόγος*. In *παρακλητικὸς* : *τούτους τοὺς παρακλητικοὺς* (viz. *λόγους*) *ἐνδιδόντες ἀλλήλοις, Basil. Hom. eis τοὺς ἀγ. μ. μαρτ. p. 411.* In *τὸ ἐξῆς*, frequently occurring in Scholia, for *τὸ ἐξῆς τοῦ λόγου, the series of discourse.* See Steph. Proparasc. Thucyd. In *διὰ βραχέων* or *βραχύνων, or διὰ πλείονων, (viz. λόγων) ποιήσασθαι μνήμην, or μεμνήσθαι τινος.* In *συνελόντι* : *καὶ συνελόντι φάναι, viz. λόγῳ, Const. Porphyrog. de imag. Christ. Edess. p. 96. ed. Combefis. and in sum ; and to be brief.* In many verbs : *αἰρεῖν* : *φαῖνε δ' αἰοιδὴν, "Ἐνθεν ἔλων, ὡς οἱ μὲν, &c. Hom. Od. θ, 500.* See Dorvill. ad Charit. p. 92. Toup. ad Longin. p. 350. *'Ἀπαμείβεσθαι, Hom. Il. α, 84. and elsewhere in Hom. who often expresses μύθοις, as in Od. β, 83. Il. γ, 171. Διατάττεσθαι and ἀντιδιατάττεσθαι, Sext. Emp. p. 404. 405. Διέρχεσθαι* : *ἐπεὶ δὲ περὶ τῶν ἀξιολογώτατων νήσων διήλθομεν, (viz. λόγῳ,) Diod. Sic. v, 84. See Lucian. t. i. p. 50.* In this sense *διαπορεύεσθαι* sometimes occurs ; as in Diod. Sic. Fragm. t. ii. p. 638. sq. See Wyttenb. Annot. ad Xen. p. 370. *Εἰπεῖν, Liban. ep. 8. p. 22. for εἰπεῖν λόγον.* So *dicere* in Latin. *'Εκτείνειν, to extend, or lengthen* : see the Commentt. on Thom. Mag. p. 614. *'Επέρχεσθαι* : *πάντα ἐπέρχεσθαι, (viz. λόγῳ,) Aristoph. Vesp. 634. ἐπελθεῖν ἄπαιτά τινα σαφῶς, Id. Eq. 615. 'Επιφέρειν, Dionys. Hal. vii. p. 430. Μηκύνειν* : *πόσους Εἵποιμ' ἂν ἄλλους, εἴ με μηκύνειν δέοι ; Aristoph. Jys. 1134. p. 905. [v. 1132. ed. Br.] τὸν λόγον δηλονότι, Biset. ἀπάλλαξομαι τοῦ ἔτι περὶ αὐτῶν μηκύνειν, Plut. Mor. t. i. p. 8. add Herodot. iii, 60. Fully, ἔρχομαι δὲ περὶ Αἰγύπτου μηκυνέων τὸν λόγον, Herodot. ii, 35. μηδὲ μηκύνειν λόγους, Soph. Electr. 1514. μηκύνω τὸν λόγον, κάλλιον ἢ ἐκτείνω, Thom. Mag. p. 614. Παρατείνειν* : *fully, παρέτενέ τε τὸν λόγον μέχρι μεσοιουκτίου, Acts xx, 9. [7.] Προσφέρειν* : see Dorvill. ad Charit. p. 459. (461.) 639. Markl. ad Eurip. Suppl. 600. Villosion ad Long. p. 211. *Συμβάλλειν* : *τινὲς δὲ τῶν 'Επικουρείων καὶ τῶν Στωικῶν φιλοσόφων συνέβαλλον αὐτῷ, Acts xvii, 18. Συμμιγνύειν, Polyb. t. i. p. 45. Τείνειν, Soph. Aj. 1059. [μὴ τεῖνε μακράν, 1040. ed. Br.] 'Υπολαμβάνειν* : *τὰ αὐτὰ δὲ λέγοντος τοῦ Μάρδου, ὑπολαβὼν (viz. τὸν λόγον) ὁ βασιλεὺς ἔφη, Ælian. V. H. i, 34. See Xen. Cyrop. ii. p. 101.*

**ΛΟΓΟΣ, reason, cause.** — In *ἐπὶ τίνι* ; *ἐπὶ τίνι γὰρ καὶ ἔμμελλον οὕτω κίδασθαι τοῦ διδασκάλου ; Leo Imp. Serm. de Sep. Christi p. 227. for ἐπὶ τίνι λόγῳ ;* See *ἐπὶ* below. *Λόγοις* is understood in *παντάπασι, altogether ; absolutely ; equivalent to ἐν παντὶ λόγῳ, Plat. de Rep. ii. p. 116. p. 156. So omnibus modis miser sum ; Ter. Hecyr. [See the note on Δύναμις, p. 36.]*

**ΛΟΓΟΣ, account, reckoning.** — In *ἀρξαμένου δὲ αὐτοῦ συναίρειν, St. Matth. xviii, 24. Fully, συναίρει μετ' αὐτῶν λόγον, St. Matth. xvn, 19. συνῆραι λόγον, xviii, 23. [See Τίμημα.]*

**ΛΟΓΧΗ, a lance, a dart.** — In the proverb, *δι' ὀξείας δραμεῖν, viz. λόγχης* : Suid. See Lennep. ad Phalar. p. 267. B.

**ΛΟΙΔΟΡΙΑ**, *abuse*.—In *πλύνειν*, *to revile, to abuse*, Aristoph. Ach. 380. *λοιδορίας* seems to be understood. It is expressed by Chrysostom; and by Photius, Biblioth. c. 25. 7. *Ὀνειδεσιν* is expressed by Basil. Or. ad Juv. p. 95. ed. Grot. See Toup. Em. in Suid. t. iii. p. 102. Kœn. ad Gregor. p. 127. Brunck ad Aristoph. Plut. 1061. ad Pac. 971.

**ΛΟΙΠΟΣ**, *remaining, rest*.—In *οἱ δέκα*, (*viz. λοιποὶ*), St. Mark x, 41.

**ΛΟΥΤΡΟΝ**, *a bath*, is very commonly understood in *δημόσιον*. See Jacobs. ad Macedon. Epigr. 30.

**ΜΑΓΝΗΤΙΣ**, *magnet, loadstone*.—In *λίθος* sometimes; [when used to denote a species, without the addition of any term directly declarative of the particular species meant;] *ἐκκρέμανται εὐθὺς, ὥσπερ τῆς λίθου τὰ σιδήρια*, Themist. Or. xxiii. p. 299. A. Fully, *λίθος ἡ μαγνήτις ἔλκει τὸν σίδηρον μόνον*, Alexand. Aphrod. in præfat. Probl.

**ΜΑΖΑ**, *meal-mash*.—[In *ἄμυλος*, when feminine. See Πλακοῦς.] In *μελιτόεσσα* and *μελιτοῦττα*, *sweetened with honey*: *αὕτη δ' ἡ μελιτόεσσα*, (*viz. μάζα*), Herodot. viii, 41. *μελιτοῦττα μάζα μέλιτι δεδευμένη* τὸ δὲ αὐτὸ καὶ *μελιτόεσσα*, Hesych. See Fisch. ad Well. iii. 1. p. 258. Valcken. ad Herodot. p. 638, 34. Brunck. ad Aristoph. Lys. 601. In *μεμαγμένη*, *kneaded*: *fully, ἐν δορὶ μὲν μοι μάζα μεμαγμένη*, Archiloch. ap. Athen. t. i. p. 116. In *οἰνοῦττα*, *mixed with wine*: Aristoph. Plut. 1122. Nub. 507. In *τετριμμένη*, *rubbed or beat fine*: *τετριμμένης γάρ φησιν ἐπιθυμεῖν*, Aristoph. Pac. 12. In *φύσση* or *φυστή*, [*meal mixed with a small quantity of liquid, and not made fine*:] sometimes fully, *φυστή μάζα*.<sup>a</sup> See Mæris p. 384. and the interpp. Addend. Toup. Em. in Suid. t. ii. p. 363. sq. In *ψαιστή*.<sup>b</sup> See "Αλφίτων.

**ΜΑΘΗΜΑΤΑ**, *learnings, (Shaksp.); arts and sciences*.—In *ἐγκύκλια*, and the like: see Hesych. *τῇ συμπάσῃ τῶν ἐγκυκλίων μουσικῇ*, Philo t. i. p. 364, 33. Fully, *ὁ διὰ τῶν ἐγκυκλίων μαθημάτων δυνάμενος ἰέναι*, Ammon. de Voc. Diff. p. 35. *ἐγκυκλίων παιδευμάτων*, Plut. Mor. t. i. p. 24. *τὰ ἐγκύκλι γράμματα*, Euseb. H. Eccl. vi, 18. p. 279. ed. Read. *τὰ κοσμικὰ καὶ φιλόσοφα μαθήματα*, ib. cf. Suicer. Thes. Eccl. v. *Ἐγκύκλιος*.

**ΜΑΘΗΤΗΣ**, *a disciple*.—In *οἱ ἐβδομήκοντα, οἱ ἔνδεκα, οἱ δώδεκα*, in the N. T. *προσκαλεῖται τοὺς δώδεκα*, St. Mark vi, 7. Fully, *συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ*, St. Luke ix, 1. [See Ἀπόστολος.] In *οὐκ ἔστιν αὐτοῦ*, Rom. viii, 9. With the genitives of proper names: *Παρθένιος ὁ τοῦ Διονυσίου*, Athen. Deipn. x, 5. xv, 8. *Περσαῖος ὁ τοῦ Ζήνωνος*, *Persæus the disciple of Zeno*, Dion. Or. 53. *κλαῖε πρὸς τοὺς Πιττάλου*, Aristoph. Ach. 1031. *λείπει τοὺς μαθητὰς*, Schol. "Supple οἴκους, vel μαθητὰς," Brunck. "Ἱέρωνος Κτησιβίου (i. e. "Ἡρ. μαθητοῦ τοῦ Κτησ.) Βελοποῦκὰ: inscript. ad Heronis

<sup>a</sup> Καὶ τὸ γυναιδὸν μ' ὑποθωπεῦσαν φυστήν  
μάζαν προσενέγκη, Aristoph. Vesp. 610. len. J.S.  
ed. Brunck. J.S.

<sup>b</sup> Meal mixed with honey and oil. Ga.

Βελοπούκᾱ. See Jons. de Script. Hist. Philos. i, 2. p. 16. Th. Gale. Dissert. de Scriptor. Mytholog. p. 19. sq. Μαθηταὶ is understood in οἱ ἀμφὶ τὸν Πλάτωνα, and the like; although the phrase may sometimes mean Plato himself together with his disciples; and sometimes even Plato alone. [See the Abridgment of Viger, p. 4. l. 24. and foll.]

MANTEION, *an oracle*.—In Αἰγείον: see Harpocr. Πυθικόν: χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικόν, Aristoph. Eq. 220. “Subauditur μαντεῖον.” Brunck. Ἐς Τροφωνίου, (viz. μαντεῖον,) Id. Nub. 508. In θέσφατα: Eurip. Phœn. 914. and in λόγια, Aristoph. Eq. 1012. μαντεῖα is understood.

In the verb ἀνελεῖν: fully, ἀνείλε τὸ μαντήϊον, *the oracle answered*, Herodot. ii, 139. Other words are sometimes expressed: see Herodot. i, 13. vi, 69. Eurip. Iph. A. 89. but the nominative most proper to be understood is ὁ θεός: see Arnald. Lect. Gr. p. 13. Græv. ad Lucian. t. iii. p. 577. Antonin. Lib. c. i. p. 10. (where see Verheyk.) Kœn. ad Gregor. Cor. p. 235.

MANTIS, *a prophet*.—In Δαιμονόληπτοι, Ἐγγαστρίμυθοι, Ἐκστατικοὶ, Ἐνθουσιασταὶ, Εὐρυκλεῖς, Πυθωνικοὶ, Στερνομάντεις, Τερατοσκόποι, &c. See Potter. Antiq. Gr. l. ii. c. 12.

MARTYPION, *evidence*.—In συμβιβάζειν, *to convince persons, or compel them to assent*; viz. μαρτυρίοις, τεκμηρίοις, λόγοις, *by evidence* or the like. See Acts ix, 22. So προσβιβάζειν. See Schæf. Melet. Crit. i. p. 34. sq. Rhunken. ad Tim. p. 241. sq.

MAXH, *battle*.—In σταδίη: ἐσθλὸς δ' ἐν σταδίῃ, Hom. Il. o, 283. *in close steady fight, when the ground is not shifted*. So Apollon. Rh. i, 200. Fully, οἱ δ' Εὐβοεῖς ἀγαθοὶ ὑπῆρξαν πρὸς μάχην τὴν σταδίαν, Strabo t. iv. p. 36. τὴν σταδίαν μάχην, Athen. t. ii. p. 548. σταδίῃ ὑσμίνῃ, Hom. Il. v. 314. 713. See interpp. ad Thom. M. p. 806. var. lect. ad Hom. Il. η, 240. ad Heroic. adesp. vii. v. 2. Diod. Sic. t. ii. p. 91. 95.

Μάχης is often understood with σημεῖον, *a signal*. Examples both of the ellipsis and of the full expression are in Dionys. Hal. In πρὸ τῆς ἐν Λεύκτροις, viz. μάχης γενομένης, Pausan. Att. xiii. τὴν (viz. μάχην) ἐπὶ τῆς ἀσπίδος Λαπιθῶν πρὸς Κενταύρους, Ib. xxviii.

There is an ellipsis of μάχη in verbs also: e. g. ἐκτάττειν: fully, μέλλων μὲν ἐκτάξειν εἰς μάχην, Onosand. c. vi. Ἐξάγειν, προάγειν, συμβάλλειν: understand τὰς δυνάμεις εἰς μάχην. Fully, τὴν ὑστάτην καὶ μεγίστην μάχην συμβαλόντα, Herodian. iii, 12. See Virg. Æn. x, 146. Συνάπτειν: ξυνῆψαν, Eurip. Phœn. 1309. where the Schol. says συνῆψαν μάχην. See Barnes. σπεύδων συνάψαι τοῖς πολεμίοις, Diod. Sic. xix, 23. ἡ περὶ δὴ δύναμις—συνῆψεν εἰς χεῖρας, Id. xx, 12. xix, 74. Fully, μόνος ξυνάψω ξυγγόνῳ τῷ μῶ μάχην, Eurip. Phœn. 1245. μάχην συνάπτειν, Xen. Cyrop. i, 43. So Diod. Sic. xvi, 12. xix, 73.

ΜΕΓΑΣ, *great*.—An ellipsis of μέγας has been supposed when τις is put for *some one of importance*, [so *somebody* in English,] as, ἀφ' ὧν εἶναι τις ἔδοξεν, Lucian. t. i. p. 576. (See Reitz.) καὶν δόξης τισὶν εἶναι τις, Epict. Ench. c. 13. See Acts v, 36. viii, 9. but in reality τις is put by a sort of ironical pleasantry or ἀστεισμός *instead of μέγας*. In

the same sense the neuter τὸ is used: see Valcken. Adnot. Crit. in N. F. p. 404. and in the opposite sense οὐδεὶς and οὐδέν: ἄτιμος ἐγὼ βιώσομαι, καὶ οὐδεὶς οὐδαμοῦ, Epict. Ench. c. 24. οὐδέν εἰμι, 1 Cor. xiii. 2. See Locella ad Xen. Ephes. p. 143. For similar expressions in Latin, see Juvenal i, 74. Ovid. Metam. xiii, 241. and Remed. Amor. 482. Cic. ad div. vii. ep. 27. [p. 409. l. 6. and 7. ed. Verburg. in 8vo.] With no better reason has the neuter μέγα been supposed defective with φρονεῖν, which by itself signifies, *to be proud; to be puffed up; to pique one's self*: but different adverbs, and adjectives in the neuter, are joined with it to indicate the *degree* of pride and self-importance: e. g. οὐκ εἶα τελέως με φρονεῖν, Xen. Cyrop. viii. 7. 7. as Schæfer reads. φρονῆσαι δὲ Ἀθηναίους ἐπὶ τῇ νίκῃ ταύτῃ μάλιστα εἰκάζω, Pausan. i, 14. ἐφρόνουν γὰρ ἤδη ἐπὶ τῇ ὥρᾳ θαυμάσιον ὄσον, Plat. t. x. p. 260. ὃν δ' ἂν περισσὸν καὶ φρονούθ' εὖρη μέγα, Eurip. Hippol. 445. Valck. μεγάλα δὲ φρονεῖ, Aristoph. Ach. 976. τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν, Xen. Mem. i. 1. 13. The following are examples of φρονεῖν alone: φρονούσα δὲ ἡ Μεσσήνη διὰ τὸν πατέρα, Pausan. Messen. p. 280. φρονήσας ἐφ' αὐτῷ, Id. in Att. xii. where see Kuhn. and Facius. καὶ τοὺς ἀρίστους, οὓς ἂν ἡγήται φρονεῖν, Κτείνει, Eurip. Suppl. 447. ed. Musgr.

ΜΕΔΙΜΝΟΙ, *bushels*, is usually understood in μυριάδες, when grain is spoken of: πρὸς γὰρ δύο καὶ δέκα μυριάσι (viz. μεδίμνων) Περσέων τε τοῖσι ἐν τῷ Λευκῷ τείχεϊ τῷ ἐν Μέμφι κατοικημένοισι καταμετρέουσι, καὶ τοῖσι τούτων ἐπικούροισι, Herodot. iii, 91. καὶ σίτου προσθεῖναι μυριάδα, (viz. μεδίμνων,) Polyb. v. p. 488. σιτὸν τε εἴκοσι μυριάδας ἐδωρήσατο τῷ δήμῳ, Pæan. iii. c. 1. See Schol. Aristoph. Plut. 178. So in Latin: see Hor. Serm. i, 1. 45. Fully, σῖτος εἰς ἑκατὸν μεδίμνων μυριάδας, Ælian. V. H. vi, 12. πυροῦ μὲν μεδίμνων πεντεκαίδεκα μυριάδας, Diod. Sic. xx, 46. See xix, 58. xx, 73. 79. and 96.

ΜΕΛΟΣ, *a member*.—In τὰ αἰδοῖα. In αἰσθητήρια, *organs of the senses*. In ἀκροπόσθιον, *the prepuce, or extremity of the prepuce*. In ἐπίκαιρα, (viz. μέλη,) *the chief or principal members*: Obs. Misc. vol. v. p. 278. In πόσθιον. In πυγαῖα, (viz. μέλη.) In τὸ χωλὸν, Hebr. xii, 13. ἵνα μὴ τὸ χωλὸν ἐκτραπῇ. In κυλλὸς, and χωλὸς, (viz. τὸ μέλος, or τὰ μέλη,) *lame*, either in hands or feet. See Poll. iv, 188. Schol. Aristoph. Av. 1379. although with respect to these two last words, and also to παραλελυμένος, there is rather no need of supposing any ellipsis of words sometimes expressed; such words being added to mark more distinctly the seat of the defect or malady. See St. Luke v, 18. Acts ix, 33. Diod. Sic. xx, 72. and Wesseling t. i. p. 193, 71. Eurip. Alcest. 202.

ΜΕΛΟΣ, *a song, a strain*.—In many neuter adjectives, commonly joined with εἶδεν, βοᾶν, &c. e. g. ἀνακλητικὸν, *a strain which was a signal for retreat*. Ἐγερτήριον, *excitative, animating*. Ἐμβατήριον, *a measure used in marching to battle*: fully, ἐμβατήριον μέλος καὶ τακτικόν, Max. Tyr. Or. xxxvii. p. 441. Ἐνδόσιμον, *incentive*. Ἐρωτύλα, (viz. μέλη,) Bion iii. 10. 13. [In κύκλια: see Ποίημα.] Κύκνειον, Polyb. t. ii. p. 1308. Οἰκτρὸν: οἰκτρὸν ἁεῖδει, Bion. i, 36. Παρακλανσίθυρον: see Ἄσμα. Παρορητικόν, *incitative*. Πολεμικόν,

war song, or strain. Σικελικόν, Mosch. iv, 127. fully, Σικελὸν μέλος, Bion viii, 2. Συγκλητικόν, used for convocating an assembly. Τακτικόν: see above. [See Ἄσμα.]

ΜΕΡΙΣ, a part.—In ἀριστερά: ἐπ' ἀριστερᾷ περιβεβλησθαι, Artemidor. iii, 24. ἐπ' ἀριστερά γράφειν, ib. c. 25. *sinistre*. In δεκάτη: ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ: Hebr. vii, 2. δεκάτην — ἔδωκεν, v. 4. Εἰκοστή: καὶ εἰκοστὴν αὐτοῦ δοῦναι ὀφείλει, Arrian. Dissert. l. ii. p. 173. So *decima* and *vicesima* in Latin. See Cic. de Nat. Deor. iii, 36. ad Attic. ii. ep. 16. In ἑῷ, *eastern*: κατὰ τὰς ἑώας (viz. μερίδας, Aristot. de Mundo; and ἡ πρὸς ἀνατολὰς, (viz. μερίς.) [In μακρά: see Χώρα.] In ἧ, *where, in which part*, for ἐν ἧ μερίδι, and so in τῇ μὲν, τῇ δὲ, *in this part, in that part*, (viz. μερίδι.) τῇ δὲ, — καὶ τῇ δ', Aristoph. Pac. 1231. and in ταύτῃ: ταύτῃ πρῶτον, ἡ Ἀλέξανδρος προεκινδύνευσεν, Arrian. i. p. 45. *in this part, or in that quarter*. In νικῶσα: οἱ Θεοδώρου λόγοι τὴν νικῶσαν εἶχον, (viz. μερίδα,) *obtained the victory*, Auct. vit. Theodor. Grapt. p. 199.

As to such phrases as, τὴν πολλὴν τῆς στρατιᾶς, Arrian. vi. p. 430. τῆς μαρίλης συγχῆ, Aristoph. Ach. 349. τῆς γῆς πολλή, Pac. 166. (see more examples in Aristoph. Plut. 694. Xen. Cyrop. iii. 2. 2. Isocr. Evag. p. 325. ed. Lang. Diod. Sic. xix. c. 23. xx. c. 30. 40. 70. Dionys. Hal. Ant. R. t. ii. p. 765.) in which some suppose an ellipsis of μερίς, Fischer, Schæfer, and Hermann<sup>a</sup> decide that there is no ellipsis in them. Fischer quotes ὀρθοτάτῃ τῆς σκέψεως, (Plat. Cratyl. 11. where see Heindorf. p. 28.) as a similar phrase, in which μέρις cannot be understood; and Schæfer instances ὁ πολὺς τοῦ χρόνου, ὁ ἡμῖς τοῦ σίτου, and also προβᾶς' ἐπ' ἔσχατον θράσους, (Soph. Antig. 853.) as like modes of expression, but in which however no ellipsis can be devised. See Abresch. Thucyd. p. 662. Kuster. ad Aristoph. Plut. 694. and Ach. 349. Wessel. ad Diod. Sic. p. 506. t. i. Dorvill. ad Charit. p. 135. Zeun. ad Xen. Cyrop. p. 388.

ΜΕΡΟΣ, a part.<sup>b</sup>—I. Understood in concord with Adjectives, Participles, or Pronouns expressed.—In τὸ ἄκρον: καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, (viz. μέρος,) Hebr. xi, 21. “*upon the top of his staff*.” ἀνακεκράσθαι κατὰ τὰ ἄκρα, Lucian. t. ii. p. 64. Τὰ

<sup>a</sup> Nec magis ad ellipses pertinet, quum verbum intelligitur ante aut postea positum, ut πολλή τῆς χώρας, quo quidem Schæferus non debebat hoc Sophocleum referre, προβᾶς' ἐπ' ἔσχατον θράσους, quia poetæ non hac forma, sed neutro genere utuntur, ut Eurip. in Orest. 441. ὦ μέλεος, ἥκεις ξυμφορὰς εἰς τοῦσχατον. Hermann. J. S.

<sup>b</sup>—“ quia subjectum intelligi per se et cogitari potest, nemo, commemorato subjecto, desiderabit prædicatum: contra prædicato posito, quia prædicatum non potest per se intelligi, necessario desideramus subjectum. Non est ergo ellipsis, ubi id nomen, in quo est rei descriptio, licet formam habeat adjectivi, i. e. prædicati, re tamen pro subjecto, i. e. instar

substantivi, habetur, sive ex usu, ut in his, ὁ ἐρώμενος, ἡ ἐρωμένη, sive ex rei natura, ut ὁ δίκαιος, τὸ καλόν. nam in his plane nihil intelligitur præter id ipsum quod his verbis continetur, in quibus genus personæ satis ipsa nomen forma indicatur. Frequentissima hæc ratio est in genere neutro, in quo qui ubique μέρος, πρᾶγμα, χρήμα intelligunt, non minus inepti sunt quam qui γαμεῖν et γαμεῖσθαι per ellipsin dici putant pro γαμεῖν γυναῖκα, γαμεῖσθαι ἀνδρῆ. et hi qua tandem ellipsi talia explicabunt, ut τὸ εἶδ, τὸ χαίρειν? Immo genus neutrum in Græca lingua, ut in aliis linguis omnibus, rei indicandæ inservit, quam aut nolumus, aut non possumus, clarius describere.” Hermann. J. S.

ἄκρα (viz. μέρη) is principally used of the extremities of the body : ἄκρα, χεῖρες καὶ πόδες, Pausan. ii, 11. ὅτι ἀμφοτέραις κατασχὼν αὐτοῦ τὰ ἄκρα δίεπεισα, Lucian. t. ii. p. 338. τίπτε δ' ἐπ' ἄκρα βέβηκας ; Posidipp. Epigr. xiii. v. 3. for which Eurip. has said, ἐν δ' ἄκροισι βῆς ποσὶ, Ion. 1185. Musgr. See Dorvill. ad Charit. p. 327. sq. Lennep. ad Phalar. p. 72. In τὰ ἀγενῆ (viz. μέρη) τοῦ κόσμου, 1 Cor. i, 28. In τὰ ἄμετρα : οὐχὶ εἰς τὰ ἄμετρα (viz. μέρη) καυχησόμεθα, 2 Cor. x, 13. In ἀμφοτέρον : ἀμφοτέρον, κόσμος θ' ἵππῳ, ἐλατῆρί τε κῦδος, (i. e. κατ' ἀμφοτέρον μέρος,) Hom. Il. δ, 145. ἀμφοτέρον, θεραπῶν μὲν Ἐνναλίῳ θεοῖο, Καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος, Plut. t. iv. p. 306. ed. Reisk. See Jacobs. ad Anthol. Gr. i, 1. p. 150. Schweigh. ad Athen. t. vii. p. 418. and so in the plural, ὡς ἡμῶν μὲν ἀμφοτέρα ἱκανῶν ὄντων τοῖς τε φίλους εὖ ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς, ὑμῶν δ' οὐδέτερα, Dionys. Hal. Ant. R. t. i. p. 439. διαύλου δέ, ἀμφοτέρα, καὶ γυμνὸς καὶ μετὰ τῆς ἀσπίδος, Pausan. ii. c. 11. See Phalar. Ep. i. νέμονται δὲ ἐπ' ἀμφοτέρα τοῦ Κύρνου, Dio xxxviii. p. 32. τοῖς ἐπ' ἀμφοτέρα στομίοις, Diod. Sic. v. 7. Fully, ἐπ' ἀμφοτέρα τοῦ μετώπου μέρη, Polyb. i. ἐπ' ἀμφοτέρα τὰ μέρη τοῦ τείχους παρελθόντας, Diod. Sic. xix, 4. and figuratively : λέγεται γὰρ ἐπ' ἀμφοτέρα, de Thucyd. Incert. Auct. p. 12. Duk. ἐπ' ἀμφοτέρα εἰπεῖν ἱκανὸς, βέλτιον, ἢ κατ' ἄμφω, Thom. Mag. p. 332. See Herodot. vii, 139. Diod. Sic. ii, 23. ἦτοι κατὰ γῆν ἢ κατὰ θάλασσαν ἐσωσθῆναι, ἢ καὶ κατ' ἀμφοτέρα, Herodot. vii, 10. 2. Fully, κατ' ἀμφοτέρα τὰ μέρη παρ-εισπεπωκέναι, Diod. Sic. xix, 4. See Plut. Mor. t. i. p. 33. Thucyd. i, 13. (where ἀμφοτέρα for κατ' ἀμφοτέρα,) and Wyttenb. Sel. Princ. Hist. p. 362. In ἄμφω : ἐξ ἀμφοῖν, Polyb. t. ii. p. 1023. Fully, ἐξ ἀμφοῖν τοῖν μεροῖν, ib. p. 1024. With respect to ἄμφω and ἀμφοτέρον unconnected syntactically with the other words of a sentence, as in the first examples above, see the Abridgment of Viger. p. 30. l. 28. and foll. In ἄοπλον : τὰ τυφλὰ τοῦ σώματος καὶ ἄοπλα, (viz. μέρη,) Xen. Cyrop. In τὰ ἐπ' ἄριστερά, Herodot. vi, 33.<sup>b</sup> In ἀσθειῇ : τὰ ἀσθενῆ τοῦ κόσμου, 1 Cor. i, 27. In τὰ αὐτὰ τῶν παθημάτων,<sup>a</sup> 1 Pet. v, 9. In ἄχειρα : τὰ τυφλὰ τοῦ σώματος—καὶ ἄχειρα ταῦτα, Xen. Cyrop. In τὰ βαρύτατα τῆς ἀποσκευῆς, Diod. Sic. xix, 32. viz. μέρη, or χρήματα. In βόρειον : ἀπὸ τῶν βορειότατων ἐπὶ τὰ νοτιώτατα, Agathem. p. 41. As to the phrases ἐκ γειτόνων and ἐς γειτόνων, (of which examples are in Diod. Sic. xiii, 84. Alciph. t. ii. p. 228. ed. Wagn. Chrysost. Or. ὅτι τὸν ἑαυτ. μὴ ἄδικ. p. 93. Thom. Mag. p. 369. and in which an ellipsis of μερῶν has been erroneously supposed,) see Kuster. ad Aristoph. Eccl. 420. Plut. 435. Bergl. ad Alciph. p. 216. Davis and Markl. ad Max. Tyr. t. ii. p. 281. ed. Reisk. Dorvill. ad Charit. p. 595. Valeken. ad Schol. Eurip. Phoen. p. 712. sq. Belin. ad Lucian. t. v. p. 113. In τὸ γιγνόμενον, *what is due ; what comes to one's share*. [See the Abridgment of Viger. p. 120.] In ἐς τὰ γυμνὰ, Thucyd. iii, 23. μέρη δηλονότι, Schol. In δέλινον : τὸ δέλινον, *the evening*. In δέκατον : τὸ δέκατον τῆς πόλεως ἔπese, Rev. xi, 13. In τὸ δεξιὸν and τὰ δεξιὰ : <sup>b</sup> ἐκ δεξιῶν, frequently in the

<sup>a</sup> See the note on Μερίς. J.S.

<sup>b</sup> Τὰ δεξιὰ, τὰ ἀριστερὰ sæpe sine el-

ipsi dicuntur, quum significatur quidquid dextrum aut sinistrum est : sed in re mili-

N. T. τὰ ἐπὶ δεξιὰ, Herodot. vi, 33. περίθι τὸν βωμὸν ταχέως ἐπὶ δεξιὰ, Aristoph. Pac. 937. πρὸς δεξιὰ, Herodot. vii, 69. χειρὸς εἰς τὰ δεξιὰ, Soph. Triptol. Fragm. i. τῆς ἐπὶ δεξιὰ χειρὸς, Theocrit. xxv, 18. κατὰ δεξιὰ χειρὸς, Hermodem. (Heyn. Lect. et Obs. in Il. i. 1. p. 688.) See Hemsterh. in Duker's pref. to Thucyd. In τὸ δεύτερον, St. Jude v. 5. for τὸ δεύτερον μέρος τοῦ χρόνου: and in δεύτερα: ταῖς δὲ ἀγαπητὸν καὶ τὸ τὰ δεύτερα κομίσασθαι (for δεύτερα μέρη), Julian. in Cæs. τὰ δεύτερα ἐν στρατηγίαις ἐμφέρειν, Lucian. pro laps. int. salut. See Jens. Lect. Luc. ii, 20. p. 277. So δευτερεῖα: τὰ δευτερεῖα, Menand. Fragm. p. 244. μήπου τὰ δευτερεῖα λαβόντες οἰχονται, Julian. in Cæs. So in Latin: "quamvis ei secundas fere grammaticorum consensus deferat:" Quintil. Instit. Orat. x, 1. (viz. partes.) In δύο: as, διελεῖν εἰς δύο.—ἐσχίσθη εἰς δύο, St. Mark xv, 38. Fully, ἐσχίσθη δ' εἰς δύο μέρη, Polyb. t. i. In ἐγνωσμένον, Agathem. p. 60. 62. In ἕκαστον: καθ' ἕκαστα (viz. μέρη), or in one word, καθέκαστα, particularly; point by point: ὧν εἶχεν ἐπὶ τῷ δείπνῳ τὰ καθέκαστα διεξελλεῖν, Theophr. Char. c. 3. In ἐκάτερον: πολλῶν δὲ καὶ ἀναριθμήτων ἐξ ἐκατέρου πεσόντων, on both sides, Zosim. ii, 19. In ἑκατονταπласίονα λήψεται, St. Matth. xix, 29. In ἐκεῖνα: ἐπ' ἐκεῖνα (viz. μέρη), or in one word ἐπέκεινα, on the other side; on the further side: ἐπὶ ταῦτε καὶ ἐπ' ἐκεῖνα, Dio Cass. p. 171. ἢ ἐπὶ τὰδ', ἢ ἐπ' ἐκεῖνα, Dionys. Hal. Art. Rhet. xi, 1. p. 396. Reisk. ὅταν εἰς τὸ ἐπέκεινα τῆς γῆς ὁρμήσῃ, Plat. Phæd. c. 60. See Acts vii, 43. Eurip. Hippol. 1210. Br. Athen. t. iv. p. 227. Herodot. iii, 115. Pausan. x. c. 1. and 36. Lucian. t. ii. p. 135. Dionys. Hal. Ant. R. t. i. p. 536. Diod. Sic. iii. c. 50. Schol. ad Lucian. t. iii. p. 333. ad Aristoph. Plut. 545. and Gloss. C. D'O. ad v. 982. Eustath. ad Il. p. 601, 37. (458, 7.) Thom. M. p. 336. and Wessel. Athen. t. iii. p. 440. —τοὺς κατ' ἐκεῖνα Ἑλλήνας, the Greeks of those parts, Lucian. Gall. p. 173. See Polyb. iii. p. 234. Also ὑπερέκεινα, i. e. ὑπὲρ ἐκεῖνα μέρη: εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, Acts x, 16. which Thom. Mag. p. 336. says is μόνων τῶν συρφάκων. In ἔλαττον: ἔλαττον ἔχειν, Pæan. vii, 11. In τὸ ἐμὸν: as far as in me lies; or, as to me: καὶ τὸ μὲν ἐμὸν, (viz. μέρος,) Plat. in Tim. τό γ' ἐμὸν εὐτρεπὲς πάρα, Eurip. Bacch. 832. Br. χρὴ δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως, Herodot. i, 108. τὸ δ' ἐμὸν ἐτι ἐνδεῖ, Lucian. t. i. p. 743. Fully, ἐρήμους δεσπότας τοῦ μὸν μέρος Οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν, Eurip. Heracl. 679. Musgr. See Soph. Trach. 1217. Lucian. t. i. p. 48. Dion. Hal. iv. p. 409. In ἔν: καθ' ἔν, Thucyd. viii, 46. μέρος δηλονότι, Schol. In ἐναντίον: St. Mark ii, 12. That Bernhold is wrong in supposing an ellipsis of μερῶν in ἐκ τῶν ἐναντίων, on the contrary, (Ælian. V. H. ii, 3.) will appear from equivalent phrases in the following passages: Xen. Mem. i, 2. 60. Diod. Sic. xviii. c. 2. 65. and c. 4. Excerpt. t. ii. p. 552, 94. Dionys. Hal. Art. Rhet. p. 360. ed. Reisk. Diod. Sic. xiv, 111. Hierocl. in Aur. Carm. p. 98. extr. ed. Lond. Lucian. t. ii. p. 203. In τὰ ἐξουθενήμενα, 1 Cor. i, 28. In τὸ ἐπιβάλλον: τὸ ἐκάστῳ ἐπιβάλλον, the portion

tari τὸ δεξιὸν et τὸ ἀριστερὸν cum ellipsi κέρας significari potest. Hermann. dicitur, quod hac in re nihil aliud quam

or share properly belonging to each, Philo de Opif. mund. p. 5. ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, Herodot. iv, 115. *la portion de leur patrimoine qui leur revenoit*, Larcher t. iii. p. 523. s. τὸ ἐπιβάλλον ἐκάστοις ἐκ τῆς πετρωμένης, Diod. Sic. i, 1. Fully, τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μέρος μετειληφέναι νομίζω τὴν πόλιν, Demosth. de Cor. c. 76. p. 182. § 435. *Je pense que notre ville a eu sa part de la fortune du reste des hommes qui pouvoit nous revenir*: Larcher. δὲ μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, St. Luke xv, 12. *the portion of goods that falleth to me*. τὸ ἐπιβάλλον μέρος ἑκαστος οἶσεται τῆς τύχης, Dionys. Hal. Ant. Rom. t. i. p. 497. s. See Dionys. Hal. Ant. R. l. viii. § lxxiv. p. 520. l. 38. and t. ii. p. 683. Gataker. ad Antonin. vii, 7. p. 209. Traj. Wessel. ad Diod. Sic. i, 1. In τὸ ἐπιθυμητικόν, Wegelinus ad Anon. Christ. de virtute p. 164. cf. p. 165. In ἐπουράνια: ἐν τοῖς ἐπουραίοις, Ephes. i, 3. ii. 5, 6. vi, 12. Τὰ ἐπουράνια is properly *places above the heavens*; and thence, as the times of the New Covenant are designated by the terms *heaven*, and *the kingdom of heaven*, τὰ ἐπουράνια came to signify the things or persons under that New Covenant. In ἔσχατα: τοῖ ρ' ἔσχατα ἡγας εἶπας Εἰρυσαν, Hom. Il. 0, 225. i. e. εἰς ἔσχατα μέρη. [See Πέρας.] In ἐσώτερον: εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, Hebr. vi, 19. In ἕτερον: εἰς τὸ ἕτερον ἐπικλίνον, (viz. μέρος,) Lucian. Asin. p. 97. [See the note on Eis, prep. beginning εὐθὺ τῆς σωτηρίας, &c.] ἐκ θατέρου, *from the other part or quarter*. ἐπὶ θάτερα τοῦ ποταμοῦ, Dio Cass. xxxv. p. 5. καὶ ἦν τραπῇ ἐπὶ θάτερα, οἰχήσεται περιτραπέν, Lucian. t. i. p. 363. Ἰνὼ δὲ τὰπὶ θάτερ' ἐξειργάζετο, Eurip. Bacch. 1118. See Diod. Sic. xv, 84. Achill. Tat. ii, 10. p. 59. ed. Bip. Fully, κατοικοῦντας ἐπὶ θάτερα μέρη τῆς Σικελίας, Diod. Sic. xiv, 47. 100. ἐπὶ θάτερα δὲ μέρη τοῦ πεδίου ἐνέμοντο, Id. xx, 8. (as Schæfer reads.) ἐπὶ θάτερα μέρη τρέπεται τοῦ κόσμου, Proclus in Sphæra. In εὐώνυμο: ἐξ εὐωνύμων, *on the left*, Diod. Sic. iv, 56. Fully in Herodian. viii, 1, 12. iv, 2, 8. In ἐῷα: τὰ ἐῷα, *the eastern parts*, Pæan. vi, 16. 8. x, 2. ἐν τοῖς μέρεσι τοῖς ἐῷοις, Id. x, 3. In ἡδιστα, 2 Cor. xii, 9. 15. In ἦκον: τό γε εἰς αὐτοὺς ἦκον, Joann. Cantacuz. iii. c. 41. See Euseb. in Stob. Serm. p. 310, 10. In ἡμισυ: ἡμισυ μείρεο τιμῆς, Hom. Il. ι, 616. [612.] τὸ μὲν ἡμισυ τῶν προσόδων, Diod. Sic. xv, 90. ἕως ἡμίσεος τῆς βασιλείας μου, St. Mark vi, 23. Fully, μέρος ἡμισυ, Pæan. iv. c. iv. n. 3. In ἦττον: ἦττον (viz. μέρος) ἔχειν, *to be worsted*, Pæan. vii, 11. In τὸ θυμικόν, Wegelin. ad Anon. Christ. de virtute p. 164. In ἴσον: ἴσον ἐμοὶ βασίλευε, (viz. μέρος,) Hom. Il. ι, 616. [612.] κύλικα ἴσον ἴσῳ κεκραμένην, Aristoph. Plut. 1133. where see Hemsterh. τὸ εἶναι ἴσα Θεῷ, Philipp. ii, 6. κατὰ ἴσα μάχην ἐτάνυσε Κροτίων, Hom. Il. λ, 336. μηδὲ θεοῖσιν ἴσ' ἔθελε φρονέειν, Il. ε, 440. See Harpocrat. in ἴσα βαίνειν. Hom. h. in Ven. 215. (ex Cod. Mosc.) Lucian. t. iii. p. 399. Wessel. ad Diod. Sic. t. ii. p. 555, 69. (Schæfer observes that ἴσον and ἴσα are used adverbially, with or without a preposition, and not elliptically.) In κείριον: οὐκ ἐν καιρίῳ ὁξὺ πάγη βέλός, Hom. Il. δ, 185. ἐν ἐπιτηδεῖω μέρει, Eustath. In λαῖον: τὸ λαῖον, (viz. μέρος,) τὰ λαῖα, (viz. μέρη.) In λοιπόν: ας, τὸ λοιπὸν τοῦ βίου. Fully, τὸ λοιπὸν τοῦ βίου μέρος, Polyb. iii. p. 242. τὸ λειπόμειον τοῦ βίου μέρος,

Chrysost. hom. περὶ προσευχ. In μέσα : ἔστι δέ τις κατὰ μέσα περίτροχος ὕδασι λίμνη, Dionys. Perieg. 987. for κατὰ μέσα μέρη τῆς γῆς. [See Χωρίον.] In μικρόν : κατὰ μικρόν, *particulatim*, Artemidor. Oneirocr. i, 33. In μωρόν : τὰ μωρὰ τοῦ κόσμου, 1 Cor. i, 27. In νότιον : see above in Μέρος Βόρειον. In ὅ : Θεὸν νοῆσαι μὲν ἔστι χαλεπὸν, φράσαι δὲ ἀδύνατον, ᾧ καὶ νοῆσαι δυνατόν, Just. Mart. παραιν. πρὸς Ἑλλ. *even where ; even as far as : for ἐν ᾧ μέρει.* καθ' ὃ, *where, at which part ; fully,* καθ' ὃ μάλιστα δυσάλωτος εἶναι μέρος ἐδόκει, Dionys. Hal. Ant. R. t. ii. p. 943. and so καθ' ὃ τι and also καθ' ὅσον, *in so far forth as : ὅσον καθ' ἡμᾶς δυνατόν,* Eurip. Bacch. 179. In the neuter of οὗτος : τοῦτο μὲν, τοῦτο δὲ, *partly—partly,* Hebr. x, 33. for κατὰ τοῦτο μὲν μέρος, κατὰ τοῦτο δὲ μέρος. [See the Abridgment of Viger. p. 8. l. 5. and foll.] ἐν τούτῳ, (μέρει,) 1 John iv, 9. s. cf. 2 Cor. ix, 3. κατὰ τοῦτο μάλιστα τῆς κεφαλῆς οἱ στέφανοι κατατίθενται, Oribas. p. 132. See Duker. in Addend. In πᾶν : ἐπὶ πᾶν, for ἐπὶ πᾶν μέρος, or in one word ἐπίπαν : ὀργῇ γὰρ ἐχώρου ἐπίπαν οἱ Μακεδόνες, Arrian. ii. p. 147. ὃ δέ τοι ἐρέω, ἐπὶ παντὶ τελείσθω, (viz. μέρει,) *in every particular ; entirely ;* Pythag. Aur. Carm. v. 24. παράπαν, for παρὰ πᾶν (μέρος), *wholly.* In παρόν : πρὸς μὲν τὸ παρόν οὐ δοκεῖ χαρὰς εἶναι, Hebr. xii, 11. In περισσόν : τί οὖν τὸ περισσόν τοῦ Ἰουδαίου ; *what advantage then hath the Jew ?* Rom. iii, 1. In τὸ πλεόν, *the greater part : fully,* τό τ' ἐμὸν οἴχεται βίον τὸ πλεόν μέρος, &c. Eurip. Orest. 103. and πλεῖστον, *the greatest part : and in the plur. πλεῖστα, most : ἡ δὲ Ἰταλική, ἀπὸ Πυθαγόρου, ὅτι τὰ πλεῖστα κατὰ τὴν Ἰταλίαν διέστρεψε,* Diog. Laert. Proœm. n. x. for κατὰ τὰ πλεῖστα τοῦ βίου μέρος. In πολὺ, Rom. iii, 2. ἐπὶ πολὺ, Arrian. i. p. 55. πολλά, for κατὰ πολλά μέρη, Ælian. V. H. i, 23. τὰ πολλά, Rom. xv, 22. *multoties,* Michaelis. In πολλαπλασίονα, St. Luke xviii, 30. In πρότερον : ὅπου ἦν τὸ πρότερον, *where he was before,* St. John vi, 62. In πρῶτα : τὰ πρῶτα φέρεσθαι, *to have pre-eminence ; to have the first place conceded to one ;* Ælian. V. H. xi, 41. τὰ πρῶτα ἔδωκαν αὐτῷ, ib. ix. 15. *etsi utrique primas, priores tamen deferunt Lælio,* Cic. de Clar. Or. c. 21. Τα πρῶτα, *at first :* Τιμόθεον τὰ μὲν πρῶτα ἐπήγνον Ἀθηναῖοι, Ælian. V. H. iii, 47. for κατὰ τὰ πρῶτα μέρη τοῦ χρόνου. (In Eurip. Med. 125. πρῶτα μὲν εἰπεῖν, is, *to begin with this ; to speak of this first.*) [In στενόν : see Στόμα.] In τὸ σὺν, *as far as you are concerned : fully,* βαρβάρους Ἑλλησιν ἡμᾶς προὔπιες τὸ σὺν μέρος, *as far as in you lay,* Eurip. Rhes. 405. So Plat. Crit. c. 11. 16. In τετραπλοῦν : ἀποδίδωμι τετραπλοῦν, St. Luke xix, 8. In τρίτον : τὸ τρίτον τῶν δένδρων κατεκέα, Rev. viii, 7. ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, Rev. ix, 18. In τυφλόν : τὰ τυφλὰ τοῦ σώματος, Xen. Cyrop. In ὑψιστα : ἐν ὑψίστοις. See χωρίον. In φυσικά, 2 Pet. ii, 12. according to Michaelis. In χειρόν : προκόφουσιν ἐπὶ τὸ χειρόν, (viz. μέρος,) 2 Tim. iii, 13. See Julian. Cæs. p. 226.—Under this head may be mentioned the ellipsis of μέρος, when in concord with the article expressed : τὰ μὲν, τὰ δὲ, (viz. μέρη,) *on this side, on that side ;* Ælian. V. H. i, 23. Ἐπὶ τάδε, *on this side :* καὶ κλήρους αὐτοῖς προσένειμε τοὺς ἐπὶ τάδε τοῦ Τιβέριος, Dionys. Hal. Ant. Rom. t. i. p. 354. τὰ ἐπὶ τάδε τοῦ Ἰστροῦ μόνα, Lucian. t. i. p. 496. τῆς ἐπὶ τάδε τοῦ Ταύρου πάσης ἐξεχώρησε, Polyb. iii. p. 221. See Diod. Sic. v. c. 32. Excerpt. t. ii. p. 621, 63. Suid. t. iii. p. 198. Polyb. iii.

p. 221. Plat. Phæd. c. 60. Dionys. Hal. Art. Rhet. xi, 1. p. 396. Reisk. Theophrast. ap. Athen. t. iii. p. 440.

II.—An ellipsis of μέρος, when a genitive case dependent on it is expressed.—'Εαυτοῦ: ὁ δὲ Πέρσης τὸ ἐωῦτοῦ ἐποίησε, Herodot. vi, 94. 'Εκείνου: τὸ ἐκείνου: fully, τοῦκείνου μὲν εὐτυχεῖς μέρος, Eurip. Hecub. 983. Pors. ἐρκέων ἐγκεκλεισμένους, Soph. Aj. 1274. and τὸν δ' εἰσέδεξω τειχέων, Eurip. Phœn. 461. Pors. Dorvill. (ad Charit. p. 345) understands μέρει: but Schæfer refers to Abresch. ad Cattier. p. 60. and Valcken. ad Phœniss. p. 166. τὸ ἐσπέρας αὐλισθήσεται κλαυθμός, Ps. xxx, 5. i. e. κατὰ τὸ τῆς ἐσπέρας μέρος. Κεφαλῆς: see above in I. under τοῦτο μέρος. Τειχέων: see above. τὰ τῆς ὑπεροψίας, (viz. μέρη,) pride; Pæan. vii, 15. So with proper names: ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ, St. Matth. xxii, 21. ἐγὼ μὲν εἰμι Παῦλον, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ, 1 Cor. i, 12. Fully, οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων, Acts xxiii, 9.

III.—When some verb is expressed with the genitive case, either with or without a preposition: e. g. αἰνυσθαι: τυρῶν αἰνυμένων, Hom. Od. ι, 225. οὐ γὰρ πάντας ἐκεῖ τοὺς τυροὺς ἦν αἰνυσθαι, ἀλλὰ μέρος αὐτῶν, says Eustathius ad Odys. p. 351. l. 9. Αἶρειν: αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν (μέρος τι) τοῦ παλαιοῦ, St. Mark ii, 21. With ἀπό: αἶρει τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, St. Matth. ix, 16. Διδόναι: τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκε τῷ πτωχῷ, Septuag. Prov. xxii, 9. ὃς ἂν δῷ τοῦ σπέρματος αὐτοῦ, Levit. x, 18. xx, 2. 3. 4. and with ἐκ: δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, St. Matth. xxv, 8. Ἐπιτιθέναι: ἐπιθεῖς ἐπ' αὐτὸν τῶν κρεῶν, (viz. μέρος τι,) Ælian. V. H. ii, 17. Κατάγεσθαι,<sup>a</sup> and καταρρήγνυσθαι. (Schæfer understands τι only.) See Aristoph. Fragm. inc. xvi. Thom. Mag. p. 499. Mœris p. 233. Gregor. Cor. p. 51. and the interpp. on those passages. Valcken. ad Herodot. p. 501, 2. interp. ad Th. M. p. 497. Abresch. ad Cattier. p. 12. Κοινωνεῖν: τὰ παῖδια κεκοινωνήκε σαρκοῦ καὶ αἵματος, Hebr. ii, 14. Λαμβάνειν: δάφνης εἰς τὸ στόμα λαβὼν, Theophr. Char. c. 16. μέρος, Schoettgen. τι alone, Schæfer. καὶ λάβης τῶν θυγατέρων αὐτῶν, Exod. xxxiv, 16. καὶ λήψῃ τοῦ ἐλαίου τοῦ χρίσματος, Exod. xxix, 7. καὶ λήψῃ τοῦ αἵματος αὐτοῦ, ib. v. 20. Μανθάνειν: μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ, Prov. xxii, 25. Μεταδιδόναι: μεταδοῦναι ἀρετῆς, Herodian. iv, 2. 5. See Isocr. c. 557, 6. ed. Wolf. maj. and Schæf. Melet. Crit. i. p. 20. sq. Μεταλαγχάνειν: fully, μετέλαχες Τύχας Οἰδιπόδα, γέρον, μέρος, Eurip. Suppl. 1077. Μεταλαμβάνειν: μεταλαβεῖν κακίας, Herodian. iii, 6. μεταλαμβάρω τούτου, Schol. ad Aristoph. Plut. 226. See Dionys. Hal. Ant. Rom. t. i. p. 457. Wesseling. ad Diod. Sic. t. i. p. 185, 4. Athen. t. ii. p. 71. Μετεῖναι: ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, Aristoph. Plut. 630. p. 68. Fully, μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος, Eurip. Iph. T. 1299. ἀρετῆς οὐδὲν μέρος τοῖς πονηροῖς μέτεστι, Isocr. (Schæfer understands τι alone, and refers to Eurip. Iph. A. 494. 498. Markl. Phœniss. 423. Pors. Toup. Em. in Suid. t. ii. p. 257. sq. Anton. Lib. c. ii. p. 16.)

<sup>a</sup> Κατεάγη τῆς κεφαλῆς μέγα σφόδρα, τάξειέ τις αὐτοῦ μεθύν τῆς κεφαλῆς Ὁρέσ-  
Aristoph. Vespi. 1428. ed. Br. εἶτα κα-  
τῆς μαινόμενος, Id. Ach. 1166. J.S.

**Μετέχειν :** μετέσχε τῶν αὐτῶν, Hebr. ii, 14. Fully, ὅπως — Ἡμῖν μετάρσχη τοῦδε τοῦ Πλούτου μέρος, Aristoph. Plut. 226. οὔτε κρατῆρος μέρος εἶναι μετέχειν, Æschyl. Choeph. 240. μετέχειν τὸ μέρος τῶν δειῶν, Lysias c. Philon. p. 470. So Isocr. p. 174. ed. Lang. Xen. Cyrop. ii. p. 27. vii. p. 195. See Herodot. iv. c. 145. Μετέχειν requires an accusative case : ἀκερδῇ χάριν μετάρσχοιμι, Soph. Œd. Col. 1484. οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοὶ, Aristoph. Plut. 1145. p. 109. where see the Schol. and Eccl. 582. When, therefore, it is joined with a genitive, μέρος is understood. (Schæfer says τὶ or τινα, and refers to Herodot. ix, 18. Charito. p. 124. 3. Dionys. Hal. Ant. Rom. t. ii. p. 749.) **Νοσφίζειν :** ἐνοσφίστατο ἀπὸ τῆς τιμῆς, Acts v, 2. **Προσδιδόναι :** fully, καὶ πον τὶ καὶ βορᾶς μέρος Προσέδσαν, Soph. Philoct. 307. **Συλλαμβάνειν :** ὅστις προθύμως συλλάβοι τῶν σχοινίων, Aristoph. Pac. 436. p. 652. viz. μέρος τι. (τι alone, Schæfer.) **Συντρίβειν :** ξυνετρίβη τῆς κεφαλῆς, Aristoph. Pac. 70. for κατὰ τι μέρος τῆς κεφαλῆς. (Schæfer understands τι alone.) **Φάγειν :** ὅταν αὐτοὺς λαθόντες ὑοσκυνάμου φάγωσι, Ælian. V. H. i, 6. καὶ ἔφαγεν ὁ λαὸς τῶν θυσιῶν αὐτῶν, Numb. xxv, 2. καὶ φάγης τῶν θυσιῶν αὐτῶν, Exod. xxxiv, 15. **Φθονεῖν :** ἐφθόνησάς μοι τοῦ ἑωμοῦ καὶ τοῦ οἰναρίου, Theophr. char. c. 17. sc. μέρος, says Schoettgen. But Schæfer observes that φθονεῖν governs a genitive, and that there is no ellipsis. See Fisch. ad Well. iii, 1. p. 412. sq. See H. Steph. de Dial. Att. p. 45. and Barnes ad Eurip. Cycl. 397. There is a similar ellipsis in Latin : *mos est—conferre principibus vel armentorum vel frugum :* Tacit. in German. c. xv. See Gronov.

IV.—An ellipsis of μέρος, when some connected adverb is expressed ; as ἄνω : ἐγὼ δὲ ἐκ τῶν ἄνω (viz. μέρων) εἰμὶ, St. John viii, 23. Ἐμπροσθεν : τὸ or τὰ ἔμπροσθεν, *the fore or anterior part or parts.* Ἐξῆς : τὸ ἐξῆς, *in future ; for the future ;* Pæan. vii, 1. Ἐξόπισθεν : τὰ ἐξόπισθεν ἐφέλκονσι, Ælian. V. H. i, 7. *the hinder parts.* Ἐξωθεν : τὸ or τὰ ἔξωθεν, *the outer part or parts ;* τὸ ἔξωθεν τοῦ ποτηρίου, (viz. μέρος,) St. Luke xi, 39. Ἐσωθεν : τὸ or τὰ ἔσωθεν, *the inner part or parts.* Κάτω : ὑμεῖς ἐκ τῶν κάτω (viz. μέρων) ἐστέ, St. John viii, 23. Ὀπισθεν : τὸ or τὰ ὀπισθεν, *the hind part or parts.* Ὀπίσω : βλέπων εἰς τὰ ὀπίσω, St. Luke ix, 62. ἀπῆλθον—εἰς τὰ ὀπίσω, St. John vi, 66. xviii, 6.

V.—When some dependent preposition is expressed : as εἰς : τὸ δ' εἰς ἐμ', Ἡράκλεις, ἐμοὶ μέλει, Eurip. Herc. F. 169. Musgr. Ἐπί : ὅσον ἐπὶ τῇ γῇ, Lucian. t. ii. p. 204. τό γε ἐπ' αὐτοῖς, Dio Chrys. t. ii. p. 105. γένεσιν τε, ὅσον ἐφ' ἑαυτοῖς, Orig. c. Cels. p. 186. m. ed. Spenc. (as Schæfer reads.) ὅσων ἐπ' ὠδῖσιν, Dioscorid. Epigr. xxxii, v. 3. οὐδὲ τοῦ γένους τὸ ἐπ' ἑμᾶντῳ λήσομαι, Lucian. t. ii. p. 186. ἀκουε τό γε ἐπ' ἐμοὶ, Lucian. t. iii. p. 2. μήτε, χρημάτων τὸ ἐπ' ἐμοὶ, μὴθ' ὕπλων ἐνδεεῖς εἶναι νομίζοντες, Phalaris p. 276. ἐλθθ', ὅσον γε τοῦτ' ἐμ', Eurip. Orest. 1338. Pors. τὸ ἐφ' ἡμῖν : fully, τό γε ἐφ' ἡμῖν εἶναι μέρος, Dionys. Hal. iv. p. 409. τὸ δ' ἐπὶ τούτοις εἶναι, Themistocl. Ep. xi, 16. cf. Gregor. Cor. de Dial. p. 30. τὰ ἐπὶ Θράκης, Thucyd. often. εἰς τὰπὶ Θράκης ἀποπέτου, Aristoph. Av. 1369. See Vesp. 288. Pac. 283. Synes. Ep. xliii. and Porson. ad Eurip. Med. 139. ii. p. 17. B. Κατὰ : τό γε τοι κατ' αὐτὸν, Lucian.

t. iii. p. 517. Fully, ἀήττητον τὴν πατρίδα τὸ καθ' αὐτὸν μέρος ἀποδεικνύων, Diod. Sic. xix. c. 72. [*as far as he was concerned.*] οὕτω, τὸ κατ' ἐμέ, πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *as much as in me is*, Rom. i. 15. τὸ κατ' ἐμέ, Lucian. t. iii. p. 526. κατ' ἐμέ δ' εὐκλεῆς ἔσῃ, Eurip. Iph. A. 1441. τὴν πόλιν μηδὲν κατ' ἐμέ χρήμασιν ἀκόσμητον εἶναι, Xen. Œcon. xi, 9. τὸ καθ' ἡμᾶς μέρος, Phalar. p. 244. See Eurip. Bacch. 179. τὸ δὲ κατ' ὑμέας τάδε πάντα ὑπὸ βαρβάροις νέμεται, Herodot. vii, 158. τὸ κατὰ τοῦτον εἶναι, Xen. Anab. i, 6. 9. ἐς τὸ κατὰ τὸ Ὀλυμπίειον, Thucyd. vi, 65. *as Duker would read, understanding μέρος, as in iv, 78. i, 59.* Περί: τὰ περὶ τοὺς ὤμους, (viz. μέρη,) Ælian. V. H. i, 18. Πρὸς: τὰ πρὸς ἔω, (viz. μέρη,) Pæan. ix, 2. x, 1.

**METALLON**, *a mine*.—In ἀργύρεια and Χρύσεια: οἱ ἐκ τῶν ἀργυρείων, Demosth. t. i. p. 668. Fully, οὗ τὰ ἀργύρεια μέταλλά ἐστιν Ἀθηναίους, Thucyd. ii, 55. vi, 91. So Polyb. t. i. p. 848. Plut. in Themistocl. iv. t. i. p. 281. Diod. Sic. i, 49. *in—argentariis—metallis*, Plin. H. N. xxxiv, 55. See xxxiii, 26. On the other form, ἀργύριον, see Bergler. ad Alciphr. p. 160. Dorvill. ad Charit. p. 84. Sometimes ἔργα is expressed instead of μέταλλα, as in Aristid. t. ii. p. 187. ed. Jebb. Demosth. t. ii. p. 1044. ἔστι δὲ καὶ χαλκουργεῖα καὶ σιδηρουργεῖα καὶ χρυσεῖα, Strabo p. 1177. A. ed. Amstel. χαλκουργείων εὐρεθέντων καὶ χρυσείων, Diod. Sic. i. c. 15. Fully, χρύσεια μέταλλα, Diod. Sic. xvi. c. 8. Add Suid. t. i. p. 511.

**METPON**, *measure*.—In ἄκρον: ἐς ἄκρον ἀδὺς, Theocrit. xiv, 61. In μακρόν: τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ (viz. μέτρῳ) Æschyl. Prom. V. 514. λῶστα γὰρ μακρῷ τάδε, Eurip. Androm. 691. μακρῷ προὔχοντες ἡμῶν, Dionys. Hal. ix. p. 566. μακρῷ κρείττους, Plut. de liber. educ. p. 13. Add Heliodor. Æthiop. v, 15. Ælian. V. H. ii, 23. Hist. An. i, 60. Themist. Or. ii. p. 57. Julian. Orat. i. p. 30. Ep. 51. In μέγα: μέγα φέρτατος, μέγ' ὄλβιος, μέγα νήπιος, μέγ' ἀμείνων, ἄριστος, for κατὰ μέγα μέτρον. (Schæfer thinks nothing is to be understood in such phrases.) In μικρῷ. In ὀλίγῳ. In ὅσον: οὔτε τόσον νέκυος πέρι δεῖδια Πατρόκλοιο, Ὅσον ἐμῇ κεφαλῇ πέρι δεῖδια, Hom. Il. ρ, 240. ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα, Hebr. i, 4. for ἐν ὅσῳ μέτρῳ. In the neuter of οὗτος: εἰς τοῦτο ἦλθε δυναστείας, (viz. μέτρον,) Pæan. viii, 10. In πλέον: πρὸς τὸ πλέον τὴν κακίαν ἀσκήσαντες, Asterius Amas. homil. i. p. 3. In πηχύϊον: ἐρετμὰ πηχύϊον προὔχοντα, Apollon. Rhod. i, 379. In πολύ: ἐπὶ τὸ πολύ: ἐπὶ πολὺ. καὶ παρὰ πολὺ βελτίων ἀπῆλθε, Lucian. Nigrin. p. 28. προὔλαβε πολλῷ, Thucyd. vii, 80. viz. μέτρῳ. Fully, πολλῷ τῷ μέτρῳ—νικῶμεν, Julian. Ep. 54. πολλῷ τῷ μέτρῳ τὸν ἀριθμὸν ὑπεραίροντας, Zosim. v, 19. In πόσῳ. In τόσῳ: see the passage of Hom. above. In ἐς τοσούδε. In τοσούτῳ: τοσούτῳ κρείττων γενομένος, Hebr. i, 4.

**MHN**, *a month*.—In the participle ἱσταμένου: e. g. ἕκτη ἱσταμένου. Fully, ἐν ἕκτῃ ἡμέρᾳ τοῦ ἱσταμένου μηνός, *on the sixth day of the commencing month*; τοῦ δ' αὐτοῦ μηνός ἕκτη ἱσταμένου, Ælian. V. H. ii, 25. ἦν γὰρ ἱσταμένου τοῦ μηνός εἰνάτη, Herodot. vi, 106. τῷ δ' ἐννάτῳ μηνί, πέμπτῃ ἱσταμένου, Lucian. t. ii. p. 101. In μεσοῦντος, and φθίνοντος: see in Ἡμέρα, the latter part, p. 52. See Wesseling. ad Herodot. p. 487, 38. Larcher ad Herodot. t. ix. p. 600. In Latin

*mensis* is understood in the names of the months, *Januarius, Februarius, Martius*,—which are adjectives. See Voss. de Construct. p. 19. Sanct. iv. p. 603.

**ΜΗΤΗΡ**, *a mother*.—In ὄμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρός, Soph. Antig. 513. μιᾶς (viz. μητρός.) Μητρός may be understood in the quotation from Soph. under Κόιτη above. Μητήρ is understood also in genitives of proper names: <sup>a</sup> Ὀλυμπιάς ἡ Ἀλεξάνδρου, Ælian. V. H. xiii. 30. ἡ Λαμάχου, (viz. μήτηρ,) Aristoph. Thesmoph. 448. p. 811. Μαρία Ἰωσῆ, St. Mark xv, 47. ἡ τοῦ Ἰακῶβου, Id. xvi, 1. Μαρία Ἰακῶβου, St. Luke xxiv, 10. Fully, Μαρία ἡ τοῦ Ἰακῶβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, St. Mark xv, 40. See Bochart. Hieroz. i, 2. 43. Aristoph. Eq. 447. and the Schol. Jons. de Scriptor. Hist. Philos. i, 2. p. 14. sq.

\***ΜΗΧΑΝΗ**, *an engine*.—In πετροβόλος, when in the feminine gender. Fully, διὰ τινος πετροβόλον τεραστίας μηχανῆς, Eustath. ad Odys. p. 1711, 58. (474, 14.) διὰ μηχανῶν πετροβόλων, Diod. Sic. Eclog. i. ii. p. 491, 81. In ἡ πυρφόρος: ταῖς δὲ πυρφόροις μύθους μεγάλους διαπύρους ἐπέβαλλον, Diod. Sic. xvii, 44.

**ΜΗΧΑΝΗΜΑ**, *a machine, an engine*.—In τὰ ἐπιβατήρια, machines for mounting walls, Suid. τὰ ἐπὶ τῶν τειχῶν μηχανήματα, an ancient author quoted by Suid. In πολιορκητήρια. Fully, πολλῶν δὲ καὶ ποικίλων ὄντων μηχανημάτων πολιορκητηρίων, Onosand. xlii, 3. Sometimes ὄργανον may be understood. See that word.

\***ΜΙΣΘΩΜΑ**, *pay*.—In θατρικόν, θεωρικόν, either μίσθωμα, or ἀργύριον, τίμημα, or χρῆμα may be understood. See Zeibich. athl. παραδ. p. 104. In δικαστικόν: μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικόν, (viz. μίσθωμα,) Lucian. Bis Accus. p. 230. The pay was not always, though sometimes, three oboli. See Schol. ad Aristoph. Plut. 329. and Hemsterh. there. Schol. ad Aristoph. Ran. 140.

**ΜΝΑ**, *a mina*.—In the Attic phrases δανείζεσθαι ἐπὶ δραχμῇ, ἐπ' ὀβολοῖς ἐννέα, &c. understand μνάν. It is expressed by Æschin. c. Timarch. See Salmas. de Mod. Usur. c. 6. [See Τάλαντον.]

**ΜΝΗΜΑ** or **ΜΝΗΜΕΙΟΝ**, *a monument*.—In ἡρῶν: Pæan. ix, 2.<sup>b</sup> [See Σῆμα.]

**ΜΟΙΡΑ**, *a portion*.—In δεκάτη, *a tenth*: τὴν δεκάτην τῶν χρημάτων, Herodot. ii, 135. ἡ δὲ δεκάτη ἐγένετο τῶν χρημάτων, Id. viii, 27. In ἐξ ἡμισείας, and ἐφ' ἡμισεία: οὐ γὰρ ἐφ' ἡμισεία χρηστὸν εἶναι δεῖ, [by halves,] Demosth. t. i. p. 430. but in such expressions as τὴν ἡμίσειαν τῆς στρατιᾶς, (Dionys. Hal. v. p. 323.) there is no need of understanding μοῖραν, the words being, by a well-known Græcism, equivalent to τὴν ἡμίσειαν στρατιάν. See Athen. t. i. p. 180. Xen. Cyrop. i, 2. 9. and iv, 5. (σίτου τὸν ἥμισυν, as Zeunius has judiciously given the reading.) Dionys. Hal. Ant. Rom. t. ii. p. 700. 790. Μοῖρα however is often added: e. g. τὴν ἡμίσειαν τῆς στρατιᾶς μοῖραν, Id. ib. p. 925. In ἴση: ἐκ τῆς ἴσης, (viz. μοίρας,) equally. ἐπ' ἴσης, Xen. Cyrop. iii, 3, 18. ἐπὶ ἴση, for ἐπὶ ἴση μοίρα, in an equal proportion:

<sup>a</sup> This is one of the words of which note on Ἀδελφός. J.S.

Professor Hermann will not admit an ellipsis before a genitive case. See the

<sup>b</sup> See the note on Μέρος, p. 78. and Ἀνθρῶπος. J.S.

καὶ ἴσθαι ἐπὶ τε τῇ ἴσῃ καὶ ἐπὶ τῇ ὁμοίᾳ δοῦναι, [*upon terms of equality*,] Dio Cass. xliii. p. 270. Fully, ἴσῃ μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι, Hom. II. ι, 318. In ὁμοία: τῷ σὺ τὴν ὁμοίην ἀποδίδου, Herodot. ix, 78. ἐκ τῆς ὁμοίας [*equally*] ἢ πένεσθαι ἢ πλουτεῖν ἅπαντας, Lucian. t. iii. p. 407. ἴσθαι ἐπὶ τε τῇ ἴσῃ καὶ ἐπὶ τῇ ὁμοίᾳ δοῦναι, Dio Cass. xliii. p. 270. In πεπρωμένη, *fate*: fully, πεπρωμένη μοῖρα, Herodot. i, 91. p. 39. Pind. Fragm. incert. exc. p. 160. Heyn. Eurip. Electr. 1290. Apollon. ii, 817. πεπρωμένην αἶσαν, Æschyl. Prom. 103. πεπρωμένης ξυμφορᾶς, Soph. Antig. 1337. In τριακοστή: τριακοστήν, Demosth. p. 467. t. i.<sup>a</sup> In τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, Hom. II. α, 128. In καὶ τὰ μὲν ἑπταχα πάντα διεμοιρᾶτο δαΐζων· Τὴν μὲν ἴαν Νύμφῃσι, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ, Hom. Od. ξ, 435. the noun μοῖρα is to be drawn from the verb διεμοιρᾶτο: so that, as Schæfer says, there is no proper ellipsis of it in ἴαν and ἄλλας. See Μυστήρια.

MONON, *only*. See below in the Adverbs.

ΜΟΡΙΟΝ, *a small part; a particle*.—In τὸ ἀνδρεῖον, and τὸ γυναικεῖον. Fully, ἀνδρεῖον μόριον and γυναικεῖον, Clem. Alex. p. 22. B. καὶ προπεσεῖν ἐκ τῶν τῆς Ἑραΐδος γυναικείων αἰδοῖον ἀνδρεῖον, Diod. Sic. Ecl. t. ii. p. 520, 29. In τὸ τῆς γυναικὸς, Hesych. in Σινδικὸν διάσφαγμα. In τὸ μεσαμβρινόν, Theocrit. i, 15. for κατὰ τὸ μεσαμβρινόν μόριον τῆς ἡμέρας. In some philosophical terms; e. g. τὸ ζωτικὸν τῆς ψυχῆς, τὸ αἰσθητικόν, τὸ κινητικόν, τὸ νοητικόν, τὸ ὀρεκτικόν, τὸ θρεπτικόν, understand μόριον. See Salmas. ad Simplic. et Epictet. p. 193. In some grammatical terms often occurring in Greek Scholiasts; as συνδετικόν, *a copulative particle*, συγκριτικόν, *a comparative particle*. Fully, ἐν δὲ τοῖς συνδετικοῖς καὶ τοῖς προθετικοῖς μορίοις, *but in the copulative and the prepositive particles*, Dionys. Hal. t. ii. p. 133. As to the phrases ἐν ἀκαρεῖ τοῦ χρόνου, (Lucian. Timon. p. 61. Contempl. p. 352.) ἐν βραχεῖ τοῦ χρόνου, τῆς ἡμέρας, in which Bos understands μορίῳ, citing from Thucyd. i. the full expression, ἐν βραχεῖ μορίῳ τῆς ἡμέρας, Schæfer thinks there is no ellipsis in them. See Valcken. ad Ammon. p. 18. sq. Gregor. Cor. p. 13. and Kœn. Lucian. t. i. p. 4. t. iii. p. 338. 336. Alciplhr. iii. ep. 71. Tzetz. Chil. vii. 401.

ΜΟΡΦΗ, *form*.—An ellipsis of this word is supposed by Schwebel in μεταβάλλειν: e. g. οἱ—Διομήδους ἐταῖροι εἰς θαλασσίους μετέβαλλον ὄρνις, Sext. Empir. i. c. 12. p. 273. See Ammon. de Voc. Differ. p. 93. It is expressed in Sext. Emp. 167. and in Ælian. V. H. i, 15. But Schæfer observes that in this use the active verb, with an ellipsis of a *reciprocal pronoun*, is put for the mede. So *mutare* for *mutari*. See Dorvill. ad Charit. p. 386. Valcken. ad Herodot. p. 409, 79. 670, 40. Verheyk. ad Anton. Lib. p. 141. 233. Muncker ad eund. p. 250. sq.

ΜΟΥΣΑΙ, *Muses*.—Οἱ μὲν, τὴν Καλλιόπην, οἱ δὲ πάσας, οἱ δὲ καὶ τὸν Ἀπόλλω πρὸς ταῖς ἐννέα παρατυχεῖν αἰτούμενοι τῷ λόγῳ, Philostrate. Her. p. 194. ed. Boiss. πρὸς ταῖς ἐννέα, viz. Μούσαις, says the Edi-

<sup>a</sup> Ἐκεῖνος πράττεται τοὺς παρ' αὐτοῦ σῖτον ἐξάγοντας τριακοστήν, adv. Leptin. p. 467. l. 2. ed. Reisk. J.S.

tor, citing Pope, to show that there is a similar ellipsis in English: "Descend, ye Nine, descend and sing." Ode on St. Cecilia's Day. Fully, ἀγίας ἐννέα Πιερίδας Μούσας, Eurip. Med. 827. Pors.

ΜΥΣΤΗΡΙΑ, *mysteries*.—In ἐμνήθης—τὰ μεγάλα; Aristoph. Plut. 846. μυστήρια is in a manner expressed in ἐμνήθης, from which it is to be assumed: there is no true ellipsis therefore. See Μοῖρα.

\*ΝΑΜΑ. See Πόρος.

ΝΑΟΣ, *a temple*.—In genitives of the names of deities, preceded by prepositions; as eis 'Απόλλωνος, eis 'Αρτέμιδος, eis 'Ασκληπιοῦ, viz. ναόν. ἐκ θεοῦ συθείς, *having gone out from the temple of the god*, Eurip. Ion. 405. 787. οὔτε ἐν 'Αμφιαράου τινα τιμὴν ἔχει, Pausan. Attic. p. 84. See Valcken. ad Herodot. p. 589, 58. Burgess. ad Dawes. Misc. Crit. p. 467. Brunck. ad Aristoph. Lysistr. 407.

ΝΑΥΣ, *a ship*.—In δεκίρης, [*a vessel having ten ranks of oars*,] Polyb. xvi, 2. In Δηλιάς, (called also Σαλαμινία, and by Ælian, ἡ καὺς ἢ ἐκ Δήλου, V. H. i, 16.) [*the vessel employed to take the Theorî to Delus*.] In διήρης, *a vessel having two rows of oars*. In εἰκόσπορος, *a ship of twenty oars*: ἐν τῇ εἰκόσῳ, Demosth. t. ii. p. 929. In ἐννήρης and ἐξήρης. In ἐπακτία, *on shore*: ἔλιπες—ἐπακτίαν 'Ωσεὶ μονάδ' ἔρῃμον οὔσαν 'Εναλίου κώπας, Eurip. Androm. 853. In ἐπτήρης, *having seven ranks of oars*. In ἡμιολία: Theophr. char. c. 25.<sup>a</sup> Fully in Diod. Sic. xix, 65. In ἵππαγωγός: Aristoph. Eq. 596.<sup>b</sup> ἵππαγωγούς δὲ, τὰς ἵππους καὶ ἄνδρας ἀγούσας ναῦς, Schol. In ληστρίς, *a piratical vessel*: ληστρίσι πολλαῖς πλέοντες, Diod. Sic. xvi, 5. δώδεκα ληστρίσι τοὺς πλέοντας ληϊζόμενον, ib. c. 28. See the interpp. ad Thom. Mag. p. 576. sq. In μυριαγωγός, [*a vessel of the burthen of ten thousand amphoræ*.] In ναρχίς, [*the admiral's ship*,] Plut. v. Alcibiad. c. 28. p. 40. In ὀκτήρης, Polyb. xvi, 2. In ὀλέας, [*a ship of burthen, a transport*,] Themist. Or. xxvi. p. 316. Fully, διὰ νεῶς ὀλέαδος, Maxim. Tyr. Or. xix. p. 229. In ὀπλιταγωγός, [*a transport*,] Thucyd. Fully, ἐν ναυσὶν ὀπλιταγωγαῖς, Thucyd. viii, 30. In παράλος, [*a swift-sailing vessel kept by the public, and used on state affairs*,] Aristoph. Av. 1204. See the Schol. on Aristoph. Ran. 1103. In πειτηκόντορος, [*a vessel of fifty oars*,] Ælian. V. H. viii, 2. In πεντήρης, [*having five ranks of oars*.] In Σαλαμινία, (see above:) τὴν Σαλαμινίαν, Plut. v. Alcib. 21. p. 29. t. ii. In σιταγωγός. In στρατηγίς, [*the admiral's ship*:] ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν, Herodot. viii, 94. τὸ σημήιον ἰδὼν τῆς στρατηγίδος, ib. 92. In σχεδία: ἡ δὲ ὀλίγου συμπαγεῖσα ναῦς, Eustath. ad Odys. E. σχεδῖος being an adjective, which signifies, *made on a sudden, with such materials as happen to be at hand*. In τετρήρης, [*having four rows of oars*,] Polyb. xvi, 6. In τριημιολία, Polyb. xvi, 1. 2.

<sup>a</sup> 'Ο δὲ δειλὸς τοιοῦτός τις, οἷος, πλέων, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι. The ἡμιολία was a small and light ship of war. Potter thinks it was betwixt an unireme and bireme, having only a bank and a half

of oars. See the new edition of H. Stephens' Thesaur. c. 6705. C. J. S.

<sup>b</sup> Εἰς τὰς ἵππαγωγούς εἰσεπῆδων (οἱ ἵπποι) ἀνδρικῶς, v. 599. ed. Brunck. J. S.

In τριήρης: τριημιολίαι, καὶ τριήρεις τρεῖς, Id. xvi, 1. In χιλιαγωγός, [*of the burthen of a thousand amphoræ.*]

In many verbs: e. g. αἶρειν: fully, τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς, Thucyd. i, 52. Ἀνάγειν. Ἀνωθεῖν, [*to push off from shore:*] οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, Hom. Od. o, 552. Ἀπαίρειν. Διαβάλλειν, Herodot. v. 33. Fully, ἐπεὶ τε διέβαλον ἐκ τῆς Χίου τὰς νέας ἐς τὴν Νάξον, Id. v, 34. Ἐᾶν, *to resign the ship to the waves*, [*to let her drive,*] Acts xxvii, 40.<sup>a</sup> Εἰσβαίνειν: ὧκα δὲ Τιφῶς Ἐσβαίνειν ὁρόθυμεν, ἐπαύρεσθαι τ' ἀνέμοιο, *to embark*, Apollon. Rhod. i, 1275. See Cuper. Observ. ii, 3. Εἰσβάλλειν: Βρομίον πόλιν εἰσκαμεν εἰσβαλεῖν, (viz. τὴν ναῦν,) Eurip. Cycl. 99. *to have run our ship to Bacchus's town; to have made Bacchus's town.* Ἐλαίνειν: ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε, St. John vi, 19. *when they had rowed*, &c. Fully, [ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς,] Aristoph. Eq. 1179. [1182. ed. Br.] See Fischer. ad Palæphat. p. 143. Α. Ἐμβαίνειν, (viz. εἰς ναῦν,) *to embark.* Ἐμβάλλειν, (viz. ναῦν,) when rowers are spoken of,<sup>b</sup> Aristoph. Ran. 208. Eq. 599. Ἐπανάγειν: ἠρώτησεν αὐτὸν, ἀπὸ τῆς γῆς ἐπαναγάγειν ὀλίγον, (viz. τὴν ναῦν,) St. Luke v, 3. *that he would thrust out a little from the land.* Ἐπιβαίνειν, *to embark.* Ἐπιιδόναι: ἐπιδόντες ἐφερόμεθα, Acts xxvii, 15. *we let her drive.* Ἐχειν, *to come to land:* ταύτῃ τῆς Ἀττικῆς ἔσχον οἱ βάρβαροι, Pausan. i. c. 32. ποῦ (ποῖ, Schæf.) σχήσειν δοκεῖς; ἐς κόρακας ὄντως; Aristoph. Ran. 188. ἔγωγε Πύλονδ' ἔχον, Hom. Od. γ, 182. τάχ' οὖν τις ἄκων ἔσχε, Soph. Philoct. 305. σχεῖν πρὸς Σαλαμῖνα, Herodot. viii, 40. Fully, ἐνθ' οἷγ' εἴσω πάντες ἔχον νέας, Hom. Od. κ, 91. ἔσχε τὰς νέας ἐς Καύκασα, Herodot. v, 33. See Thom. Mag. p. 748. Kuhn. ad Pausan. p. 35. 54. 274. In a different sense, τὰς νῆας αὐτοῦ ἔχρη πρὸς γῆ, Herodot. viii. 68. 2. ναῦς ἔχοντες—ἐπ' ἀκταῖς τῆσδε Ὀρηκίας χθονὸς, Eurip. Hec. 35. [*keeping their ships lying there.*] Κατάγειν. Καταίρειν, Eurip. Bacch. 1293. [ἡμεῖς δ' ἐκέῖσε τίνι τρόπῳ κατήραμεν;] See the Gr. Schol. ed. Barnes. Κατέχειν: οἱ δὲ Πέρσαι πλέοντες κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ τέμενος, Herodot. vi, 101. ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου—ἐς Σαλαμῖνα κατίσχει τὰς νῆας, Id. viii, 40. κατασχὼν ἐπὶ τὴν Ἀβαρνίδα, Xen. Hist. Gr. ii, 1. 29. See Plut. t. iv. p. 822. s. Reisk. Polyæn. vii, 47. Acts xxvii, 40. Thom. Mag. p. 748. Musgr. ad Eurip. Cycl. 349. Κρούειν: in the nautical term, πρύμναν κρούεσθαι, —ἐπὶ πρύμναν κρούειν, viz. τὴν ναῦν. See Onosand. iv, 14.<sup>c</sup> Μεταίρειν: μετήρεν ἐκεῖθεν, St. Matth. xiii, 53. Ὀρμίζειν: fully, ὀρμίσας τὰς ναῦς, Dionys. Hal. vii. p. 421. Προσβάλλειν and προσέχειν: ῥάδιος προσχεῖν, ἀσφαλὲς προσβαλεῖν, Poll. i, 9. of a harbour. Μαλέα προσίσχων πρῶραν, Eurip. Or. 356. Pors. But there are many passages in

<sup>a</sup> Τὰς ἀγκύρας περιελόντες, εἶων εἰς τὴν θάλασσαν: in our translation, "they committed themselves unto the sea." Committebant se mari," *Vulg.* "Permiserunt eam (i. e. navim) mari," Beza. J.S.

<sup>b</sup> The passages referred to are these: πῶς δυνήσομαι—ἐλαύνειν? (*to row.*) Char. ῥᾶστ'. ἀκούσει γὰρ μέλη Κάλλιστ', ἐπειδὴν

ἐμβάλης ἀπαξ, Ran. v. 206. Br. "ubi semel remo incubueris." Branc. τὰς κώπας λαβόντες,—ἐμβαλίντες ἀνεβρόαξαν, Eq. 602. Br. "incumbentes vociferabantur." Br. J.S.

<sup>c</sup> See the new edition of H. Stephens' Thesaur. c. 5365. D. J.S.

which *raûv* cannot be understood : it is better therefore to understand a reciprocal pronoun. See Demosth. p. 1285. [l. 26. ed. Reisk.] Sophocl. Philoct. 236. Plut. Mor. t. v. p. 506. With *ἐν* : προσέσχεν οὖν Ὀδυσσεὺς ἐν τῇ νήσῳ, Schol. ad Aristoph. Plut. 303. as Hemsterh. has rightly given it.

*Νεὺς* is understood too in the proverb, ἀπὸ καταδυομένης ὃ τι ἂν λάβῃς, κέρδος, *whatever you can save from a sinking ship is gain.*

In Latin *navis* is often similarly understood : *quingueremis*—*et biremis*, Hirt. de B. Al. xvi. *in trierem ascendit*, Corn. Nep. vii, 4. *onerariæ*, Cic. ad div. xii, 14. *appellere*, see Corn. Nep. iv, 4. *CONSCENDE nobiscum, et quidem ad puppim*, Cic. ad div. xii, 25. *ostiae videri commodius eum exire posse*, Id. ib. ix, 6.

*ΝΑΥΤΗΣ*, a sailor.—In θαλάμιος, a rower in the lowest place, Thucyd. It may be understood in ἑόγιος, a middle rower : θαλάμιος λέγεται ὁ ἔσχατος, ὁ δὲ μέσος ἑόγιος, ὁ δὲ ἀνώτατος θρανίτης, Hesych.

*ΝΗΣΟΣ*, an island.—In πλατανιστόεσσα or πλατανιστούσσα, *abounding with plane-trees* : and in πιτυόεσσα, or πιτυούσσα, *abounding with pines*. See Sylburg. ad Pausan. Lac. c. 14. *Νῆσος* is understood too, when the proper names of islands are put alone : μεταξὺ τῆς Κέρνης καὶ τῆς Γαδειρέων, (viz. νήσων,) Palæphat. xxxii, 10. ἐπὶ τὰς Κυανέας καλευμένας, Herodot. iv, 85. So in Βαλερίδες or Γυμνάσιαι, Βρεττανικαὶ, Κυκλάδες, Ὀφιοῦσσα, Σποράδες, &c. with which *νήσος*, or *νήσοι*, is often expressed.

*ΝΙΚΗ*, victory.—In Ὀλυμπίας : Ὀλυμπιάδα ἀνελέσθαι τεθρίπῳ συνέβη, Herodot. vi, 103. Presently afterwards, ταύτην μὲν τὴν νίκην ἀνελάμενον, follows. See Wesseling ad Herodot. p. 470, 98. (Disser. Herodot. p. 204.) τὸν δὲ Λυκίου Ὑία καὶ εἰς μεγάλην στέψον Ὀλυμπιάδα, Philodem. Epigr. xxvii, 7. There had preceded in v. 4. ἀνθερό σοι νίκης Χάρμος ἀπ' Ἴσθμιάδος. So, θήσουσιν νίκης σύμβολον Ἴσθμιάδος, Callim. Fragm. ciii. p. 475.

*ΝΙΚΗΣΑΣ*, having conquered.—Θῆρις, Ἀρισταίου, Κρής, ὑπ' ἐμοί, Δολιχόν, (viz. νικήσας,) Callim. Epigr. xii. Σάμιχος Ἐπαινέτου Λαρυμνεὺς παίδων τῶν πρεσβυτέρων Δολιχόν, Lap. ap. Murator. p. 649. See Simonid. Anthol. iii. 2, p. 284. Dorvill. ad Charit. p. 310. Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι [viz. νικήσαντα] εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, Plat. t. iv. p. 150.

*ΝΟΜΙΣΜΑ*, a coin, money.—In ἀσσάριον, St. Matth. x, 29. δηνάριον, St. Matth. xx, 13. δίδραχμον. So ἐπίβαθρον, [fare, passage-money] is ἐπίβαθρον νόμισμα.<sup>a</sup> See Diod. Sic. i, 96. Callim. Fragm. ex. p. 482. coll. Valcken. Callim. p. 10. Ernest. ad Callim. h. in Del. v. 22. Brunck. ad Apoll. Rhod. i, 421. ἡμιμναῖον ἀργυρίου, Plut. v. Pomp. 33. p. 181. t. iv. πενθ' ἡμιμναίων, Demosth. p. 1246. t. ii. τρι' ἡμιμναῖα, ib. p. 1333. In κατιτήριον, Mæris p. 222. if it be of the neuter gender. In λεπτόν, St. Mark xii, 42. St. Luke xii, 59. Κέρμα also might be understood. In τετράδραχμον. In inscriptions on coins : ΑΜΥΝΤΑ, ΦΙΛΙΠΠΟΥ, ΑΛΕΞΑΝΔΡΟΥ.

*ΝΟΜΟΣ*, law.—In ἔγραψεν, Ælian. V. H. xiii, 24. understand νόμον. In παραβαίνειν, to transgress (the laws) : πῇ παρέβην ; τί δ'

<sup>a</sup> See the new edition of H. Stephens' Thesaur. c. 2546. D. 2547. A. J. S.

ἔρξα; Pythag. Aur. Carm. πᾶς ὁ παραβαίνων—Θεὸν οὐκ ἔχει, St. John Ep. ii, 9.

ΝΟΣΟΣ, *a disease*.—In ἀρθρίτις, ἰσχίᾱς, πλευρίτις.

ΝΟΥΣ, *mind*.—In ἐνέχειν, *to attend*: λέγοιτο δὲ αὐτοῦ ταῦτα, —ἤρξαντο οἱ Γραμματεῖς—δεινῶς ἐνέχειν, St. Luke xi, 53. [*began to urge him vehemently*.] In ἐπέχειν, *to attend*, understand νοῦν: χαί ταῖς ἀρχαῖς ἐπέχοντες, Aristoph. Lys. 490. ἐπεῖχε δὲ τοῖς ἀνθεσιν, ὥστε διασφθεῖραι αὐτὰ, *he set his mind upon destroying the flowers*, Longus p. 104. Vill. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, 1 Tim. iv, 16. ἐπέχων [*observing; when he marked*;] πῶς τὰς πρωτοκλισίας ἐξελέγοντο, St. Luke xiv, 7. ὁ δὲ ἐπεῖχεν αὐτοῖς, [*and he gave heed unto them*,] προσδοκῶν τι παρ' αὐτῶν λαβεῖν, Acts iii, 5. [See Ὁφθαλμός.] Fully, τοῖς μέγιστοις ἐπέχειν τὸν νοῦν, Lucian. t. ii. p. 212. In ἐπιστῆσαι, Antonin. i, 11. See Διάνοια. In ἐπιστρέφειν. In μεταστρέφειν: fully, εἴκε ποτ' αὐτῖς Ὁψὲ μεταστρέψωσι νόον, Apoll. Rhod. i, 807. In προσέχειν: προσέχειν τοῖς λαλουμένοις, Acts xvi, 14. προσέχειν τοῖς ἀκουσθεῖσι, Hebr. ii, 1. Fully, πρόσεχε τὸν νοῦν, ἵνα πύθῃ, Aristoph. Plut. [113. ed. Br.] πρὸς τούτοις προσέχης τὸν νοῦν, Id. Nub. 1010. πρόσεχε τὸν νοῦν ὥς ἐμὲ, Id. Pac. 174. αὐτοῖς σφόδρα προσεῖχον τὸν νοῦν, Plat. in Epist. See Aleiphr. i. ep. 33. p. 136. Staveren. ad Corn. Nep. xv. c. 6. 2. Hemsterh. ad Lucian. t. i. p. 212. Bernard. Reliqu. Med. Crit. p. 25. Brunck. ad Aristoph. Vesp. 1015. Προσποιεῖσθαι: ἀκούσας τι, δόξει μὴ προσποιεῖσθαι, Theophr. Char. c. i. Bernhold and Fischer understand νοῦν: but Schæfer reads, καὶ ἀκούσας τι, μὴ προσποιεῖσθαι, (viz. ἀκοῦσαι.) See Valcken. ad Eurip. Hippol. p. 217. sq. Thus προσποιεῖσθαι depends on οἶος, which precedes: he reads φῆσαι also, instead of φήσει, both before and after the words in question. In στρέφειν: ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς, &c. Acts vii, 42. There is a similar ellipsis of *animus* in Latin: *nunc intende libro*, Plin. viii. ep. 19. Fully, *si non intendes animum studiis*, &c. Hor. Ep. i, 2, 35.

ΝΥΞ, *night*.—In ἀβρότῃ, which is an adjective, and signifies *without men*: ἀβροτος ἐρημία, Æschyl. Fully, νύξ ἀβρότῃ, Hom. Il. ξ, 78. where Eustathius observes, ἐντελῶς ἐρρέθη. ὅτε γὰρ ἀβρότῃ μόνον ῥηθείη, λείπει τὸ νύξ. In νυκτὸς ἀμολγῶ, Il. λ, 173. ἀμ. is to be taken as neuter, and nothing understood. See Gesn. in Ind. ad Orph. the schol. on Il. λ, 173. Ἀμολγὸς is sometimes joined with νύξ: see Hesych. and Orph. H. xxxiii, 12.

ΞΕΝΙΑ, *a lodging*.—In ὥστε ἐτοιμάσαι αὐτῷ, (viz. ξενίαν,) St. Luke ix, 52. Fully, ἐτοίμαξέ μοι ξενίαν, Philem. v. 22.

ΞΕΝΟΣ, *a guest*.—In αἰδοίοισιν ἔδωκα, Hom. Od. ο, 373. viz. ξένοισ. —ξένοισ ἀνδράσι καὶ ἱκέταις, αἰδοῦς ἀξίοις, Eustath. Fully, ὅς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ, Od. ι, 271. Schæfer (who disapproves of the sense in which αἰδοίοισιν, in the first passage, is taken by Scaliger, ad Fest. in *affatim*, Hemsterh. ad Lucian. Nigrin. t. i. p. 54. and Ernest. ad l.) reads ἀλλοίοισιν in Od. ο, 373.

ΞΙΦΟΣ, *a dagger*.—In ἐγχειρίδιον often: e. g. λαβεῖν ἐγχειρίδια ὑποκόλπια, Herodian. i, 8. 11. vii, 4. 11. and in this sense Ἐγχειρίδιον is given as the title of a comedy which Menander is

said to have written. See Salmas. in Titul. Animadvers. in Simplic. ad Epict. p. 6.

ΞΟΑΝΟΝ, *a graven image*, may sometimes be understood in those words in which an ellipsis of ἄγαλμα, ἀνδρίας, &c. has been above stated.

ΞΥΛΟΝ, *wood*.—In ἀνάφορον, *a wooden instrument used for carrying burthens on the shoulders*: Aristoph. Ran. 8. where see the Schol. and Bergler. ad Alciph. p. 8. In ἀπόψηστον, (*a strickle*), according to Leisner; but in Hesychius, where ἀπόψηστον occurs, Schæfer reads ἀπόψητρον, in which there is no ellipsis. In ἐγκοιλία, (viz. ξύλα,) *the inner timbers of ships*; otherwise called ἐντερόνηια. See Schol. Aristoph. Eq. 1182. In νήιον: νήιον ἐκτάμνησιν, Hom. Il. γ, 62. *timber for ship-building*. Fully, (with a word synonymous in poetry) δόρυ νήιον, Hom. Il. ο, 410. Od. ι, 384. imitated by Apoll. Rhod. ii, 79, 597. See Mæris p. 270. But in Aristid. t. ii. p. 205. Jebb. νήια signifies σχοινία, *ropes, cordage*. See Valcken. ad Herodot. p. 383, 20. and Apoll. Rhod. ii, 725.

Ὁ, *the article*.—There is an ellipsis of ὁ, with ὧν understood, in ἀνθρωπος πλούσιος (ὁ) ἀπὸ Ἀριμαθαίας, St. Matth. xxvii, 57. St. Luke xxiii, 51. But the ellipsis of the article most worthy of observation is that with μὲν in partition or opposition, when the same article follows with δέ: τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὅπισθε διώκων, Hom. Il. χ, 157. ἔχουσιν, οἱ δ' οὐ, Eurip. Herc. F. 638. Musgr. ψευδεῖς, αἱ δ' ἀληθεῖς, Plato t. iv. p. 260. ὄχοντο ἐς Δακείλειαν, οἱ δ' ἐς Μέγαρα, Xen. Hist. Gr. i, 2, 14. See also Pausan. iii, 12. 13. 17. 25. Lucian. t. ii. p. 321. Fisch. ad Well. iii. 1. p. 267. Porson. ad Eurip. Or. 891. Compare Xen. Cyrop. v, 2. 5. Anab. v, 4. 25. (with Schæf. Melet. Crit. i. p. 67.) Pausan. i, 37. the word Ἐρερος above. Hom. Il. η, 418. not. ad Cæsar. de B. G. i, 8. iii, 21, 25.

ΟΒΟΛΟΣ, *an obolus*.—In κοδράντης, St. Matth. v, 26. In λεπτός, when used in the masculine, as in St. Luke xii, 59. according to the reading of some books. Alciphron has ἐπὶ λεπτῶν κερμάτων, i, ep. 9. where Bergler cites from Pollux, νομισμάτιον λεπτόν.

ΟΔΟΣ, *a way*.—In ἄλλη: μοι γέρας ἔρχεται ἄλλη (for ἐν ἄλλῃ ὁδῷ,) Hom. Il. α, 120. εἴ τις ἐπαινέσσει σε τόσον χρόνον, ὅσον ὀρή, Νοσφισθεῖς δ' ἄλλη, γλῶσσαν ἴησι κακὴν, Theogn. 93. 94. where ἄλλη, as Schæfer observes, is to be construed with νοσφισθεῖς. κήρυκας διέπεμπε τῇ τε ἄλλῃ καὶ δὴ καὶ ἐς Αἴγυπτον, Herodot. iii, 21. ὥστε ἄλλη ποι ἀποχωρεῖν, Xenoph. Cyrop. i, 2. 16. Add Theocrit. ii, 6. 127. Dionys. Hal. Ant. Rom. t. i. p. 98. Anton. Lib. c. 27. p. 180. In ἀμαξιτός: ἀμαξιτὸς γὰρ μὴ μόνῃ δέδμηται, Herodot. vii, 200. κατὰ τὴν ἀμαξιτὸν τὴν ἐς Πέρσας φέρουσαν, Arrian. Anab. iii. p. 201. Fully, ἀμαξιτὸς ὁδός, Malch. ap. Suid. in v. ἀμαξιτός. ἀμαξήρης τρίβος, Eurip.<sup>a</sup> In ἀνάντης, *up hill, rising*. In ἐκείνη: ἡ ταύταν, ἡ κείναν στείχω; Eurip. Hec. 163. δι' ἐκείνης, St. Luke xix, 4. In ἐναντία: *as ἐπ' ἐναντίας φέρεσθαι*. In ἐπιτηδειοτάτῃ, *the most commodious way*: οὐ τὴν ἐπιτηδειοτάτην αὐτοὺς ἡγαγον, Dio Cass. xxxvii. p. 33. In

<sup>a</sup> In Orest. 1248. ed. Pors. J.S.

ἐπίτομος, *a short cut*: ἐπίτομοι γὰρ αὕτη γένοιτ' ἂν, οὐκ ἔχονσα περιπλοκάς οὐδ' ἀναβολάς, Lucian. t. i. p. 797. ἡδίστην τε ἄμα καὶ ἐπιτομωτάτην—ἀνιῶν, Id. Rhetor. Præc. p. 309. In ἐτέρα: ὅποσοι τὴν ἐτέραν ἐτράποντο, Id. ib. In εὐθεΐα: ας, τῆς εὐθείας ἐκτραπῆναι οἱ διαμαρτεῖν. ἔσται τὰ σκολιά εἰς εὐθεΐαν, St. Luke iii, 5. where comp. Raphael. from Polyb. [See the note on Ψυχή.] In ἰθεΐα: ἀπέστησαν ἐκ τῆς ἰθείης, Herodot. ii, 161. ἐς δὲ τὴν ἐπὶ Δελφῶν ἰθεΐαν ἀναστρέψαντι, Pausan. x, 5. In ἱππῆλατος: ἐπιτομωτάτην καὶ ἱππῆλατον—ἀνιῶν, Lucian. Rhetor. Præc. p. 309. In κατάντης, *downward*: σὺ μὲν γὰρ ἐπὶ τὴν κατάντη αὐτοὺς πάντας ἄγεις, Ælian. V. H. xiii, 32. In λεωφόρος, *a public or high way*: τὴν λεωφόρον τε, καὶ μακροτέραν, ἡγεῖσθαι ἐκέλευσε, Arrian. Anab. iii. p. 215. See Pæan. l. ix. c. 9. n. 13. Fully, ἐκτραπέντας δὲ ἔξω τῆς λεωφόρου ὁδοῦ, Arrian. Anab. iii. p. 210. λαοφόρου κελεύθον, Theocrit. xxv, 155. In μακρά: see the first passage of Arrian, quoted above. In μέση: τὴν μέσῃ ἐν ἅπασιν τέμνειν, Plut. παιδ. Μεσοπορῶν· μέσῃ ὁδεύων, Hesych. In ὀρθή: τῆς ὀρθῆς ἐκπεσεῖν, Lucian. t. ii. p. 671. οὐκ ἂν ἀμάρτοι τῆς ὀρθῆς καὶ ἐπ' εὐθὺ ἀγούσης, Lucian. t. ii. p. 8. In ὄρθιος, *steep, arduous*, Thucyd. v, 58. οὐ γὰρ σε τραχεῖάν τινα, οὐδὲ ὄρθιον—ἄχομεν, Lucian. Rhetor. Præc. p. 309. In the feminine of the relative ὅς, ἥ for ἥ ὁδῷ, *the way which; what way*: τῇ γὰρ ἔχ', ἥ, Hom. Il. ο, 448. ὁ δ', ᾧ πόδες ἄγον, ἐχώρει, Theocrit. xiii, 70. and figuratively, πάντ' ἂνπραχθεῖν, ἥ ἡμεῖς βουλόμεθα, ας, Xen. Cyrop. ii, 24. In the feminine of οὗτος: ποίαν, ἥ ταύταν, ἥ κείναν στείχω; Eurip. Hecub. 163. and figuratively, ταύτῃ καὶ ταῦτα ἐλέγετο, Plato, for ἐν ταύτῃ ὁδῷ. εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω, Epict. Ench. c. lii. and in the feminine of the article used demonstratively: τῇ γὰρ ἔχ', ἥ, Hom. Il. ο, 448. τᾷ καὶ τᾷ,<sup>a</sup> Bion ii, 6. So τῇδε: φεύγω τὸ δειλὸν τῇδε, Eurip. Orest. 781. Fully, οὐ γὰρ μοι δοκεῖ μῦθοιο τελευτὴ Τῇδε γ' ὁδῷ κранеσθαι, Hom. Il. ι, 626. [622.] In πεζῇ, *on foot, or by land*: ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ—καὶ—οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ, St. Matth. xiv, 13. Com. St. Mark vi, 32. 33. [and the Abridg. of Viger p. 107. note i.] In πλατεΐα, Rev. xi, 8. St. Matth. xii, 19. whence the Latin *platea*. See S. Empir. Pyrrhonn. i. 19. p. 46. s. Fabric. In ποία: μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν,—διὰ κεράμων καθῆκαν, St. Luke v, 19. ποίαν—στείχω; Eurip. Hec. 163. In συνήθης: τὴν συνήθη ἐκείνην ἡγοῦνται μακρὰν καὶ ἀνάντη, &c. Lucian. Rhet. Præc. p. 309. In σύντομος: σύντομος κάρτα ἐς τὴν Μακεδονίην, Herodot. v, 17. σύντομόν τινα ταύτην ᾧμην ἐπινενοηκέναι ἔγωγε, Lucian. Jov. Trag. p. 142. [In ταχεΐα: see Βάδισις.] In τραχεΐα: οὐ γὰρ σε τραχεῖάν τινα—ἄχομεν, Lucian. Rhet. Præc. p. 309.

In the article followed by an adverb: τὴν ἄλλως, viz. ὁδόν: see Bergler. ad Alciph. i. ep. 19. p. 72. s. εἴμι τὴν κάτω, Eurip. Alcest. 863. Musgr. ἀγαγεῖν τὴν ὀπίσω εἰς οἰκεῖα, Ælian. V. H. iii, 17. ἔφευγε, κᾶγὼ τῆς ὑπαντᾶς εἰχόμεν, Aristoph. Fragm. inc. cxxxii.

In the article followed by a preposition: εἰς: ἔπεμπον αὐτὸς τὴν ἐς θεόν, Herodot. i, 67. See J. Gronov. And with the participle ex-

<sup>a</sup> Τᾷ καὶ τῇ τὸν Ἑρῶτα μετὰλμενον ἀμφεδόκευεν. J.S.

pressed, which is commonly understood : κατὰ μὲν τὴν ἐς τὸ Ποσειδῶνος ἱερὸν φέρουσαν, Polyb. t. i. p. 879. And with ὁδὸς also expressed : ἐχώρουν ἀθρόοι τὴν ἐς Θήβας φέρουσαν ὁδόν, Thucyd. iii, 24. Ἐπὶ : προϊὼν καὶ τὴν ἐπὶ Βαβυλῶνος, (viz. ὁδόν,) Xen. Cyrop. vii. ἀπάγειν κελεύει τὴν ἐπὶ θανάτῳ, *to execution*, Arrian. Anab. vii, p. 456. δῆμιος δὲ, ὁ ἀπάγων τὴν ἐπὶ θανάτῳ, Herodianus p. 478. Pier-son. See Lucian. t. ii. p. 250. γυναῖκα ἀγομένην τὴν ἐπὶ θάνατον, Clem. Alex. Strom. vii. p. 736. And without the article : ἀγομένους τινὰς ἐπὶ θανάτῳ, Ælian. V. H. i, 30. τὴν ἐπὶ τὸν σταυρὸν ἡγόμεθα πάντες, Charit. p. 68. ἰέναι τὴν ἐπὶ Παρθναίους, Arrian. Anab. iii. p. 207. Fully, προσθεὶς τῷ Ὀδυσσεῖ τὴν ἐπ' αὐτὸν ὁδόν, Max. Tyr. Or. xiv. p. 153. προέπεμπε τὴν ἐπὶ τὰ φρούρια ὁδόν, Xen. Cyrop. ii, 4. 13. In the following passage the participle, commonly under- stood, is expressed : οὐκ ἀνάμαρτοι τῆς—ἐπ' εὐθὺ ἀγοῦσης, Lucian. t. ii. p. 8.

Παρά : τὴν παρὰ τὸ τεῖχος ἥειμεν, Æsch. Socr. iii, 3.

In verbs : as ἀνύειν, *to go quickly ; to despatch* : ἀλλ' οὐ μέλλειν Χρῆν σ', ἀλλ' ἀνύειν, Aristoph. Plut. p. 64. v. 606. [χρῆ σ' ἀλλ' ἀνύ- τειν, in Brunck's edition,] where see the Schol. understand ὁδόν : or δρόμον, see Eurip. Phœn. 166. Διαμαρτάνειν : as, τῆς εὐθείας διαμαρ- τεῖν. Ἐκπίπτειν : τῆς ὀρθῆς ἐκπεσεῖν, Lucian. t. ii. p. 671. Ἐκτρέπεσ- θαι : τῆς εὐθείας ἐκτραπῆναι. Ἰέναι : τὴν ἐπὶ δόξαν ἰέναι. Κρατεῖν : ἐπὶ Κύπρον κρατεῖν, Charito viii, 2. p. 130. for τῆς ὁδοῦ ἐπὶ Κύπρου. Τελεῖν : εἰς Φάρσαλον ἐτέλεσε, Thucyd. εἰς Ἰνδοὺς τελεῖ, Lucian. Her- mot. 558. Χωρεῖν : fully, ἐχώρουν ἀθρόοι τὴν εἰς Θήβας φέρουσαν ὁδόν, Thucyd. ii, 24.

There is a similar ellipsis in Latin of *via* : *compendiaria*, Senec. Ep. 119. *Appia*, Hor. Epod. iv, 14. *hac*, Cic. ad div. v. ep. 4. *recta*, Id. ib. ix, 19. See Ov. Metam. iii, 690. and figuratively, *hac*, Ter. Andr. iv, 1. 47. *quacunq*, Virg. Ecl. ix, 14. See Cic. in Verr. ii. c. 23. [§ 57.]

ΟΙΚΕΙΟΙ, *persons of the same house or family*.—In ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλων, (viz. οἰκείων,) Rom. xvi, 10. ἐδηλώθη γάρ μοι ὑπὸ τῶν Χλόης, (viz. οἰκείων,) 1 Cor. i, 11. καὶ οἱ αὐτοῦ πάντες, Acts xvi, 33. τοὺς ἐκ τῶν Ναρκίσσον, (viz. οἰκείων,) Rom. xvi, 11. Expressed by a circumlocution, οἱ ἐκ τῆς Καίσαρος οἰκίας, Philipp. iv, 22. So in Latin, *mei, tui*, (viz. *domestici*.) See Cic. ad div. xiii. ep. 71.

ΟΙΚΗΜΑ, *a house ; an apartment ; a room*.—In ἀνώγειον or ἀνώγειον, *an upper room* : St. Mark xiv, 15. St. Luke xxii, 12. See Suid. Fully, τὰ ἀνώγεα οἰκήματα, *the apartments of the upper stories*, Schol. min. ad Hom. Od. a, 362. In ἀρχεῖα, *archives ; repository of public papers* : also *magistrates' hall or court* : understand οἰκή- ματα. In βασιλεῖον, *a palace* : πρὸς τὸ βασιλεῖον, Isocr. Evag. p. 84. t. ii. τὰ βασιλεία, (viz. οἰκήματα,) Arrian. iii. p. 236. iv. p. 499. Herodian. ii, 6, 19. iii, 9, 16. In γυναικεῖον, *the apartment of the women*. In διῆρες, *an upper room* : ὀλίγου δεῆσαι καταβαλεῖν ἑαυτὸν ἔκ τινος διήρους, Plut. Mor. t. i. p. 298. See Piers. ad Mœr. p. 131. Heath. ad Eurip. p. 155. B. Pollux supplies the ellipsis differently,

δῆρες δωμάτιον, iv. 129. In τὰ ἴδια, *his own*:<sup>a</sup> ἦλθεν εἰς τὰ ἴδια, (viz. οἰκήματα,) St. John i, 11. ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια, Acts xxi, 6. See Bos in Exercit. ad l. (of St. John.) Septuag. Esth. iv, 10. Jambl. de vit. Pythag. n. 91. Κτήματα may perhaps be understood, says Michaelis. In ἱερὸν, *a temple*: fully, ἐς ἄλλο οἶκημα ἱερὸν, Herodot. ii, 113. In κατὰ γεια, *lower rooms*: see Dionys. Hal. x. p. 659. In the neuter plural of the article followed by a genitive case: καὶ ἐρωτῶσιν ὅπῃ βαδίζοιμεν. ὁ δ' ἔφασκεν· εἰς τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ, Lysias c. Eratosth. c. 14. ἐν γὰρ τοῖς Κίρκης ἐκχυτον οὐκ ἔφαγεν, Pallad. Epigr. l. i. c. 64. (xxv. Brunck, who has given ἐν γὰρ τῆς Κίρκης, ex Cod. Vat. See Hom. Od. κ, 282. Plut. Mor. t. i. p. 200.) οὗ τὰ Λύκωνος, Theocr. ii, 76. ὕπῳ εἰσὶ τὰ οἰκήματα τοῦ Λύκωνος, Schol. οὐκ ᾔδειτε, ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με, (οἰκήμασι viz.) St. Luke ii, 49. See J. G. Michaelis Exercit. de Christo ὄντι ἐν τοῖς τοῦ πατρός, Halæ 1735. In οἰκεῖα: ἀπέλυσεν ἐπὶ τὰ οἰκεῖα, Dionys. Hal. viii, 526. In σφέτερα: ἀπῆσαν ἑκάτεροι ἐπὶ τὰ σφέτερα, Id. ib. p. 531. In τρίστεγον, *a third story*: ἐπεσεν ἀπὸ τοῦ τριστεγού κάτω, Acts xx, 9. *from the third loft*. In ὑπερῶν, *an upper apartment*: τὰ ὑπερῶα are τὰ ἀνώγεια οἰκήματα, Schol. min. ad Hom. Od. α, 362. See Suid. in ἀνώγειον, Dionys. Hal. iii. p. 201. x. p. 659. Wolf on Acts i, 13. In ὑπόγειον.

ΟΙΚΗΤΗΣ, *an inhabitant*.—In οἱ τῆς πόλεως, Const. Porphyrog. de imag. Chr. Edess. p. 89. and in οἱ τῆς Ἑδέσσης, Schoettgen understands οἰκηταί, or πολῖται: Schæfer, ἐκ, if anything.

ΟΙΚΙΑ, *a house*.—In βασιλική: fully, εἰς βασιλικὴν οἰκίαν, Chrysost. Or. ὅτι τὸν ἑαυτ. μὴ, &c. In γυναικεία: γυναικας μὲν—ἀπέπεμπε εἰς τὴν γυναικίην, Herodot. v, 20. In ἰδία: as ἐν τῇ ἰδίᾳ, for ἐν τῇ ἰδίᾳ οἰκίᾳ, *in his own house*: ἡ μὲν Τριπτολέμου πνικιμήδεος, ἡ δὲ Διόσκλου, Ἡ δὲ Πολυξείνου, καὶ ἀμύμονος Εὐμόλποιο, &c. Hom. h. in Cer. 153. “In ἡ μὲν intelligo οἰκία vel στέγη.” Ruhnken. See Markl. ad Lys. Or. xii. p. 559.

ΟΙΚΟΔΟΜΗΜΑ, *a building*.—In ἐνέπηρσε δ' αὐτῆς τὰ κάλλιστα, Joseph. Archæol. xii, 7.

ΟΙΚΟΣ, *a house*.—In ὁ ἔχων τὴν κλεῖδα τοῦ Δαβίδ, Rev. iii, 7. Drus. understands οἶκον, for οἶκον Δαβίδ, i. e. *the church*. See St. Luke i, 32. Mich. iv, 2. compared with what precedes.

There is very frequently an ellipsis of οἶκος when a preposition precedes a genitive case, e. g.—1. Eis: εἰς Ἀρχελάου, (viz. οἶκον,) Ælian. V. H. ii, 21. εἰς Ἀρχενέω τοῦ ναυκλήρου, Lys. p. 196. βᾶμες τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ, Theocr. xv, 22. εἰς Δαμνίππου, Lys. p. 195. εἰς ἑαυτῶν,<sup>b</sup> Aristoph. Lys. 1072. ἦκετ' οὖν εἰς ἐμοῦ, ib. 1063. ἴτω εἰς ἐμοῦ, ib. 1213. As to εἰς ἡμετέρου, wherever it occurs ἡμέτερον is to be substituted: for the full expression εἰς τὸν οἶκον τοῦ ἡμετέρου οἶκον would be ridiculous. See Coray ad Heliodor. vi, 2. εἰς κιθαριστοῦ, Aristoph. Nub. 961. εἰς μάντεων δὲ φοιτᾶν, Artemidor. iii, 20. εἰς παιδοτρίβου πέμπειν τοὺς παῖδας, Plutarch. de Educ. Puer. θύραζε μ' ἐξενέγκατ' ἐς τὸν Πιττάλου, Arist. Ach. 1222.

<sup>a</sup> See the first note on Μέρος. J.S. ἑαυτῶν, γεννικῶς. 1070. ed. Brunck.

<sup>b</sup> Χωρεῖν ἄντικρυς “ὡσπερ οἶκαδ' εἰς J.S.

“Supple οἶκον.” *Brunck.* ἀκλητὶ κομάζουσιν ἐς φίλων φίλοι, *Zenob. Cent. ii. 46.*<sup>a</sup> See *Jens. Lect. Luc. ii, 2. p. 140.* *Kust. ad Aristoph. Eccl. 420.* Τὰ οἰκία is expressed by *Herodot. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία, i, 122.* So, οἰκί' ἐς Ἀσπασίης πωλεύμενος, *Hermesianax v, 93.—2.* Ἐκ or Ἐξ: μυρρίνας αἰτησον ἐξ Λίσχινάδου τῶν καρπίμων, *Aristoph. Pac. 1154.* ἡ 'κ τῶν γειτόνων, (*viz. οἰκων,*) *Aristoph. Plut. 435.* See *Schol. Gr. ad Ran. 1379.* ἐκ γειτόνων αὐτῷ κατοικούσης τινός, *Athen. xiii. p. 572.* πίνει δὲ ἐν-ταῦθα ἐκ γειτόνων, *Heliodor. i. p. 34. cf. v. p. 240.* κῆξ' ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τῷ σπίνῳ, *Aristoph. Pac. 1149.* ἐκ Πατροκλέους ἔρχομαι, *Aristoph. Plut. 84.—3.* Ἐν: τοῖς ἐν ἀλλοτρίων οἰκοῦσι, (*viz. οἰκοῖς,*) *Dio Cass. xlii. p. 220.* ἐν Ἀρπάγον, *Herodot. i. p. 48.* ἐν τοῦ βασιλέως, *Philost. vit. Apollon. ii, 28.* ἐν γειτόνων: ἐν γειτόνων οἰκῶν, *Lucian. t. iii. p. 435.* ἐν Γλανκίου, *Lucian. Philops. p. 335.* Κλίμακος ἐξ ὀλίγης ὀλίγον βρέφος ἐν Διοδώρου Κάππεσεν, *Diodor. Epigr. xv.* As to ἐν ἡμετέρου, wherever it occurs, ἡμετέρῳ is to be restored: for the full phrase ἐν τῷ οἴκῳ τοῦ ἡμετέρου οἴκου would be ridiculous. See *Coray ad Heliodor. vi, 2.* and *Schæfer ad Mosch. Idyll. p. 235. ed. Manson.* ἀεί τις ἐν Κύδωνος, *Zenob. Cent. ii, 42.* ἐν Μουσῶν, *in the Alexandrian library, Athen. xv. p. 677.* *F. προτιθεῖ ὁ στέναρχος, ἐν τοῦ, [for οὐ, or οὐτινος,] ἂν ἔοντες βουλεύονται, Herodot. i, 133.* ἐν παιδοτρίβου, *Aristoph. Nub. 969. p. 198.* ἐν πατρός: πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται, *Hom. Il. 2, 47.* νέαι μὲν ἐν πατρὸς Ἡδιστον, οἶμαι, *ἔωμεν ἀνθρώπων βίον, Sophocl. Terei Fragm. vii.* ἐν Φαίακος, *Eubul. Com. ap. Athen. iii. p. 106. B.* καὶ τὰ περὶ Ῥωξάνην ἔρωτι μὲν ἐπράχθη, καλὴν καὶ ὠραίαν ἐν Χορτάνου παρὰ πότον ὀφθεῖσαν, *Plutarch. t. iv. p. 107. Reisk.—4.* Παρά: ὕστερον μέντοι παρὰ Θεαγένους τινὸς εἰσῆλθεν ὠνησόμενος κρέας, *Suid. t. iii. p. 151. cf. Xen. Ephes. p. 7. in Loc.*

More may be seen on this ellipsis after prepositions in *Perizon. ad Ælian. i, 24.* *Kuster. ad Aristoph. Eccl. 420.* *ad Lysistr. 408.* *Jens. ad Lucian. t. i. p. 527.* *Reitz. ib. p. 827.* *Valcken. ad Theocr. Adonias. p. 322.* *Brunck ad Aristoph. Lys. 408.* *ad Plut. 84.*

There is an ellipsis of οἶκος in several verbs also: as ἄγεσθαι, *to marry a wife*, with or without γυναῖκα (or a proper name) expressed: ἡγάγετ' Ἠλέκτρην, *Hesiod. Theog. 266.* Fully, ἄγεσθαι πρὸς οἶκον Πηλῆος, *Hom. Il. 1, 289.* ὠραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι, *Hesiod. Ἔργ. 695.* Ἐς δῶμα is expressed by *Hesiod. Theog. 410.* εἰς τὰ οἰκία by *Herodot. i, 59.* εἰς τὴν οἰκίαν by *Lysias, in Eratosth. p. 5.* So in Latin, *ducere* alone, *Ovid. Metam. ix, 497. 762. ducere uxorem, Ter. Adelph. v, 4. 13. ducere uxorem domum, Id. Hecyr. i, 1, 5.* Διορύσσειν: ὅπου κλέπται διορύσσουνσι καὶ κλέπτουσιν, *St. Matth. vi, 19. cf. xxiv, 43. and St. Luke xii, 39.* In εἰσέρχεσθαι and ἐξέρχεσθαι: ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς, *Acts i, 21.* See *Eurip. Phœniss. 536. Hel. 1183.* In ἔχειν, *to dwell, to inhabit*: τοὺς κατὰ τὴν Ἀσίαν ἔχοντας, *Xenoph. So habere in Latin, Plaut.*

<sup>a</sup> Add, ἵεναι καθευδήσοντας.—Ἐς τῶν σκυλοδειψῶν, *Aristoph. Eccl. 420. ed. Br. J.S.*

Trinūm.<sup>a</sup> In συνάγειν: ξένος ἡμην καὶ συνηγάγετέ με, (eis oikon, viz.) *ye took me in*: St. Matth. xxv, 35. See Judg. xix, 15. 18.

ΟΙ ΜΕΝ, ΟΙ ΔΕ, *some, others*.—In Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὔρεσι φασὶ γενέσθαι, Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ, Callim. h. in Jov. 6.

ΟΙΝΟΣ, *wine*.—In ἄκρατος, *unmixed*: ἔδοξ' ἐπιχειῖσθαι ἄκρατον, Theocr. xiv, 18. καὶ φέροι καλῶς πολὺν ἄκρατον, Plut. Sympos. i. p. 620. So in v. Demetr. 1. p. 2. t. vi. κεκερασμένον ἄκρατον, Rev. xiv, 10. The wine is here rightly called κεκερασμένος ἄκρατος, because it was mixed ὀργῇ καὶ θυμῷ τοῦ Θεοῦ. Fully, ἄκρατον οἶνον ἀγαθοῦ δαίμνος, Aristoph. Eq. 85. p. 293. ποτήριον ἐν χειρὶ Κυρίου οἶνου ἄκρατον, Septuag. Ps. lxxv, 9. In ἀνθοσμίας, *fragrant, or odoriferous wine*: *wine to which the fragrance of flowers has been communicated*: εἰ μὴ ἀνθοσμίας εἶη, Xen. Hist. Gr. iv. Fully, Διόνυσσε, πίνεις οἶνον οὐκ ἀνθοσμίαν, Aristoph. Ran. 1181. p. 266. In Βύβλινος, *Thracian wine*, (from Byblia, a region in that country): ἀνῶξα δὲ Βύβλινον αὐτοῖς Εὐώδη, Theocr. xiv, 15. In γλυκὺς. In εὐζωρός,<sup>b</sup> *strong, sheer, unmixed*: fully, εὐζωρον οἶνον, Aristoph. Eccl. 227. In ζωρότερος,<sup>c</sup> the same: ζωρότερον πίων Εὐριπίδης, Ælian. V. H. xiii, 4. ζωροτέρῳ χαίρει, Lucian. Tim. p. 160. In Θάσιος, *Thasian wine*:<sup>d</sup> εἰ Θάσιον ἐνέχεις, Aristoph. Plut. 1022. So in Aristoph. Cocal. fragm. iii. Fully, τὸν Θάσιον οἶνον, Lucian. Amorr. 27. p. 427. t. ii. In Κρής. In Λέσβιος. In πολὺς: ἥ ῥα πολὺν τιν' ἔπινες, ὅτ' εἰς εὐνὰν κατεβάλλεν; Theocrit. xviii, 11. In Πράμνιος:<sup>e</sup> κυκεῶ δὲ Πραμνίου δούς τοῖς κάμνουσι, Max. Tyr. Diss. viii. Fully, οἶνος Πράμνιος, Aristoph. fragm. ex inc. Com. i. In Ρόδιος. In Φαλερῖνος: πίνειν—Φαλερῖνον, Plut. in v. Anton. 59. p. 132. t. vi. In χαλίκρητος or χαλίκρατος, *strong wine, not weakened with water*: (χάλις signifies ἄκρατος:) πολλὸν δὲ πίνων καὶ χαλίκρητον,<sup>f</sup> Athen. i. c. 7. κείτο χαλίκρητῳ νάματι βριθομένη, Agathias viii, 6. In χαλυβώνιος:<sup>g</sup> χαλυβώνιον πίνειν, Alciph. i. ep. 20. In the verbs σπένδειν and ἐπισπένδειν; πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ, Hom. Il. ψ, 196. Fully, σπένδων αἶθοπα οἶνον, Il. λ, 774. See Il. α, 462. Fully with ἐπισπένδειν in Herodot. οἶνον κατὰ τοῦ ἱρήτιου ἐπισπείσαντες, ii, 39. Vinum is often understood in Latin: e. g. in Cæcubum, Hor. Od. i, xxxvii, 5. Ma-reotico, ib. 14. Albanum,—Falernum, Id. Serm. ii, 8. 16. Fully, *aut Chia vina, aut Lesbia*, Id. Epod. ix, 34.

ΟΙΣΤΟΣ, *a dart*.—In τοῖς πυροβόλοις, πυρφόροις βάλλειν, (viz. οἰστοῖς, or βέλεσι.) τὰ πυρφόρα—πυρφόρους, Arrian. de Exp. Al. ii. c. 89. 98. πάντας τοὺς πορσοφόρους ἀπὸ τῶν τειχῶν ἀφέντες, Diod. Sic.

<sup>a</sup> Quid huc? quis istic habet? Plaut. Bacchid. i, 2. 6. Fully, Suram novisti, —quæ me erga ædes ecce habet, Id. Trucul. ii. 4, 52. as Gronov. reads. J. S.

<sup>b</sup> Ἰδοὺ γέ σοι πίνουσι. Νῆ τὴν Ἀρεμιν, καὶ ταῦτα γ' εὐζωρον, Aristoph. Eccl. 137. J. S.

<sup>c</sup> See Plutarch. Mor. vol. iii. p. 773. Wyttenb. edition printed in 8vo. J. S.

<sup>d</sup> Ἥδιον δὲ πίνει τοῦ ῥέοντος ὕδατος, ἥ οἱ ἄλλοι τὸν Θάσιον οἶνον, Dio Chrysost.

Bos.

Or. vi. In summa gloria fuisse Thasium Chiumque, Plin. xiv, 7. The wine of Thasus was celebrated both for strength and fragrance. J. S.

<sup>e</sup> See Athen. i, 49. and Mr. Barker's Epist. Cr. ad Boissonad. 243. J. S.

<sup>f</sup> Πολλὸν δὲ πίνων καὶ χαλίκρητον μέθυ, Cratinus ap. Athen. i, p. 8. J. S.

<sup>g</sup> So called from Chalybon, a town of Syria between the Marsyas and Euphrates. See Hesychius. J. S.

xx, 48. i. e. τοὺς πυρφόρους ὀϊστοὺς, Wessel. Fully, πυρφόροις ὀϊστοῖς βάλλεσθαι, Thucyd. ii. 75. πυρφόροις βέλεσιν ἀπὸ τοῦ τείχους βάλλεσθαι, Arrian. ii. c. 18. See also ii. p. 96. and c. 89, 98. See Wessel. ad Diod. Sic. xx. c. 88.

ΟΛΟΣ, *whole, all*.—In διὰ βίου, (viz. ὅλου,) Plat. Phæd. 20. where see not. 17. δι' ἐνιαυτοῦ: δι' ἐνιαυτοῦ, ἀντὶ τοῦ, δι' ὅλου τοῦ ἐνιαυτοῦ, Harpocraton. δι' ὅλου ἐνιαυτοῦ, tabul. Ancy. ap. Montfaucon. in Palæogr. Gr. p. 155. δι' ἔτους, Aristoph. Vesp. 1053. δι' ἡμέρας, Herodot. vii, 210. δι' ἡμέρας, Thucyd. vii, 82. Fully, δι' ἡμέρας ὅλης, Onosand. c. xii. Τηλεκλείδης δ' ἐν τῷ Πρυτανείῳ δι' ἡμέρας εἶπεν, ἀντὶ τοῦ δι' ὅλης τῆς ἡμέρας, Harpocrat. διὰ νυκτὸς: εἴ πως δειπνήσομεν τοσαῦτα δείπνα ὥσως διὰ νυκτὸς, Aristoph. Æclosie. [fragm. ii. See Brunck.] οὕτως λέγων, says Athenæus, (who cites the passage, Deipnos. vii, 1.) οἰορεὶ δι' ὅλης νυκτὸς, ὡς καὶ τὸ 'Ομηρικὸν ἔχει· Κεῖρ' ἔντοσθ' ἄντροιο τανυσσόμενος διὰ μύλων: where there is an ellipsis of ὅλων or πάντων. [Odys. i, 298.] So *omnis* is understood in Latin, as in *ætatem*, Eutrop. i. c. 10. Plaut. Amphitr. iv, 2, 3. Ter. Hec. v, 1, 20.

ΟΜΜΑ. See ΒΛΕΜΜΑ.

ΟΜΟΝΟΙΑ, *concord*.—In the legends of medals struck to commemorate the union or concord of several cities. e. g. ΑΜΙΣΗΝΩΝ, ΜΙΑΗΣΙΩΝ ΕΦΕΣΙΩΝ ΑΛΕΞΑΝΔΡΕΩΝ. (viz. ΟΜΟΝΟΙΑ.)

So ΣΜΥΡ. ΛΑΟ. on the 4th medal of Aurel. Antonin. in Vaillant. i. e. *the compact or agreement of the inhabitants of Smyrna and Laodicea*. Sometimes fully, as in the 17th. ΛΑΟΔΙΚΕΩΝ ΕΦΕΣΙΩΝ ΟΜΟΝΟΙΑ. ΟΜΟΝΟΙΑ ΑΘΗΝΑΙΩΝ ΣΜΥΡΝΑΙΩΝ. ΑΝΤΙΟΧΕΩΝ ΚΑΙ ΛΑΟΔΙΚΕΩΝ ΟΜΟΝΟΙΑ. See Vaillant. p. 221. sqq.

ΟΝΟΜΑ, *a name*.—In ἐθνικὸν, [*national*.] ἐπώνυμον, [*a surname; also a name agreeing with the birth, disposition, qualities, state, circumstances, fortunes, fate, &c. of the bearer of it*.] Πήγασος ἵππος. Τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὀκeanοῦ περὶ πηγὰς Γέλνεθ': Hesiod. Theog. 282. Fully, Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, Id. ib. 144. Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, Hom. Od. η, 54. In θηλυκὸν, *feminine, female*. In καλούμενος: fully, ὀνόματι καλούμενος Ζακχαῖος, St. Luke xix, 2. In κτητικὸν, [*possessive*.] In κύριον, *proper*. In λεγόμενος, viz. ὀνόματι. In ὁ, St. John i, 42. xx, 16. In οὐδέτερον, [*neuter*.] In the neuter of οὗτος: καλοῦσι δ' Ἰοκάστην με τοῦτο γὰρ πατὴρ ἔθετο, Eurip. Phœn. 11. ὄνομα viz.<sup>a</sup> τοῦτο ἐκαλεῖτο, Lucian. Gall. p. 243. for κατὰ τοῦτο ὄνομα. Πτολεμαῖος ὁ Τρύφων (τοῦτο γὰρ αὐτὸν ἐκάλουν ἐκ τοῦ βίου,) Ælian. V. H. xiv, 31. for κατὰ τοῦτο ὄνομα ἐκάλουν, i. e. τούτῳ ὀνόματι. [See note *a* below.] In πατρωνυμικὸν, *patronymic*. In προσηγορικὸν, *appellative*. In τοπικὸν, [*local; name of a place*.]

\* Porson also understands ὄνομα here: Schæfer however appears to me to be right in thinking that there is no ellipsis, and that τοῦτο is referred to Ἰοκάστην, *materially*. See Aristoph. Nub. 65. 67.

quoted by him. He cites also, Ὀκeanοῦ θυγάτηρ καὶ Τηθύος εἰμὶ Νύχεια Κρήνη. Τηλεβδαι γὰρ με τόδ' ὀνόμασαν, Epigr. adesp. 364. See Jacobs. J.S.

In the verb ἀπογράφεσθαι: ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, St. Luke ii, 1. understand κατ' ὀνόματα. See Perizonius's dissertation. Fully, ἀπογραφόμενοι τε πρὸς τοὺς ἡγεμόνας τὰ ὀνόματα: Dionys. Hal. x. p. 642.

\* ΟΝΟΜΑΖΟΜΕΝΟΣ, *named*. See Καλούμενος, and Ὀνομάζεσθαι, under Ellipsis of Verbs.

ΟΝΟΣ, *an ass*.—In κανθήλιος. Fully, ὄνοι κανθήλιοι, Xen. Cyrop. vii, 5. 11.

ΟΝΥΞ, *a nail*.—Ὀνύχων is understood in the proverbial phrase ἐπ' ἄκρων βαδίξειν or ὁδοιπορεῖν, used of haughty persons: ὑψήλ' ἐκόμπεις, καί' ἄκρων ὥδοιπόρεις, Soph. Aj. 1247. Fully, ἐπ' ἄκρων τῶν ὀνύχων, Schol. Aristoph. Ach. 638. as the expression ἐξ ἀπαλῶν ὀνύχων is used fully: Plut. de Liber. Educ. c. v. § 3. See Cic. ad div. i. ep. 6. Hor. Od. iii, 6. 24.

ΟΙΗ, *a hole, an orifice*.—In θαλαμία, a hole in the lower part of a vessel, through which the oar was protruded: τοῦτον δῆσαι διὰ θαλαμῆς διελόντας τῆς νεὸς, Herodot. v, 33. See Aristoph. Pac. 1232. and Brunk.

ΟΠΛΑ, *arms*.—In ἀμυντήρια: οὐχ ἦττον θορυβοῦνται τοῖς τοιούτοις ἀμυντηρίοις, Onosand. c. xx. Fully, ἐκ τῶν ἀμυντηρίων αὐτοῖς ὅπλων ἀνήθη, Dionys. Hal. Ant. Rom. t. ii. p. 950. ἀντὶ πάντων ὅμου τῶν ἀμυντηρίων ὅπλων χεῖρας ἔδωκεν, Galen. t. i. p. 367, 25. ed. Bas. In τὰ βαρέα: ἐν τοῖς βαρέσιν εἶναι. Fully, προσγενομένων τῶν—ἐν τοῖς βαρέσιν ὅπλοις ἀνδρῶν, Polyb. t. ii. p. 1057. πεζοὶ μὲν πλείους τῶν τετρακισμυρίων ἐν τοῖς βαρέσιν ὅπλοις, Diod. Sic. xviii, 16. τοὺς ἐν τοῖς βαρέσιν ὅπλοις, Id. xix, 19. These men ἐν τοῖς βαρέσιν, *in heavy arms*, are opposed to τοξόται and σφειδονῆται. In παραμηρίδια, [*cuishes*.] In παραπλευρίδια. In πρωμετωπίδια, [*visors*.] In προστερνίδια, [*breastplates*.] See Xen. Cyrop. vi. p. 387. and Pollux i, 140. In σκεπαστήρια, [*protective arms*.] διεφθαρμένων αὐτοῖς ἤδη τῶν σκεπαστηρίων, Dionys. Hal. v. p. 295. Fully, ὅπλοις δὲ χρῆσθαι σκεπαστηρίοις—ἀμυντηρίοις, Diod. Sic. iii. p. 187. Ὅπλων is sometimes understood in γυμνός: γυμνοὶ τε πρὸς ὀπλισμένους—μὴ μάχονται, Herodian. ii. 13. 8. Fully, γυμνοὶ τε ὅπλων καὶ ὀργάνων πολεμικῶν, Id. vii. 9. 11. ὅπλων γυμνὸν ἰδεῖν τὸν θρασὺν Ἡρακλέα, Philipp. Thessalon. Epigr. iii. v. 2. γυμνὸν ὅπλων, Diod. Sic. iv, 53. See Wesseling. ad Herodot. p. 173. A. Verheyk. ad Anton. Liber. p. 96.

And if the conjecture of Valcken. is right, (ad Herodot. p. 425, 58.) ὅπλον must be understood in τὸ ἀλεξιτήριον in Alcæus. [See Σχοινία.]

ΟΡΓΑΝΟΝ, *an organ; an instrument*.—In αἰσθητήρια: τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων, Hebr. v, 14. (viz. ὄργανα.) In ἄψυχα: τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, 1 Cor. xiv, 7. In ἐγχειρίδια: see Hesych. in v. and Salmas. in titul. Animadv. in Simplic. et Epict. In νευρόσπαστα, sometimes: fully, ὥσπερ δὲ τὰ νευρόσπαστα ὄργανα κινεῖται μὲν, κ. τ. λ. Synes. p. 98. B. In πετροβόλα: fully, πετροβόλον ὄργανον, Diod. Sic. Ecl. t. ii. p. 507, 72. In πολιορκητήρια and πολιορκητικά: ὄργανα πολιορκητικά, Id. ib. p. 497, 30. See also xvii, 44. 85. Theo Progymn. p. 19. ed. Heins.

ΟΡΜΗ, *effort; impulse; impetus*.—In ἀπὸ μιᾶς, [*at once*;

*with one accord:*] fully, καὶ ἀπὸ μιᾶς ὁρμῆς οἱ μὲν ἐπαιώνισαν, οἱ δὲ ὠλοφύροντο, Dio Cass. t. i. p. 576, 17. and ὁρμῇ is perhaps understood in βέβληκα μιᾷ δις ἐφεξῆς, Xen. Cyrop. iv, 6. 4. Fisch. understands πληγῇ or βολῇ. In τὴν πρώτην, (viz. ὁρμήν:) παρὰ τὴν πρώτην τοῦ λόγου, Philostr. Her. p. 200. ed. Boiss. ὁρμῇ, Schol. οὐδὲ ἀπεκρίνατο τὴν πρώτην, [at first,] Heliodor. Æthiop. i. p. 16. ἡρνήσατο τὴν πρώτην, Id. ii. p. 95. παρὰ μὲν τὴν πρώτην ἐτύγχανε συγγνώμης, &c. Id. ii. p. 62. θεοὶ—τὴν πρώτην εὐθὺς ἐναργεῖς ἐωρῶντο, Synes. de Provid. i. p. 95. B. ἀριθμὸς δὲ τῶν σκύμων παρὰ μὲν τὴν πρώτην, τρεῖς ἐπὶ δὲ τῆς δευτέρας, δύο, Philostrat. Apol. i, 22. p. 28.

In ἔχειν in Hom. Il. v, 326. Νῶϊν δ' ὧδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ: where the Gr. Schol. says, λείπει δὲ, τὴν ὁρμήν. When ἔχειν signifies ἐλαύνειν, as it very often does, a reciprocal pronoun may be understood. See Wesseling. ad Herodot. p. 482, 74. Heyn. ad Hom. Il. ε, 100.

ΟΡΝΙΣ, *a bird*.—In βασιλικὸς, when put for ἀκανθίς, ἀκανθυλλίς, or ἀστραγαλίνος, i. e. *a linnet*. See Florens Christ. ad Aristoph. Pac. 1078. In ἐπιτυμβιδίος, *a lark*: see the Schol. on Theocrit. vii, 23. In Φασιανός.

ΟΡΟΣ, *a mountain*.—In the proper names of mountains: e. g. Ἀκροκεραυνία. Λαύριον, Thucyd. vi, 91. Pausan. p. 2. Fully, μέχρι Λαυρίου ὄρους, Thucyd. ii, 55. In Νυσσῆιον, which is an adjective: σεῦε κατ' ἡγάθεον Νυσσῆιον (viz. ὄρος,) Hom. Il. 2, 133. Fully, Ἀπέννινον ὄρος, Strabo ii. p. 207. B. Ἀπεννίνων ὄρων, Dionys. Hal. i. p. 8. τῶν Κεραυνίων ὄρων πλησίον, Id. i. p. 11.

There is a similar ellipsis in Latin: *Pyrenæus*, Mela ii, 6. *Acroceraunia*, Hor. Od. i. 3, 20. *Aventinum Algidumque*, Id. Carm. Sæc. 69.

In προβλής too ὄρος may be understood: σὺς δὲ κατὰ προβλήτος, Oppian. Halieut. E. 252. ὦ λιμένες, ὦ προβλήτες, Soph. Philoct. 936. Πούλυπος εἰναλίη ποτ' ἐπὶ προβλήτι τανυσθεῖς, Antip. Thess. Epigr. 44. Other words however are often expressed with it. See Hom. Il. β, 396. Od. ε, 405. h. Bacch. 3. Lycophr. 808. Nonn. i, 316. 319. 40. 4. iv. Dionys. 433. Agath. Epigr. viii. 3. Archias Epigr. xviii. 5. also Valcken. Miscell. vol. viii. t. ii. p. 172. Gesner Ind. Orph. in Προβλήσι. Clark ad Il. β, 396.

ΟΡΧΗΣΙΣ, *a dance*.—In διπλῇ: διπλῇ, εἶδος ὀρχήσεως, Hesych. See Aristoph. Thesm. 991. (982. Br.) and Kuster and Brunck there. In πυρρίχη, *a war dance, in arms*: τὴν Πυρρίχην ὀρχεῖσθαι, Plut. Symp. ix. and Strato xxviii, 4. Fully, τὴν πυρρίχην ὀρχησιν, Schol. on Apollon. Rh. i, 1135. See the Schol. on Hom. Il. π, 617. In allusion to the stern countenance of those who performed this dance, Aristoph. uses the expression, πυρρίχην βλέπων, Av. 1169. Sometimes πυρρίχη signifies the air or music which accompanied this dance. See Brunck. ad Aristoph. Ran. 153. In Τελεσία: Τελεσία, ἡ μετὰ ξίφους ὀρχησις ἀπὸ τοῦ εὐρόντος Τελεσίου, Hesych.

ΟΡΩΝ, *seeing*.—This participle is understood by Brunck in σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω, Soph. Aj. 136. See Br. also on v. 790. But the same may be said of this ellipsis as of that of ἀκούων, ἰδὼν, &c. [See on Ἀκούων, on Δύναμις, on Ἰδὼν, on Λέγων.]

ΟΣ, *who, which*.—The pronoun relative **ὅς** is very often omitted in Hebrew; and the omission is imitated by the writers of the N. T.: e. g. δικαιώμασι σαρκὸς, (understand ἅτινά ἐστι) μέχρι καιροῦ διορθώσεως ἐπικείμενα, Hebr. ix, 10. ἵνα δόξῃ ὑμῖν—κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, Ephes. iii, 16. 17. 18. for, ὑμῖν, οἱ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἐστέ.—περιπατῆσαι ὑμᾶς—καρποφοροῦντες καὶ αὐξανόμενοι, &c. Coloss. i, 10. ἐνοικίτω ἐν ὑμῖν—διδάσκοντες, &c. ib. iii, 16. ἀξίως περιπατῆσαι—ἀνεχόμενοι, &c. Eph. iv, 1. 2. So in the nominative of the *subject* put apart from the *predicate*; (ὅστις ἐστὶν) ὁ πιστεύων εἰς ἐμέ,—ποταμοὶ ἐν τοῖς κοιλίαις αὐτοῦ ρέουσιν ὕδατος ζῶντος, St. John vii, 38. By the insertion of words omitted by this ellipsis a passage in Rev. beginning at i, 4. may be made clearer: Ἰωάννης ταῖς ἐπὶ τὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ. Χάρις ὑμῖν καὶ εἰρήνη (ἔστω) ἀπὸ τοῦ (ὅς) ὁ ὢν, καὶ (ἀπὸ τοῦ) ὁ ἦν, καὶ (ἀπὸ τοῦ) ὅς ἐστιν) ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἐπὶ τὰ πνευμάτων, ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, (ὅς ἐστιν) ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. (A full stop here, for the sentence is ended, and a fresh one, of thanksgiving, next commences.) Τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ (τῷ or αὐτῷ, ὅς) ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. So, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα, Rev. iii, 12. ὑπὲρ Τίτου (ὅς) κοινωνὸς ἐμὸς, 2 Cor. viii, 23. ὡς πῦρ· (ὁ) ἐθσανρίσατε, St. James v, 3. κυριότητος καταφρονούντας· (οἱ εἰσι) τολμηταί, αὐθάδεις, &c. 2 Pet. ii, 10. οὐ καθὼς Κάϊν (ὅς) ἐκ τοῦ ποιηροῦ ἦν, 1 John iii, 12.

Οὗ is understood after ἄχρις: ἄχρι (for ἄχρις οὗ) τελεσθῶσιν, Rev. xv, 8. So xx, 3. xvii, 17. After μέχρι, Eph. iv, 13. After ἕως, St. Luke xvii, 8. Timoth. iv, 13.

ΟΣΜΗ, *odor, smell*.—In πόθεν βροτοῦ με προσέβαλ', ὦ ἄναξ Ἡράκλεις; Aristoph. Pac. 179. p. 635. understand ὁσμή or φωνή. See Kæn. ad Gregor. Corinth. p. 15.

ΟΥΠΑΝΟΣ, *heaven*. See Θεός.

ΟΥΣ, *an ear*.—In the proverbial phrase, ἐπ' ἀμφοτέρα (or ἐπ' ἄμφω) καθεύδειν, in Menander and Libanius. Fully, ἐπ' ἀμφοτέρα ὦτα καθεύδειν,<sup>a</sup> Poll. ii, 4. 84. See Vann. Crit. p. 233.

ΟΥΣΙΑ, *substance; property*.—In ἄτομος in philosophical writings. In πατρική: ἡμῖν δέ γ' ἀλλὰ πατρικῆς οὐκ ἦν μέρος; Eurip. Ion. 1304. ἕκαστοι τὴν αὐτῶν ἔχοντες εὐδαιμόνως ἂν τὸν βίον διατελοῖμεν, Isocr. Bus. p. 163. t. ii. cf. Lucill. xvii. v. 4. With ὑγρά, *the sea*, Philostratus expresses οὐσία, Her. p. 246. Boiss.

ΟΥΤΟΣ, *this*.—In βίβλος γενέσεως, St. Matth. i, 1. for αὕτη ἡ βίβλος γ. cf. Septuag. Gen. v, 1. ii, 4. By *this world* the Jews signified the Old Covenant with the Jewish religion and its professors: by *the world to come* the times of the Messiah and the dispensation of the New Covenant. The writers of the New Testament, in

<sup>a</sup> "Ademtum tibi jam faxo omnem metum, in aurem utramvis otiose ut dormias." Ter. Heaut. ii. 3. 101. so that you may be perfectly at ease. J. S.

using this phrase, sometimes omit οὗτος, and put κόσμος, or αἰὼν, alone: e. g. ὁ κόσμος ὑμᾶς μισεῖ, St. John xv, 18. i. e. *the Jews hate you*. ὁ κόσμος αὐτὸν οὐκ ἔγνω, ib. i, 10. See xiv, 17. 27. and 1 John v, 4. ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι, Gal. iv, 3. *under the elements or rudiments of the Jewish religion*. Οὗτος is sometimes understood before ἵνα, when τίς has preceded: τίς οὖν μοί ἐστιν ὁ μισθός; (οὗτος,) ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, 1 Cor. ix, 18. After the article, [with a substantive:] ἴδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, [viz. τοῦτον,] ἐσκανδαλίσθησαν; St. Matth. xv, 12. So ἡ πίστις, St. James ii, 14. Before the relative: δώσω γὰρ δῖφρον τε, δύω τ' ἐριαύχενας ἵππους, (viz. τούτῳ) "Οστις κε τλαίη, &c. Hom. Il. κ, 305. ἡ γὰρ θέμις, ὅστις ὑπάρξη, Id. Od. ω, 285. ἄρ' οἶσθα θάνατον ὅτι προεῖψ' ὁ Ζεὺς, ὃς ἂν Ταύτην ἀναρύττων εὐρεθῇ, Aristoph. Pac. 370. See Soph. Antig. 35. Aristoph. Eccl. 289. Callim. h. in Apoll. 9. After prepositions: Ἐπὶ ὧν (Κελτῶν) τελευταίους Κονάδους καὶ Μαρκομάνους ἐπὶ δὲ Σανρομάτων μοῖραν, Ἰάδυνγας. ἐπὶ δὲ Γέτας τοὺς ἀπαθανατίζοντας. ἐπὶ δὲ Σανρομάτας, τοὺς πολλούς. ἐπὶ δὲ Σκύθας, &c. Arrian. i. p. 8. where in each place ἐπὶ δὲ is put for ἐπὶ δὲ τούτοις, *next to these*. ἐπὶ δὲ, *but besides*, Id. ii. p. 97. where fully, ἐπὶ τούτοις δέ. Cf. Dionys. Perieg. 198, 403. ἐπὶ πᾶσιν (viz. τούτοις ὅπλοις) ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, Ephes. vi, 16. Fully, ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, Col. iii, 14. καὶ ἐπὶ πᾶσι τούτοις, *and besides all these things*, St. Luke xvi, 26. Πρὸς: καὶ πρὸς, οὐκ αἰτοῦμεν οὐδέν, πλὴν τοσοντονὶ μόνον, Aristoph. Eq. 575. [578. Br.] Fully, καὶ πρὸς τούτοις, ib. 812. [815. ed. Br.] Σύν: see Dionys. Perieg. 843.

ΟΦΕΙΛΗ, *a due*.—In ἀποδιδόναι, Aristoph. Plut. 1032. [1031. Br.] See 1 Cor. vii, 3. where some books have τὴν ὀφειλήν. In δίδοναι and λαμβάνειν: see Philostrate. ep. xx. and Olear. ad ep. xii.

ΟΦΕΛΟΣ, *advantage, use*.—In τί ἐμοὶ κωφοῖς καὶ ἀνοήτοις συμβουλεύειν τὰ συντελέστατα; Ælian. H. Anim. vi, 11. τί μοι ταύτης τῆς πίστεως; τί δέ μοι ὁδοῦ, τῆς τέλος ἤδη δέρομαι; Lucian. t. iii. p. 467. τί γὰρ τῶν ὁσίων καὶ τῆς ὑδρίας Δημοσθένην οὐκ ἔχοντι; Id. ib. p. 511. τί δὲ ἐλευθερίας ἐμοί; τί δὲ πλούτων; Xen. Eph. ii. p. 32. In all these passages either ὄφελος may be understood, (fully, οἷς οὐδὲν ἔτι τοῦ ἔῃν ὄφελος, Lucian. Tyrannic. p. 798.) or κέρδος (see Æschyl. Prom. Vinc. 746. Eurip. Med. 145.) [See Διαφέρει.]

ΟΦΘΑΛΜΟΣ, *an eye*.—In ἀμφοτέροι: ἀμφοτέροις βλέπειν, (viz. ὀφθαλμοῖς,) Callim. Epigr. xxxii. See Kæn. ad Gregor. p. 13. B. In οὐ τὸν ἐμὸν τὸν ἕνα γλυκὺν, ᾧ ποθόρημι, Theocrit. vi, 22. In θάτερος: [so Leisner: but the nominative θάτερος is a barbarism: or at least it is a Doric and Alexandrian form, and not Attic:] παραβλέπειν θατέρῳ, (viz. ὀφθαλμῷ,) Aristoph. Eccl. 491. In πηρὸς, when sight is spoken of: ὁ ἐκ γενετῆς πηρὸς, (viz. ὀφθαλμῶν,) Sext. Emp. xi. p. 734. i. e. τυφλὸς ἐκ γενετῆς, as St. John expresses it, ix, 1. τοὺς ἐκ γενετῆς καὶ κατὰ τὴν σάρκα πηροὺς καὶ κωφοὺς καὶ χωλοὺς ἰάσατο, Just. Mart. Dial. c. Tryph. p. 288, 17. ed. Thirlb.

In several verbs. Ἀτενίζειν: καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, Acts i, 10. Fully, τοῖς ὀφθαλμοῖς ἀτενίζειν, Philostrate. p. 848. Ἐπέχειν, (viz. ὀφθαλμούς,) St. Luke xiv, 7. Acts iii, 5. [See Νοῦς.]

Fully, ἐπέχειν τοὺς ὀφθαλμούς τιτι, Lucian. In ἐπιστῆσαι: τίς γὰρ ἀσάτω δύναται ἂν ἐπιστῆσαι σκοπῶ, Aristænet. i. ep. 28. See Abresch. p. 172. (viz. ὀφθαλμούς.) In καταμύειν: ὕπνου δεινομένην οὐκ εἶσαν θορυβοῦντες Οὐδ' ὀλίγον καταμῦσαι, (καμῦσαι, Matthiæ,) Hom. Batrachom. 190. understand ὀφθαλμούς. Fully, καταμύειν ὀφθαλμούς, Philostr. καμύειν ὄμμα, Philo. καταμύει τὰ βλέφαρα, Xen. de Venat. p. 980. See Porson. Not. Brev. in Xen. Anab. p. xli. and Photius Biblioth. c. 1589, 39. (Κατήμυσεν in Antipat. Sidon. poëm. cix, 3. is *fell*, from κατημύειν.) In προσέχειν: προσέχοντες τῷ ὄφει τῷ χαλκῷ, Ἰασεως ἐτύγχανον, Macarius Homil. xi. p. 141. There is sometimes an ellipsis of *oculus* in Latin: *ego limis specto*, Ter. Eun. iii, 5, 53. Fully, *limis subrisit ocellis*, Ovid. Amor. iii, 1, 33.

ΟΧΗΜΑ, *a vehicle*.—In σκευοφόρον, *conveying the baggage*: fully, τὰ σκευοφόρα ὀχήματα, Herodian. viii, 1. See Zeun. ad Xen. Cyrop. p. 606.

ΟΧΛΟΣ, *a multitude, a crowd*.—In ἐπίμικτος, *confused, mingled*: see Exod. xii, 38. and Biel. Thesaur. in Ἐπίμικτος, and Σύμμικτος. See Στρατός.

ΠΑΘΟΣ, *affection, passion*.—In ἀνόητα, (viz. πάθη,) Aristoph. Nub. 416. ἀφροδισίων καὶ πάντων τῶν ἐκ μωρίας γινομένων, Gl. See Kuster. Eurip. Troad. 989. and Philostr. in v. Apollon. Tyan. vi, 13. In τὰ ἀφροδισία: as the κάρδαμος is said by Dioscorides τὰ ἀφροδισία παρορμῆν, (viz. πάθη.) In τὰ γυναικεῖα, (understand πάθη,) [*what is incident to women;*] i. e. *the menstrual discharge*. See Septuag. Genes. xviii, 11. xxxi, 35.<sup>a</sup> In a more extended signification, ὡς ἂν ἤδη πείραν ἔχουσα τῶν γυναικείων, *rerum muliebrium*, Charito p. 35. See Dorvill. p. 207. In τὰ μανικὰ καὶ μελαγχολικὰ, Hippocr. aphor. iii, 22. In τὸ φονικόν, *the desire of killing*, Ælian. V. H. ii, 17.

\*ΠΑΙΓΝΙΟΝ, *a puppet; a doll; a plaything*.—Schæfer thinks παλγνια may sometimes be understood in νευρόσπαστα. See p. 4. l. 18.

ΠΑΙΣ, *a child*.—In ἀμφιθαλὴς, *a child who has both parents living*. Fully, Κύπριδος ἀμφιθαλὴς φαρέτραν παῖς εἶχέ τε τόξον, Epigr. adesp. lvii. So Schol. ad Aristoph. Plut. 1055. See Ruhnken. ad Tim. p. 28. In δίδυμοι, (viz. παῖδες,) *twins*: Ὑπνώ καὶ Θανάτῳ διδυμάουσιν, Hom. Il. π, 682. δίδυμα βρέφη, Dionys. Hal. i. p. 64. διδυμάονε παῖδε, Hom. Il. 2, 26. διδύμη γονί, Nonn. Dionys. i. p. 28, 31. In ἑτεροθαλὴς, *having only one parent living*. In κορινναῖος, *a child who is the fruit of a secret amour*. In παρθένιοι, [*sons of women falsely supposed virgins.*] In σκότιοι, [*children of unmarried women.*] In καλεῖσθαι τινος, (viz. παῖδα,) see Hermann ad Pind. p. 272. ad Hymn. Hom. p. 30.

ΠΑΛΑΙΣΤΡΑ, *gymnasium; place of gymnastic exercises*.—In ἐν παιδοτρίβου, (viz. παλαίστρα,) Aristoph. Nub. 969. See Spanheim there.

<sup>a</sup> Bos boldly asserts the catamenia to νόσον, and refers to Longin. c. 26. J. S. be what Herodot. (b. i.) calls θήλειαν

**ΠΑΝΤΑ**, *all things*.—In καὶ ἐπειδὴ αὐτῷ ἔτοιμα ἦν, (*understand πάντα*), Thucyd. ii, 98. See Steph. and in another place, with the same ellipsis, ἐπειδὴ παρεσκεύαστο. After ὁ ἐσθίων in Rom. xiv, 3. comp. v. 2.

**ΠΑΡΑΓΓΕΛΜΑ**, *direction, advice, exhortation*. See Βιβλίον.

**ΠΑΡΑΤΙΘΕΜΕΝΟΝ**, *what is served up*.—In ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, (*viz. παρατιθέμενα*), St. Luke x, 7. Fully in v. 8. ἐσθίετε τὰ παρατιθέμενα ὑμῖν: and in 1 Cor. x, 27. πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε. See Hor. Serm. ii, 8. 16. and 69.

**ΠΑΡΕΜΒΟΛΗ**, [*an encampment*].—In κινεῖν, μεταίρειν, ἀπαίρειν, &c. *to decamp*.

**ΠΑΡΘΕΝΟΣ**, *a virgin*.—In ἀρρήφόροι, [*virgins who carried certain sacred and mysterious things in the festival called ἀρρήφορία*.] In ἐπιδικαζομένη, *a virgin who is the subject of litigation, or assigned to a husband by a legal sentence*: [see Potter. Archæol. Gr. b. i. c. 24. p. 127. and c. 26. p. 171.] the title of a comedy of Apollodorus, which Terence copied in his Phormio. In Ἑστιάδες, *vestals*, Synes. ap. Suid. in v. Ἑστιάδες. Fully, τὰς τε Ἑστιάδας παρθένους τοῦ πυρὸς καὶ ὕδατος ἐπιμέλειαν ἔχειν προέτρεψεν, Suidas t. ii. p. 633. and so in Dionys. Hal. ii. p. 125. in Plutarch, and other writers on Roman affairs. In κανηφόροι, *virgins, who carried baskets at certain festivals*: ἵνα—ἀκολουθεῖν δοκῶ κανηφόρῳ, Aristoph. Av. 1550. αἱ κανηφόροι λεγομέναι, Dionys. Halic. Ant. Rom. t. i. p. 280. παρθένοι δύο—καλοῦσι δὲ Ἀθηναῖοι σφᾶς κανηφόρους, Pausan. i, 27. (Cod. Vind. ἀρρήφόρους.) See Philochor. in Schol. Ven. et Lips. ad Hom. Il. α, 594. p. 192. ed. Wassenb. Hor. Serm. ii, 8. 13. In νεωκόρος, *a female keeper of a temple*: θαλαμηπόλος, ἡ νεωκόρος, Suid. t. ii. p. 162.

**ΠΑΡΩΝ**, *present*.—In χειμῶνος ἤδη (*viz. παρόντος*) ἀνεχώρησαν, Thucyd.<sup>a</sup>

**ΠΑΣ**, *all, every*.—In οἱ καθ' ἓνα, (*viz. πάντες*), Eph. v, 33. Fully, δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, 1 Cor. xiv, 31. Πᾶσαν may be understood in κατὰ πόλιν, Acts xv, 21. Fully, κατὰ πᾶσαν πόλιν, ib. v. 36. Πάντων is sometimes understood after περί: as in τῷ σε χορὴ περί μὲν φάσθαι ἔπος, Hom. Il. ι, 100. Fully, ὅς περὶ πάντων Ἦιδεε μαντοσύνας, Il. β, 831. λ, 329. In the following passage both fully and elliptically: ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων Δμωσὶν Ὀδυσσεύς, περὶ δ' αὖτ' ἐμοὶ, Odys. ρ, 388. 389.

**ΠΑΤΗΡ**, *a father*.<sup>b</sup>—In ἡ δὲ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου, (*viz.*

<sup>a</sup> Schæfer rejects this ellipsis. Hermann accounts for such expressions as νυκτὶς, χειμῶνος, νημεῖης, on the principle of a change of construction abruptly made, and leaving the words preceding it unconnected with those following it. Thus, what would have been regularly, θεοῦ θέλοντός ἐστιν, οὐδὲν ἰσχύειν φθόνον, becomes by such an abruption of syntactical continuity θεοῦ θέλοντος, οὐδὲν ἰσχύει φθόνος. By constant use such abbreviated

forms acquired legitimacy, and the change of construction was not even perceived by those employing it. Such is the case of all nouns put absolute: some of which have by frequent use acquired an adverbial character, as ἡμέρας, νυκτός. J. S.

<sup>b</sup> Πατὴρ is one of the words of which Hermann does not allow an ellipsis before a genitive. See the note α on Ἀδελφός, p. 6. J. S.

πατρός,) Steph. in Δαίδαλα. παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συγχέμ, Acts vii, 16. of the sons of *Emmor the father of Sichem*. Πατρός is expressed in Gen. xxxiii, 19. Septuag. See Jons. de Script. Hist. Philos. i, 2. p. 14. Verheyk. ad Anton. Liber. p. 214. B.

ΠΑΤΡΙΣ, *country*.—In ἡ ἑαυτοῦ, ἑμαυτοῦ, &c. περὶ τῆς ἐωυτοῦ μάχεσθαι, Herodot. i, 169. ἄρας δὲ ἀπὸ τῆς ἐωυτοῦ, Lucian. t. iii. p. 488. φυγάδες τῆς ἑαυτῶν ἀμφοτέροι, Thucyd. viii, 6. πατρίδος, Schol. Fully, τὴν ἑαυτοῦ κάθοδον ἐς τὴν πατρίδα, Thucyd. viii, 47. οὐδὲ, εἴ τινα ἀρχὴν ἐν τῇ ἑμαυτοῦ ἦρξα, Arrian. i. p. 34. In ἡ θρέψασα, Polyb. t. ii. p. 838. Fully, τῆς πατρίδος τῆς θρεψάσης ἐγκαλεῖν, Id. t. i. p. 900. In κατάγειν, Thucyd. viii, 53. In κατιέναι, Thucyd. but with πατρίς itself γῆ is understood.

ΠΕΔΙΟΝ, *a plain*.—In ἀθροισθέντες δὲ κατὰ τὸ Ἀγηνόριον, (viz. πεδίον) καλούμενον, Arrian. ii. p. 147. In ἐν Λαοδικῷ, (viz. πεδίῳ,) Thucyd. iv, 134. as Duker reads. ἐν τοῖς Λαοδικίοις (viz. πεδίοις) καλουμένοις τῆς Μεγαλοπολίδος, Polyb. ii, 15. τῇ περὶ Λαοδικία μάχῃ, ib. 55. understand πεδία.

ΠΕΙΣΜΑΤΑ, *cables*. [See Σχοινία.] In the verb λύειν: ἐπειδὴν (so Schæfer) λύσαντες παραμείψωσι τῶν λιμένων τὰ στόματα, Liban. t. iv. p. 992. Fully, οἱ δ' ἄρα λυσάμενοι ἱερῆς ἐκ πείσματα πέτρης, Apollon. Argon. i, 1109.

ΠΕΛΑΓΟΣ, *sea*.—In ἄβυσσον: fully, "Ἀτῆς δ' ἄβυσσον πέλαγος, Æschyl. Suppl. 324. Αἰγαῖον: ἐν τῷ Αἰγαίῳ, Thucyd. i, 98. Εὐξεινον: fully, ἐν Εὐξείνῳ πελάγει, Pind. Nem. iv, 79. Ἰκάριον: παρὰ Ἰκάριον, Herodot. vi, 95. Fully, ἐκ τοῦ Ἰκαρίου πελάγεος, Id. ib. 96. Ἰώνιον. Παμφύλιον. Σικελικόν: πλέων ἐν τῷ Σικελικῷ, Plut. Sympos. 11. p. 461. Στενόν: τὸ μὲν στενὸν τοῦτο (viz. πέλαγος)—Ἑλλήσποντος ἀπ' αὐτῆς καλεῖσθω, Lucian. Dial. Nept. et Ner. See also Lucian. Navig. Dio Cass. xxxvi. Herodot. ii, 113. [Where the adjective is not manifestly in the neuter gender, κόλπος or πόντος may as well be understood in many passages as πέλαγος. See Κόλπος and Πόντος.]

\*ΠΕΛΤΗ, *a buckler*.—In διοπετῆς, when the buckler said to have fallen from heaven in the reign of Numa is spoken of: ἐν δὲ ταῖς πέλταις, ἃς οἱ τε Σάλιοι φοροῦσι—μίαν εἶναι λέγουσι διοπετῆ, Dionys. Hal. Ant. Rom. ii. p. 130. Here we have both words together.

ΠΕΜΠΟΜΕΝΟΣ or ΠΕΜΦΘΕΙΣ, *sent*.—In ταῦτα μὲν ὁ παρ' ἐμοῦ λέξει, Xen. Cyrop. iii. p. 172. understand πεμφθεὶς ἄγγελος. οἱ δὲ Πύθιοι εἰσι θεοπρόποι ἐς Δελφούς, (viz. πεμπόμενοι,) Herodot. vi, 57. expressed by Thucyd. φοβούμενος δὲ, μὴ οἱ πεμπόμενοι—οὐ τὰ ὄντα ἀπαγγείλωσιν, vii, 8. So far *Schwebel*, who refers to Polyb. t. ii. p. 1266. But Schæfer thinks that, if any word is to be understood, other participles also may just as well be understood; e. g. ἀφικόμενος, or ἤκων. He refers to Herodot. vii, 173. Xen. Cyrop. iv, 5. 53. vii, 4. 7. Wesseling ad Herodot. p. 381, 88. Toup. Em. in Suid. t. ii. p. 92. Zeun. ad Xen. Cyrop. p. 392. 419. 469. and especially to Valcken. Adnot. Crit. in N. F. p. 352.

ΠΕΡΑΣ, *end*.—In ἕως ἐσχάτου τῆς γῆς, Acts i, 8. xiii, 47. understand πέρατος. Ἐς τὰ ἐσχατα γῆς ἔμελλε στρατεύεσθαι, Herodot.

iii, 25. ἐπὶ πέρατα γῆς ἐκτεῖναι τὴν σφετέραν ἀρχὴν, Onosand. in Proœm. p. 6. viz. πέρατα : or μέρη may be understood. See Valcken. Adnot. in Adonias. Theocrit. p. 240. [See Τέλος.]

\*ΠΕΡΙΒΛΕΠΤΟΣ, *admired, illustrious, famous*.—See Περιβόητος.

ΠΕΡΙΒΟΗΤΟΣ, *renowned*.—In<sup>a</sup> ὁ πάννυ, (as, τοῦ πάννυ Περικλέους, Xenoph. Mem. iii, 5. 'Απολλωνίῳ τῷ Ίναιε τῷ πάννυ, Lucian. t. ii. p. 213.) Bos understands περιβόητος, Zeunius εἰδοξος or περίβλεπτος, because περιβόητος is commonly used in an ill sense. See Valcken. Animadv. ad Ammon. p. 65. Wesseling. ad Diod. Sic. t. i. p. 700. Lucian. t. i. p. 480.<sup>b</sup>

ΠΕΡΙΒΟΛΟΣ, *a fence*.—This may be understood in δρύφακτοι, *partitions of cross bars to keep off the crowd*. See Hesych. and Aristoph. Eq. 637. 672.

ΠΕΡΙΚΕΦΑΛΑΙΑ, *a helmet*.—In Αὐλῶπις : αὐλῶπιδί τε τρυφαλείῃ, Hom. Il. ε, 182. understand περικεφαλαίᾳ. In κυνέη or κυνῆ, which, although an adjective signifying properly the material of which one species of helmet was made, viz. *dog's skin*, was used to signify *a helmet* in general : κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες, Hom. Il. γ, 316. and in many other places : ὄνομα δέ σοι τί ἐστί πλοῖον ἢ κυνῆ; Aristoph. Av. 1203. ἔχουσα τὴν ἱερὰν κυνῆν, Κύειν ἔφασκες; Aristoph. Lys. 752. where see Bisetus. In τρυφάλεια : for that, as well as αὐλῶπις, is properly an *epithet* of a helmet. (See Eustath. on the passage quoted above from Hom. Il. ε, 182. p. 407. l. 6.) ὅς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείῃς, Hom. Il. γ, 372.

ΠΕΡΙΟΔΟΣ, *term, period*.—In οἱ τὴν ἐξάμηνον καθεύδουσι, Herodot. iv, 25. τὴν τρίμηνον ἐκάστην, Id. ii, 124. [viz. περίοδον.]

ΠΕΡΙΣΤΕΡΑ, or ΠΕΛΕΙΑΣ, *a dove*.—In τρήρων, *fearful*, from τρεῖν : τὸν μὲν ἄρα τρήρωνες ὑπὸ Ζαθέῳ ρέφον ἄνθρω, Myro iii, 3. ὅτ' εἰς νόθον τρήρωνος ἡνιάσθη λέχος, Lycophr. v. 423. See Hesych. Fully, μετὰ τρήρωνα πέλειαν, Hom. Il. χ, 140. πέλειαι τρήρωνες, Odys. μ, 62. and in many other passages.

ΠΕΡΣΕΦΟΝΗ, *Proserpine*.—In Theocrit. xv, 14. and 94. it cannot be so properly said that there is an actual ellipsis of this word after τὰν πότναν, and μελιτῶδες, as that Proserpine is *meant* by those expressions.

ΠΕΤΡΑ, *a rock*.—In ὕφαλος : πέλαγος ὑφάλων γέμον καὶ σπιδάδων, Chrysost. Or. ὅτι τὸν ἑαυτ. μὴ, κ. τ. λ. p. 106. ὕφαλοι, αἱ ὑπὸ θάλασσαν κεκρυμμέναι πέτραι, Etymol. M. c. 785, 43. See Thom. Mag.

<sup>a</sup> Hermann admits no ellipsis. Πάννυ, says he, regards that very name to which it is added : ὁ πάννυ Περικλῆς is he who is in truth and reality Pericles, the genuine Pericles, not some spurious person unworthy of the name. J.S.

<sup>b</sup> As to the expression ἐν τοῖς πάννυ mentioned by Schäfer, the ellipsis is, I think, to be supplied by repetition of a word or words expressed in the sentence : ἔθνος ἐν τοῖς πάννυ μέγα τε καὶ ἀρχαῖον,

Dionys. Hal. Ant. Rom. i. p. 49. i. e. ἐν τοῖς πάννυ μεγάλοις τε καὶ ἀρχαίοις, *even among the very great and ancient*. So p. 167. p. 550. The passage quoted by Schäfer, from p. 542. to prove that the words ἐν τοῖς πάννυ are not to be separated, but construed together, seems to confirm this method of interpretation : ἐν τοῖς πάννυ φρονίμοις τῶν συμβούλων ἀριθμούμενος. So p. 582. s. J.S.

p. 805. Fully, *φασὶ δὲ καὶ νήσασιν ἀλιπλανέεσσι χερείους* 'Τὰς ὑφάλουσι πέτρας τῶν φανερῶν σπιλάδων, Lucill. cxvii.

**ΠΙΝΑΚΙΔΙΟΝ**, *a little book*, may be understood in *ἐγχειρίδιον*. See *Βίβλος*.

**ΠΙΣΤΙΣ**, *faith*.—In *εὐαγγελίζομαι*, put alone: as, *ἐὰν γὰρ εὐαγγελίζωμαι*, 1 Cor. ix, 16. Fully, *νῦν εὐαγγελίζεται τὴν πίστιν*, Galat. i, 23. where, by the bye, *πίστις* signifies *the doctrine of faith in Christ and in the benefits acquired for us by his merits*. Hence, instead of *πίστις*, *the object itself of the gospel*, [so Schwebel,] namely *Χριστὸς*, is sometimes expressed: e. g. *εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν*, Acts v, 42. or *some salutary effect of it*, as *εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ*, Acts x, 36.

**ΠΛΑΚΟΥΝΤΑΡΙΟΝ**, *a cake*.—In *λείχειν ἐπίπαστα*, (understand *πλακουντάρια*,) Aristoph. Eq. 103. *cakes sprinkled with salt*. See the Schol.

\***ΠΛΑΚΟΥΣ**, *a cake*.—In *ἄμυλος*: *ἔχω δέ τοι οὐδ' ὅσον ὦραν Χείματος*, ἢ *ἰωδὸς καρύων*, *ἀμύλοιο παρόντος*, Theocrit. ix, 21. *ἐπέισφερε τὰς ἄμύλους*, Aristoph. Pac. 1194. *ἄμυλοι*, *πλακοῦντές τινες*, Schol. Gr. See Casaub. ad Athen. xiv, 17. and Alberti ad Hesych. v. *ἄμυλος*. But since *ἄμυλος* in the passage of Aristoph. is of the feminine gender, H. Stephen understands *μάζα* there. See the new edition of his Thesaur. col. 6261. B. C. In *γαμήλιος*, *a wedding cake*. See Hesych. In *ραστός*, [*a close and solid sort of plum-cake*.] Aristoph. Plut. 1145. See Biset. there.

**ΠΛΑΣΜΑ**, *an image*.—In *ἵκελον*, Hesiod. "Erg. 71. *πλάσμα,ποίημα*, or *εἶδωλον* may be understood. See *Εἶδωλον*, [and the note on that word.]

**ΠΛΕΙΩΝ**, or **ΠΛΕΟΝ**, *more*.—In *καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον*, St. Mark viii, 14.

**ΠΛΕΥΡΑ**, *a side*.—In *τριγώνου ὀρθογωνίου ἢ τὴν ὀρθὴν γωνίαν ὑποτείνουσα*, Apollodor. ap. Athen. x. t. iv. p. 30. *ἐξευρὼν τοῦ ὀρθογωνίου τὴν ὑποτείνουσαν ἴσον δυναμένην ταῖς περιεχούσαις*, Porphyr. de v. Pythag. p. 39. ed. Kust. Fully, *εὐρόντα, ὅτι τοῦ ὀρθογωνίου τριγώνου ἢ ὑποτείνουσα πλευρὰ ἴσον δύναται ταῖς περιεχούσαις*, Diog. Laert. viii, 12. See *Γραμμή*.

**ΠΛΗΓΗ**, *a stroke, a wound*.—In many adjectives; [accompanied usually by verbs which suggest the ellipsis;] e. g. *βαθεῖα*: *σκάπτε, ὦ Τίμων, βαθείας* (viz. *πληγὰς*) *καταφέρων*, Lucian. Tim. c. 40. p. 152. (but see Hemsterh. there.) *πληγὴν κατήνεγκεν*, Plut. de fort. Alex. M. ii. extr. *Δεύτερα*: *παίει με κατὰ τῶν προσώπων μάλα βιαίως, καὶ ἐπάγει δευτέραν*, (viz. *πληγὴν*), Achill. Tat. viii, 461. *Διπλῇ*: *παῖσον, εἰ σθένεις, διπλῇ*, Sophocl. El. 1415. *Ἐτέρα*: *παῖς δὲ ὑπὸ τινος κολασθεὶς, εἰ τῷ πατρὶ ἐξήγγειλεν, αἰσχρὸν ἦν τῷ πατρὶ, μὴ προσεντεῖναι ἀκούσαντα πάλιν ἑτέρας*, Plutarch. Apophth. Lac. *Καιρία*: *τὸ ξίφος*—*διῆκε τοῦ μηροῦ, πρὸς μὲν τὸν αὐτίκα θάνατον οὐ καιρίαν* (viz. *πληγὴν*) *inflicting a wound not instantly mortal*, Philostr. in v. Apoll. viii, 35. *παίει καιρίαν τὸν Ἰππαρίων*, Parthen. Erot. xxiv. for *κατὰ καιρίαν πληγὴν*. *Ἐτρώθη καιρίαν*, *he received a mortal wound*, Ælian. V. H. xii, 3. *καιρὴν ἔδοξε τετύφθαι*, Herodot. iii, 64. Fully, *καιρίου δὲ πληγῆς*—*γενομένης*, Herodian. iv, 13. 13. *πληγαῖς καιρίοις*

ἀναιρῶν, Id. xv, 16. καὶ καιρίας μὲν πληγῆς ἀμαρτάνει, Xen. Cyrop. v, 4. 3. μίαν ἔτι πληγὴν καιρίον ἐξενέγκας, Dionys. Hal. iii. p. 156. ὦ μοι πέπληγμαι καιρίαν πληγὴν ἔσω, Æschyl. Agam. 218. καιρίας πληγῆς τυχεῖν, ib. 216. Κακίστη: καὶ με κακίσταις ἔκνισε, (viz. πληγαῖς,) Aristoph. Vesp. 1277. Μία: ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοιτα παρὰ μίαν ἔλαβον, 2 Cor. xi, 24. [See 'Ορμή.] Ὀλίγαι: τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παῖσειεν, Xen. Anab. v, 8. 12. δαρήσεται ὀλίγας, St. Luke xii, 48. Πολλαί: ἐπετρίβετο τυπτόμενος πολλὰς, Aristoph. Nub. 968. [972. ed. Br.] δαρήσεται πολλὰς, St. Luke xii, 47. for κατὰ πολλὰς πληγὰς. Τεσσαράκοντα: see above. Τρίτη: τρωθεῖς δ' εἰς ἀμφότερα τὰ γόνατα, καὶ τρίτην λαβὼν, Diod. Sic. Ecl. t. ii. p. 536, 95. πεπτωκότε τρίτην ἐπενδίδωμι, Æschyl. Agam. 1394. s. See also Schol. Thucyd. ii, 39. Steph. in Append. ad Script. de dial. Attic. p. 12. Abresch. Dilucid. Thucyd. p. 3. s. In *diu etiam duras dabit*, (Ter. Heaut. ii, 4. 22.) where Bos understands *plagus*, subaudi *pænas*, says Gesner.

ΠΛΗΘΟΣ, *multitude*.—In τὸ ἀγροικικόν, *the country people; rustics*, Pæan. ix, 13. τὸ βάρβαρον: see Dorvill. ad Charit. p. 441. τὸ δημοτικόν: fully, τὸ δημοτικὸν πλῆθος, Dionys. Hal. vii. p. 465. τὸ δορυφορικόν. τὸ ἐμπορικόν. τὸ Ἑλληνικόν: τότε τοὺς ἴους ἀφίησιν εἰς τὸ Ἑλληνικόν, *against the Greek army*, Max. Tyr. Dissert. 30. p. 303. τὸ θητικόν. τὸ ιατρικόν. τὸ ἵππικόν: ἵππικὸν δέ σοι, ὅπερ κράτιστον, τὸ Μήδων σύμμαχον ἔσται, Xen. Cyrop. i, 33. τὸ καπηλικόν. τὸ μάχιμον: Arrian. Tact. p. 6. τὸ ναυτικόν: τῶ μὲν Μιθριδάτῃ τὸ ναυτικὸν ἐφορμεῖν ἐκέλευσε, *the fleet; the naval forces*; Dio Cass. xxxvii. p. 33. τὸ ξενικόν, *the foreign forces; the auxiliaries*: τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει; Aristoph. Plut. 173. p. 18. τὸ ὀπλιτικόν. τὸ πεζικόν. τὸ πελυτικόν. τὸ Περσικόν. τὸ στρατιωτικόν: fully, στρατιωτικὸν πλῆθος, Dio Cass. xli. p. 180. Herodian. i, 4. 19. Dionys. Hal. Ant. Rom. t. ii. p. 1030. στρατιωτικοῦ πλήθους ἄριστος ἡγεμὼν, Onosand. c. xlii. p. 130. τὸ συμμαχικόν: fully, τὸ συμμαχικὸν πλῆθος, Herodot. vi, 9. τὸ ὑπήκοον: φιλεῖ γὰρ πως αἰεὶ τὸ ὑπήκοον ζήλῳ τῆς τοῦ ἄρχοντος γνώμης βιοῦν, Herodian. i. c. 3. *the subject multitude; subjects*. τὸ ὑπήκοον ἅπαν, Pæan. vii, 13. With some of the above military terms *στράτευμα* or *στρατόπεδον* may be understood: τὸ ξενικὸν στρατόπεδον, Diod. Sic. xiv. c. 44.

ΠΛΗΡΗΣ, *full*.—In some nouns joined with a genitive case: e. g. ἀνὴρ μεγάλης ἀρετῆς, σοφίας, δεισιδαιμονίας. γήλοφοι κλημάτων, νομαὶ ποιμνίων, Longus p. 3. Vill. See Villoison. animadv. p. 12. s. and p. 14. 215. s. and Schæfer. p. 386. Fully, στόμα πλήρες μέλιτος, Theocrit. i, 146. and often in the holy Scriptures: e. g. Acts xiii, 10. St. Luke iv, 1. v, 12.

ΠΛΟΙΟΝ, *a ship, a vessel*.—In ἄφρακτον, [*undefended by a muniment or covering*:] ἄφρακτα καὶ πεντηκοντόρους ναυπηγησάμενος, Diod. Sic. xx, 55. οὗτοι δ' εἶχον ἄφρακτα τρία, ib. c. 97. See also xvii, 95. opposed to ναῦς κατάφρακτοι: see Diod. Sic. xiii, 109. Eclog. t. ii. p. 496. 76. In μονόξυλα, [*vessels made of one piece of timber*:] Polyb. i. p. 271. iii. c. 43. Fully, μονόξυλα πλοῖα, ib. c. 42. ἐν μονόξυλῳ πλοῖῳ, Æschin. p. 294. Reisk. εἰς ναῦν μονόξυλον, Lucian. t. ii. p. 123. The following title of an epigram is rather strange: εἰς

μονόξυλα ἐκ δέρματος κατεσκευασμένα: Epigr. xxvii. Antiphil. Byzant. in cod. Vat. See Albert. ad Hesych. t. ii. c. 618. 22. and Wesseling ad Diod. Sic. t. i. p. 131, 40. In ὑπηρετικά, [*auxiliary vessels; tenders;*] πέμπων δὲ ὑπηρετικά παρὰ τὰς πρώτας τῶν νεῶν, Plutarch. in Lysandr. 438. διέφθειραν μὲν ναῦς πλείους τῶν ἑκατὸν, τὰ δ' ὑπηρετικά παρὰ τὸν αἰγιαλὸν καταστήσαντες, &c. Diod. Sic. xiv, 60. Fully, τῶν ὑπηρετικῶν πλοίων συνεπομένων, Id. xx, 49.

In the verbs ἐμβαίνειν and ἐπιβαίνειν, *to embark, to go on board*: ἀλλ' ἐμβαυε ἀγαθῇ τύχῃ, Lucian. t. i. p. 628. ἐπιβαυε σὺ, Id. ib. p. 629. τουτέστιν ἄνελθε εἰς τὸ πλοῖον, Schol. Gr. Fully, ἐπιβάντες δὲ πλοῖω, Acts xxvii, 2. and in v. 40. εἶων εἰς τὴν θάλασσαν, understand τὸ πλοῖον ἵνα. [See ναῦς, p. 89. and note *a* there.] Ἐνδοῦναι, ἐπιδιδόναι, ἐπιτρέπειν: (but with these verbs Schæfer understands a reciprocal pronoun:) τοῦ κυβερνήτου ἐνδόντος, Heliodor. i, 3. (understand πλοῖον τῷ ἀνέμῳ.) ἐπιδόντες ἐφερόμεθα, Acts xxvii, 15. ἐπιτρέπειν τῷ πνεύματι, Lucian. Ver. Hist. i. p. 943. [See Ναῦς.]

ΠΛΟΥΤΟΣ, *wealth*.—In δύναμιν καὶ περιβολὴν συγκροτήσας, Herodian. i, 6. 8. Schwebel understands πλούτου. Fully, τοὺς πλούτου περιβολαῖς λαμπροὺς, Id. i, 2. 3. But Schæfer thinks there is no necessity for that ellipsis, if περιβολή be taken to mean anything in general with which one provides himself, which he περιβάλλεται. *Abundance*: a genitive however is usually expressed: περιβολὴ χρημάτων, Xen. Eph. p. 50. ἄλλην σκευῶν περιβολήν, p. 104. See Locella p. 209.

ΠΝΕΥΜΑ, *wind, spirit, breath*.—In βόρειον:<sup>a</sup> ἦν δὲ βόρειον ἡ, Hippocrat. Aphor. iii 5. *the time of the year when the north wind blows*. Πνεῦμα, *a spirit*, is understood in δαιμόνιον, which is often used in the N. T. for *an evil spirit*, but is properly an adjective. Fully in Longin. (but in a different sense): τοῦ δαιμονίου πνεύματος ὁρμῇ, *of the divine inspiration*, § 33. p. 184. But the Greek writers use δαιμόνιον as a substantive. See Lennep. ad Phal. p. 338. In τὰ Χερουβείμ, as some think, when *angels* are signified. See Genes. iii, 24. and Hebr. ix, 5.

In several verbs: e. g. ἀνεύγκασθαι: ἀδινῶς ἀνενείκατο, Hom. Il. τ, 314. viz. πνεῦμα, Eustath. and the Schol. Gr. min. [See Φωνή.] Ἀποψύχειν: ἀποψυχόντων ἀνθρώπων, St. Luke xxi, 26. Ἐκπνεῖν: καὶ ὀλίγου δεῖν δὲ ἐξέπνευσεν, Charit. i. c. 1. p. 3. ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσε, St. Mark xv, 37. Ἐκψύχειν: πεσὼν ἐξέψυξε, Acts v, 5. [See Πνόη.]

ΠΝΟΗ, *blowing, wind*.—In Ζεφυρίῃ πνεύουσα, Hom. Od. η, 119. ἡ τοῦ Ζεφύρου πνοή, Schol. Gr. In ἐξ οὐρίας (viz. πνοῆς) πλεῖν, and οὐρία (viz. πνοῇ) θεῖν, *to sail with a fair wind; to run before the wind*. τὰ πνεύματα ἐξ οὐρίας, Themist. Or. iv. p. 105.<sup>b</sup> (οὐρία, ἐπὶ πλοῦ, *prosperitas venti*, Gloss. Labb. p. 138. A. Here οὐρία is taken for a substantive.) Οὐριον πνεῦμα is in Sext. Empir. ix. p. 555. and Xen. Ephes. i. p. 14. In τροπαῖαι, *reciprocating winds, which blow*

<sup>a</sup> Ὅταν δὲ ἐπινῆθαι καὶ ἡ βορρῆιον, (viz. πνεῦμα,) Xenoph. K. viii, 1. J. S.

<sup>b</sup> Schæfer's mode of explication is erroneous, as Hermann has observed. J. S.

from the land and from the sea alternately; land and sea breezes, (viz. πρῶται.) But in τροπαῖοι, in the masculine, ἄνεμοι is understood.

ΠΟΘΟΣ, *desire*.—In στέγειν: μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι, 1 Thessal. iii. 1. (understand τὸν πόθον.) μηκέτι στέγων, ἐπεμψα, ib. v. 5.<sup>a</sup>

ΠΟΙΗΜΑ, *a poem*.—In ἐπιθαλάμιον, *a nuptial poem; an epithalamium*. In ἐπιτάφιον, *a dirge*. In κύκλια: κύκλιά τε πολλὰ καὶ καλὰ, Aristoph. Av. 918.<sup>b</sup>

ΠΟΙΗΣΑΣ, *who wrote* (when poems are spoken of).—In Ἀπολλώκειος δὲ ὁ τὰ Ἀργοναυτικά, Etymol. M. c. 74, 8. ὁ τὴν μικρὰν Ἰλιάδα, Schol. ad Eurip. Hecub. 908. Pors. See Porson. ad Eurip. Phœn. 361.

ΠΟΙΗΣΙΣ, *poetry, poesy*.—In Ἀπολλώνιος—ἐν τῇ Ἀργοναυτικῇ, (viz. ποιήσει,) Steph. Byz. in Ἀνθεμοῦς. In κωμικῇ, τραγικῇ, &c.

ΠΟΙΗΤΗΣ, *a poet*.—In κύκλιοι, [*writers of doggrel verses; writers of verses fit for bellmen and ballad-singers:*] τοὺς κυκλίους τούτους, τοὺς αὐτὰρ ἔπειτα λέγοντας, Μισῶ λωποδύτας ἀλλοτρίων ἐπέων, Epigr. vet. In κωμικὸς, τραγικὸς, and the like. In circumlocutions used instead of the proper names of poets; or for distinction. [See the Abridgment of Viger, p. 9.] as ὁ Βουκόλος, *Theocritus*; οἱ Μελοποιοὶ, *the lyric poets*; ὁ Περὶ γηγῆς, *Dionysius*, whose poem is entitled, Περιήγησις τῆς οἰκουμένης. Εὐπολις, ὁ τῆς ἀρχαίας, (viz. κωμωδίας ποιητής,) Dionys. Hal. i. Cic. ad Attic. vi. 1. Sometimes ποιητής is expressed: Ἀπολλώνιος, ὁ τῶν Ἀργοναυτικῶν ποιητής, Longin. xxxiii. 6. ὁ Βοιωτίος ποιητής, *Hesiod*. See Themist. Or. xii. p. 170. B. ὁ Ἰμεραῖος ποιητής, *Stesichorus*, Max. Tyr. Diss. xxvii. p. 321. ὁ Τηϊὸς ποιητής, Ἀνακρέων, Id. Diss. xxvi. p. 309.

ΠΟΙΝΗ, *penalty, punishment*.—In ὁμοίην ἀποδιδούς, (Herodot. ix, 78.) Bos understands ποινήν, Fischer (ad Well. iii. 1. p. 255.) δίκην, adding Herodot. vi, 21. In τετραπλασίαν τίνειν, (viz. ποινήν,) Plato de Legg. xi. *to pay fourfold*. In ἵνα βλαφθεὶς ἀπορίσῃ, Hom. Il. i, 512. i. e. ἀποδώσῃ ποινήν, says Eustath. But Homer has elsewhere expressed τιμὴν with ἀποτίνειν: τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν, Il. γ, 286. where Eustath. explains τιμὴν by τιμωρίαν. See Il. ψ, 487.

ΠΟΛΕΜΟΣ, *war*.—In ἐμφύλιος, *civil*: fully, ὁ ἐμφύλιος πόλεμος, Pæan. v, 6. 5. (but in τῶν ἐμφυλίων κεκρατηκῶς, Pæan. v, 6. 4. ἐμφυλίων means *citizens*: see the Schol. ad Apoll. Rhod. iii. v. 62.) In ἐν τοῖς Περσικοῖς, (Ælian. V. H. xii, 10.) Schoettgen supposes an ellipsis of πολέμοις. But, as Schæfer has observed, Περσικοῖς is neuter, and if there be any ellipsis, it is of ἔργοις. μετὰ τὰ Περσικά, Strabo t. iii. p. 30. So τὰ Ἀκτιακά, (viz. ἔργα,) Strabo t. v. p. 78,

<sup>a</sup> In οἱ σου τρυχόμεθ' ἤδη τρία καὶ δέκα ἔτη, (Aristoph. Pac. 989.) Leisner understands πόθος, citing Lysistr. 888. Schæfer thinks there is no ellipsis, and refers to Dorvill. ad Charit. p. 414. Hermann accounts for the expression on the principle mentioned in Ἀκούων. (See that

word; and on Δύναμις, Ἰδῶν, Λέγων, &c.) Τρύχεσθαι τινὸς is equivalent to πόθον ἔχειν τινός. J. S.

<sup>b</sup> Μέλη is evidently understood in this passage. As to the signification of κύκλια, see Dindorf, and the Schol. J. S.

217. τὰ ἡρωϊκά, Athen. t. i. p. 70. cf. Pausan. v, 6. τὰ Ἰνδικά, Philostr. Her. p. 240. Boiss. τὰ Λευκτρικά, Diod. Sic. xv, 76. τὰ Μηδικά, Herodot. ix, 64. and Aristot. Polit. v, 4. p. 309. 311. ed. Contr. τὰ Πελοποννησιακά, Schol. Ven. ad Hom. Il. η, 185. τὰ Πλαταιϊκά, Herodot. viii, 126. ix, 38. Plut. Mor. t. iv. p. 490. τὰ Τρωϊκά, Herodot. vii, 171. Strabo p. 859. B. ed. Alm. τὰ τυραννικά, Aristot. Polit. v, 3. p. 307. That ἔργα may be understood in the foregoing expressions, appears from the following: τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν, Thucyd. i, 23. Although the Greek writers sometimes join such adjectives with substantives of the masculine gender, (as, ἐν τοῖσι Τρωϊκοῖσι πόνοισι, Herodot. ix, 27. μετὰ τοὺς Τρωϊκοὺς χρόνους, Diod. Sic. v, 53. 83. τῶν Δελφικῶν καιρῶν, Id. xvi, 57.) yet the ellipsis before mentioned, if real, is not to be supplied with those substantives. It is understood too in several verbs. Διαλύειν: fully, ὅτι δέδοκται διαλύειν αὐτοῖς τὸν πόλεμον, Polyb. t. ii. p. 1266. Ἐξάγειν: (viz. τὰς δυνάμεις or τὸν στρατὸν εἰς πόλεμον,) Onosand. c. v. and c. x. s. 9. Ἐξίεναι: οὐ γὰρ ᾔδειν ἐξίῶν, (viz. ἐς πόλεμον,) Aristoph. Pac. 1182. (Fully, but with a different word, ἐκδήμους στρατείας—ἐξήεσαν οἱ Ἕλληνες, Thucyd. i. 15. ἐξεῖσι ἐπὶ τὴν παράταξιν, Lucian. in Parasit.) So in the substantive ἔξοδος: ἦν γὰρ ἡ τις ἔξοδος Μηδενὶ ξὺν νῶ, Aristoph. Nub. 579. αὐριὸν γ' ἔσθ' ἢ ἔξοδος, Id. Pac. 1181. (viz. ἐς πόλεμον.) [But, as Schæfer has remarked, the context always determines sufficiently the meaning of such expressions; so that there is no need of supposing any ellipsis.] Ἐπάγειν: παπαί, εἰς τὴν γαστέρα τοῖς ἀνδράσιν ἔοικας ἐναλεῖσθαι, καὶ τὸν περὶ τῶν κρεῶν ἐπάξειν, Plut. Ne suav. quid. viv. posse sec. Epic. (viz. πόλεμον, or κίνδυνον.) See Kuster ad Aristoph. Ran. 193. Καταλύειν, Thucyd. v, 23. Fully, καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον, Id. v, 47. Προάγειν, (viz. τὰς δυνάμεις or τὸν στρατὸν εἰς πόλεμον,) Onosand. See above. Συνάπτειν, 1 Maccab. xiii, 14. (see Μάχη.) Fully, ὁ τὸν πόλεμον—συνάψας, Herodot. i, 18. συνάπτειν τὸν πόλεμον, Leo.

ΠΟΛΕΜΙΣΤΗΡΙΟΣ, *warlike*.—In ὄπλον when used for a warlike instrument. Fully, ὄπλων τῶν πολεμιστηρίων κόσμος, Dionys. Hal. i. p. 17.

ΠΟΛΙΣ, *a city*.—In ἄκρα, *a citadel*, whence ἀκρόπολις: οὐ μόνον ἄκρα πόλις ἢ ἀκρόπολις, ἀλλὰ καὶ ἄκρα μόνον, Thom. Mag. p. 29. In κατ' ἀκρῆς, Hom. Il. v, 772. Some, as we learn from Eustath. 940. understood πόλεως: others read κατὰ κρῆς. Κατ' ἀκρας πόλιν ἐλεῖν is to take a city *by storm, by assault, by main force*. See Valcken. ad Eurip. Phœmiss. 1183. In νεωκόρος, *a city devoted to the worship of some particular deity*. Πόλις is expressed in Acts xix, 35. τίς γὰρ—οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, &c. But it is commonly omitted in inscriptions on coins and stones. See Selden Marm. Ox. p. 69. 97. sq. and in Append. n. 15. Van Dale Diss. iv. c. 2. In τετειχισμένη: ἐν ταῖς τετειχισμέναις, Ezech. xxxiii, 27. In the proper names of cities, with which it would be in apposition, if expressed: ἐξεπορεύετο πρὸς αὐτὸν (πόλις) Ἱεροσόλυμα, St. Matth. iii, 5. ἐταράχθη, καὶ πᾶσα (πόλις) Ἱεροσόλυμα μετ' αὐτοῦ, Id. ii, 3. and in the same manner, with a genitive following of

the name of the country to which the city belongs: ἐν Βηθλεὲμ τῆς Ἰουδαίας, St. Matth. ii, 1, 5. κατήλθομεν εἰς Μύρα τῆς Λυκίας, Acts xxvii, 5. ἐν Ταρσῷ τῆς Κιλικίας, Acts xxii, 3. ἐν Φαίστῳ τῆς Κρήτης, Anton. Lib. xvii. (But the Greek is better when the genitive is put first, τῆς Κρήτης ἐν Φαίστῳ. See Wass. Add. ad Thucyd. p. 298, 76. in Duker's Pref.) See Bast. in Epist. ad Boissonad. p. 74. 138. Or with a genitive of the proper name of a person: εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, St. Matth. xvi, 13. It is understood in various forms into which the article enters: e. g.—1. when the article is joined with an adjective agreeing with πόλις understood: ἐκ τῆς Ἐλεφαντίνης, Herodot. iii, 20. (ἐξ Ἐλεφαντίνης πόλιος, Id. iii, 19.) ἐπανελθεῖν εἰς τὴν ἰδίαν, (viz. πόλιν,) Polyb. p. 1127. l. 11. ἡ πατρίς, when a city is spoken of as one's native place or home.—2. when the article is followed by a genitive: ἐν ταῖς αὐτῶν (viz. πόλεσι) δυναμένους, Isocr. Paneg. p. 143. t. i. τὴν τῶν Ἀθηναίων, (viz. πόλιν,) Ælian. V. H. xi, 7. ἡ τῶν Κορινθίων. ἡ τῶν Λακεδαιμονίων, τὴν Ῥωμαίων, Zosim. iii, 10. 5.—3. when the article is followed by a preposition and its case: τὰς ἐν τῇ Ἰταλίᾳ, Lucian. t. ii, p. 244. “intellige πόλεις,” *Guietus*. (Schæfer however prefers the reading adduced by M. du Soul, τοὺς ἐν τ. Ἰ.) See Wesseling. ad Diod. Sic. t. i. p. 100. 27. In Latin there is often an ellipsis of *urbs*. See Scaliger ad Culicem v. 14. *vivit Romæ, Antiochiæ*, (viz. *in urbe*.) Fully, in *oppido Antiochiæ*, Cic. ad Attic. v, 18. *Lampsaci civitas*, Id. in Verr. iii.

**ΠΟΛΙΤΕΙΑ**, *citizenship; rights of citizens*.—In τῆς ὕψους καὶ ὁμοίας μετέχοντα, Thucyd. iv, 106. πολιτείας, Schol.

**ΠΟΛΙΤΗΣ**, *a citizen*.—In Εὐθυκλέα, Λακεδαιμόνιον ὄντα, πόλεως περιφανοῦς, Arrian. Exp. Al. ii, 15. Πίγρης ὁ Ἀρτεμισίας, Plut. Mor. t. iv. p. 509. See Wyttenb. Bryan. and Wesseling. ad Herodot. p. 663, 6. Fully, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμεον πόλεως πολίτης, Acts xxi, 39.

**ΠΟΛΥΠΟΥΣ**, *a polypus*.—An ellipsis of πολύπους has been supposed in ἀνόστεος, Hesiod. Ἔργ. 524. But Schæfer remarks that one might as well understand ἀνόστεος in πολύπους, as πολύπους in ἀνόστεος, and that if there be any ellipsis, it is that of σκώληξ in both those words. See Hesych. t. i. c. 389.

**ΠΟΛΥΣ**, *much*.—An ellipsis of πολὺς has been erroneously supposed in χρόνῳ, διὰ χρόνον, ἐπὶ χρόνον. See p. 2. note b.

\***ΠΟΜΑ**. See Πρόποισις.

**ΠΟΝΟΣ**, *labor*.—In ἀμφὶ τι ἔχειν, *to be engaged or employed about a thing*, (ποιηταῖς—ὅσοι ἀμφὶ ᾧδὴν ἔχουσιν, Arrian. i. p. 30.) Schoettgen understands πόνον, Schæfer a reciprocal pronoun.

**ΠΟΝΤΟΣ**, *sea*.—In Αἰγαῖος: τὸν Αἰγαῖον ἡλευθέρωσε, Plutarch. in v. Cim. 8. p. 255. t. iii. ἀντλεῖται δ' Ἀδρίας, Τυρρηνικὸς, Ἰστρικὸς, Αἰγῶν,<sup>a</sup> Lucill. cxii, 3. (as Schæfer reads.) In Ἀδρίας: διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, Acts xxvii, 27. ἐπὶ τὸν Ἀδρίην, Herodot. iv, 33. ἐν τῷ Ἀδρίῃ, Id. v, 9. In Εὐξείνιος, Dionys. in Perieg. 763. In Ἰκάριος: παρὰ Ἰκάριον, Herodot. vi, 95. Fully, Πόντον Ἰκαρίοιο,

<sup>a</sup> “Quas spumifer assillit Ægon.” Statius Theb. v. J.S.

Hom. II. β, 145. In Ἰόνιος : τὸν Ἰόνιον διαβαλοῦσιν, Thucyd. vi, 30. Fully, ἐπὶ τὸν Ἰόνιον πόντον κατέβησαν, Herodot. ii, 20. In Ἰστρικός : see above. In Τυρρηνικός : see above.

\*ΠΟΡΕΙΑ, a journey. See Τελευτή.

ΠΟΣΙΣ, a husband.—In κουρίδιος : κουριδίσιον φίλοις οὐκέτι μέμνηται, Hom. Od. ο, 22. Fully, πόσιος—κουριδίσιον, Od. ψ, 150. κουρίδιον ποθέουσα πόσιν, Il. ε, 414. Sometimes ἀνὴρ is expressed with κουρίδιος : δοῖεν κουριδίους ἄνδρας, Hom. h. in Cer. 136. which Lucian has imitated, κουρίδιον ἄνδρα τὸν ἑαυτῆς, t. i. p. 178. See Bast. Epist. Crit. ad Boissonad. p. 188.

ΠΟΤΑΜΟΣ, a river.—In ἀέρας, 2 Calab. In δινήεις, Id. ix, 45. In κελάδοντες, (viz. ποταμοί,) Q. Cal. xiv, 641. In ῥέοντες : οὐδέ τι σθένει ῥηγνῦσι ῥέοντες, Hom. II. ρ, 751. Fully, ποταμοὶ πληθουσι ῥέοντες, Il. π, 389. In χεῖμαρρος and χεῖμαρρους, a torrent : ἐν τῷ χεῖμαρρος λείπει τὸ ποταμός, Eustath. ad Iliad. ν, p. 906. l. 12. Fully, οὗς τε κυλίνδων Χεῖμαρρους ποταμὸς μεγάλας περιέξεσε δίναις, Theocrit. xxii, 50. So Herodot. iii, 81. Polyb. iv, 70. t. i. p. 464. Pausan. ii, 25. Stobæus p. 12. Schow. In the same sense χεῖμεριος, Max. Tyr. t. ii. p. 143. Reisk.

ΠΟΤΗΡΙΟΝ, a cup.—In μικρά and μεγάλα : καὶ θαυμάζειν, φησὶ, πῶς Ἕλληνες ἀρχόμενοι μὲν ἐν μικροῖς πίνουσι, πλησθέντες δὲ ἐν μεγάλοις, Diog. Laert. Anachars. Fully, ἐν μεγάλοις ποτηρίοις, Artemidor. i. p. 56. In προπίνειν τινὶ φιλοτησίας, (viz. ποτήριον or κύλικα.)

ΠΟΤΟΣ, potation.—In ὅταν δ' ὑπνώσῃ Βακχίου νικώμενος, Eurip. Cycl. 453. understand πότον or νάματος. See Aristoph. Eccl. 14. In προϊόντος : ἡδὴ δὲ προϊόντος, ἔδοξ' ἐπιχειῖσθαι ἄκρατον, Theocrit. xiv, 18. Fully, εὐωχουμένων δ' αὐτῶν, καὶ τοῦ πότου προϊόντος, Joseph. Ant. Jud. xviii, 6.

ΠΟΤΟΝ, drink.—Schwebel understands ποτοῦ, drink, in the verse of Eurip. quoted under Πότος. In μελίτειον, a drink made of honey, ποτὸν is understood : τῶν τε βαρβάρων οἱ μὴ πίνοντες οἶνον, μελίτειον πίνουσιν, Plutarch. t. ii. p. 772.

ΠΟΥΣ, a foot.—In ἀμφοτέροι : ἐπ' ἀμφοτέρων δὲ βεβακώς, (viz. ποδῶν,) Theocrit. xiv, 66. σχοῖμι δ' ἐγὼ καὶ καινὰς ἐπ' ἀμφοτέροισιν ἀμύκλας, Id. x, 35. ἐδίωκον, ἀμφοτέροις εἰς ἐμὲ ἀπολακτίζοντες, Lucian. Asin. p. 97. In δύο : ἐπὶ τοὺς δύο (viz. πόδας) ἐπανιστάμενον ὀρθόν, Id. ib. p. 111. On Hom. II. ν, 512. οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι, Eustathius observes that when γυῖα is put for the hands or feet, χειρῶν or ποδῶν is understood. So omnibus membris, for hands and feet, Cæs. de B. G. iv, 24.

It is understood in verbs. Ἀναστρέφειν : fully, ἀναστρέφοι πόδα, Eurip. Hippol. 1176. Βαίνειν : fully, καὶ τειχέων μὲν ἐντὸς οὐ βαίνω πόδα, Eurip. Electr. 94. (But Schæfer understands ἑαυτὸν in ἀναστρέφειν and βαίνειν.) In κάμπειν : ἴκοιτο, καὶ κάμψειε πάλιν θυμέλας Οἴκων πάτρας Ἰλιάδος, Eurip. Rhes. 235. for καὶ κάμψειε πάλιν τὸν πόδα (and re-

<sup>a</sup> There is no proper ellipsis here : ποταμοί is expressed in the preceding part of the sentence : ὥσπερ πρῶν ἰσχύανει ἴδαρ,—

"Ὅστε καὶ ἰσθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα  
Ros.

ἴσχει,—οὐδέ τι μιν σθένει ῥηγνῦσι ῥέοντες.  
J. S.

<sup>b</sup> Ὡς δ' ὅτε χεῖμαρροι ποταμοί. κατ' ἵρεσφι ῥέοντες. &c. Hom. II. §, 152. J. S.

*turn*) ἐπὶ θυμέλας οἶκων, &c. Nonnus frequently expresses ἵχνος with κάμπτειν: e. g. Paraphr. Ev. Jo. vii, 10. See Musgr. Supplem. ad Eurip. Phœniss. 310. p. 339. A. See Pierson also, ad Mœr. p. 91. A. In ὀρεγύναι (viz. πόδας): τρίς μὲν ὀρέξαι' ἰὼν, Hom. Il. v, 20. In ποιεῖν, perhaps: τοὺς ἀποστόλους ποιῆσαι ἔξω, Acts v, 34. (viz. τοὺς πόδας.) τοὺς πόδας ἔξω ποιήσῃ, Ælian. V. H. x, 3. But see Abresch. Animadv. ad N. T. p. 606. In προσκόπτειν (viz. πόδα): ἔαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, St. John xi, 9. Fully, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, St. Matth. iv, 6. In στήσαι, and ἔξω στήσαι: see Eurip. El. 999. Bacch. 646. 861. Hel. 562. Suppl. 171. Iph. T. 33. 752. Rhes. 571. 280. Theocrit. xxi, 59.

Πούς, a metrical foot, is understood in ἀμφίμακρος, κρητικὸς, πυρρίχιος, and the like.

ΠΡΑΓΜΑ, a thing.<sup>a</sup>—There is an ellipsis of πρᾶγμα—I. in concord with many adjectives, participles and pronouns expressed: as ἀγαθόν: οὐκ ἀγαθὸν πολυκοιρανίῃ, Hom. Il. β, 204. by synthesis.<sup>b</sup> So in Latin, *triste lupus stabulis*, Virg. Ecl. iii, 80. *dulce satis humor*, Ib. 82. Αἰσχρόν: οὗτος τὴν ἑαυτοῦ γυναῖκα προαγωγέων ἐπ' αἰσχροῖς ἐπορίζετο, Artemidor. v, 2. (viz. πράγματασι.) Ἀναγκαῖον: ἀναγκαῖα (viz. πράγματα.) Ἀνθρώπινον: ἐν ἀδύλῳ καὶ δυστεκμάρτῳ τέλει πάντων τῶν ἀνθρωπίνων κειμένων, Dionys. Hal. Ant. Rom. t. ii. p. 715. (ἀνθρωπίνων πραγμάτων κ. Cod. Vat.) Ἀξιον: ἐπ' ἀξίοις ἀσκέειν, (viz. πράγματασι.) ἐπ' ἀξίοις ἄρ' ἀνευφημεῖ δόμος, Eurip. Orest. 1337. with good reason. Αὐτόφωρον: see ἐπαντόφωρον below. Ἀφθονα (viz. πράγματα:) Ζῆν ἐν ἀφθόνοις, to live in abundance, Epict. Ench. c. 12. Βιωτικόν: οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; 1 Cor. vi, 3. Fully, τὴν μέριμναν ἔχουσι περὶ τῶν βιωτικῶν πραγμάτων, Macarius Homil. xv. p. 201. Τὰ βρότεια. Τὰ δέοντα. Τὰ δημόσια, public affairs, Thucyd. vi, 16. Τὸ δυνατόν, possibility. Ἐγκύκλια: οὐ μόνον δὲ ἐν τοῖς ἐγκυκλίοις, (viz. πράγματασι) καὶ τοῖς καθ' ἡμέραν γιγνομένοις,—ἀλλὰ, &c. Isocr. ad Nicocl. ii. common, ordinary, trivial matters. Τὸ ἐμόν, τὰ ἐμὰ, mine. Τὰ ἐνδεχόμενα, things possible. Ἐπαντόφωρον: γυνὴ ἐπαντοφώρῳ μοιχευομένη, St. John viii, 4. for ἐπ' αὐτοφώρῳ πράγματι μοιχευομένη, taken in the very act of adultery. ἐπ' αὐτοφώρῳ δὲ ἀλοῦς, Herodot. vi, 72. See Plato de Rep. ii. p. 88. ed. Marsil. Diod. Sic. ii. c. 28. Ἔσχατα: γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων, 2 Pet. ii, 20. ἐν ἐσχάτοις, πρὸς ἐσχάτοις εἶναι, (viz. πράγματασι,) to be in the worst state. Θαυμαστόν: οὐ θαυμαστόν. Ἰδιον: τὰ ἴδια, private affairs, opposed to τὰ κοινὰ, Xen. Cyrop. i, 2, 14. So in Latin, *de domesticis hactenus, de publicis*, &c. Cic. ad div. xvi. ep. 24. Fully, *res ipsa publica*, Id. i. ep. 9. Κερόν: εἰς κενόν, (viz. πρᾶγμα,) in vain. Κοινόν: τὸ κοινόν, what is common; the public; the commonwealth; and in the plural, public affairs; government; the state. ἐπὶ νῶρθωσαν γὰρ τὰ κοινὰ, Ælian. iii, 17. τὰς ὑπὲρ τῶν κοινῶν εὐχὰς ποιοῦμενον, Julian. Or. i. p. 42. C. πρὸς τὰ κοινὰ προσελθεῖν, [to take a part in public affairs,] Demosth. t. i. p. 312. (equivalent to προσεληλυθέναι πρὸς τὸ πολιτεῦσθαι, and πρὸς τὴν πολιτείαν προσεληλυθέναι in Dinarch. i. p. 74. t. ii.

<sup>a</sup> See the note on Μέρος, p. 78. J.S.

<sup>b</sup> Rather by *synesis*. J.S.

and p. 84.) Fully, βουλευόμενοι περὶ τῶν κοινῶν πραγμάτων, Polyæn. iv, 8. See ad Onosandr. c. 35. n. 5. and ἴδιον, above. In μεγαλεῖα : (for that the word is an adjective, appears from τὸ μεγαλεῖον κτῆμα in Herodotus :) ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, St. Luke i, 49. τὰ μεγαλεῖα τοῦ Θεοῦ, Acts ii, 11. Μωρόν : τὸ μωρόν, *folly*. "Ολον : τὰ ὅλα, *summa res* : τοῖς ὅλοις ἐλαττοῦσθαι, (viz. πράγμασι,) Diod. xvii. So ἡττᾶσθαι τοῖς ὅλοις, συντρίβεσθαι τοῖς ὅλοις, σφάλλεσθαι τοῖς ὅλοις. See Wesseling ad Diod. Sic. t. ii. p. 268, 77. opposed to τοῖς ὅλοις ἐρρῶσθαι, Athen. t. iii. p. 287. Fully, τὰ ὅλα συνέτριψαν τῶν ἐναντίων πράγματα, Onosandr. c. vi. ὥστε τοῖς ὅλοις ἐπιθεῖναι τοῦ πολέμου πράγμασι τέλος, Id. c. xlii. p. 129. "Ο, the neuter of the relative : ἀνθ' ὧν, *because ; in return for* : i. e. ἀντὶ ἐκείνων πραγμάτων δι' ὧν : ἐξῆι τὴν χάριν ἃ γυνὰ ἀντὶ τήνων "Ον τὸν κῶρον ἔθρεψε, i. e. ἀνθ' ὧν, Theocrit. Epigr. xviii. So, ἀντὶ τῶν ὧν ἐπολιτεύσω—τήνδε σοι τὴν εἰκόνα ἀνεστήσαμεν, Schol. Wechel. ad Agath. Epigr. xliii. ἐν οἷς, (viz. πράγμασι) : ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, Acts xxiv, 18. See xxvi, 21. Καθάπερ : (which is καθ' ἅπερ, understand πράγματα :) μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος, 2 Cor. iii, 18. Τοῦτο, the neuter of οὗτος : μετὰ τοῦτο, (viz. πρᾶγμα θαυμαστὸν,) κατέβη εἰς Καπερναοὺμ, St. John ii, 12. μετὰ ταῦτα (viz. πράγματα) ἀπῆλθεν ὁ Ἰησοῦς, St. John vi, 1. Fully in the Hebrew, Genes. xxii, 1. ἐν τούτῳ, *in this ; by this* : καὶ ἐν τούτῳ δὲ ἐδήλωσεν, Xen. Cyrop. vii, 1, 15. Mem. i, 2, 23. ἐν τούτῳ, *meanwhile, during this*, (understand γενομένων τῶν πραγμάτων :) οἱ δὲ Μακεδόνες ἐν τούτῳ ἀσφαλῶς ἐπέρασαν τὸν ποταμὸν, Arrian. i. p. 17. See p. 18. 55. 56. and in the same sense in the plural ἐν τούτοις : ἐν τούτοις εἶναι, *to be occupied with these things* : ταῦτα μελέτα, ἐν τούτοις ἵσθι, 1 Tim. iv, 15. ἕνεκα τούτων (viz. πραγμάτων) με οἱ Ἰουδαῖοι συλλαβόμενοι, &c. Acts xxvi, 21. Πάν : τῶν εἰς πάντα (viz. πράγματα) ἀφικμένων, *who have experienced or suffered every thing*, Artemidor. ii, 44. Παρόν : in the phrase οὐκ οἶδα, ὃ τι χρήσομαι τῷ παρόντι, *I know not what to do in the affair*. Fully, ἀπορέοντος δὲ βασιλῆος ὃ τι χρήσεται τῷ παρόντι πράγματι, Herodot. vii, 213. Πολιτικόν : τὰ πολιτικά, Thucyd. vi, 15. Τὸ πονηρόν, *evil*. Τὰ προκείμενα, [*what is before one ; what one has to do with.*] Τὸ συμφέρον, *utility ; advantage*. Τί : τί ἡμῖν καὶ σοί ; (viz. πρᾶγμα,) *what have we to do with thee?* St. Matth. viii, 29. τί γὰρ μάχαισι κᾶμοί ; Anacr. xvii, 264. τί Πλειάδεσσι κᾶμιν ; Ib. 270. Fully, τί δὲ σοί, φησὶ, πρᾶγμα πρὸς Καλλιρρόην ἐκείνην ; Charit. iv. p. 67. See Κοινόν : and add, σοὶ δὲ τί καὶ τῷ Πρωτεσίλεω κοινόν ; Philostr. Her. p. 8. Boiss. So in Latin, *quid nobis tecum est?* Curt. vii, 8. 16. *quid mihi vobiscum est?* Ov. Eleg. ii, 1. 1. understand *negotii*. Τοιοῦτο : οἱ γὰρ ἐν τοίουτοις γενόμενοι, (viz. πράγμασι,) *they who have been conversant or occupied about such matters*, Artemidor. i, 23. See Artemidor. iv, 29. Heliodor. v, 1. Achill. Tat. v. p. 309. vii. p. 427. Longus i. p. 27. Liban. ep. 72. p. 230. ep. 73. p. 231. and Wolf on ep. 49. p. 135. Buxtorf. Catalect. c. 252. Τὰ ὑποκείμενα.—II. In concord with the article expressed.—1. with a preposition and its case following : τὰ κατ' ἐμὲ πάντα (viz. ὄντα πράγματα) γνωρίσει ὑμῖν Τυχικός, *all that relates to me ; all my state* ; Coloss. iv, 7. So Ephes. vi, 21. τοῖς καθ' ἡμέραν γιγνομένοις

(viz. πράγμασιν,) *every-day affairs*, Isocr. ad Nic. ii. τὰ περὶ ἐμέ. τὰ πρὸς Θεόν.—2. with a genitive case following: τὸ τῆς ἐλευθερίας, *what relates to liberty; liberty*. τὸ τῆς ὀργῆς. συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, 2 Pet. ii, 22. οὐ μόνον τὸ τῆς συκῆς ποιήσετε, &c. St. Matth. xxi, 21. τὸ τῆς τιμωρίας. τὰ τῶν ἀνθρώπων. ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων, St. Matth. viii, 33. ἡ γὰρ αὐτοῖον μεριμνήσει τὰ ἐαυτῆς, St. Matth. vi, 34. *the things of itself*. τὰ ἐαυτῶν. ἄρα οὖν τὰ τῆς εἰρήνης δώκωμεν, *the things which make for peace*, Rom. xiv, 19. τὰ τοῦ Θεοῦ. ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου, *I put away childish things*, 1 Cor. xiii, 11. ὅταν φύσει τὰ τοῦ νόμου ποιῇ, (for τὸν νόμον,) Rom. ii, 14. *the things contained in the law*. See Gal. v, 3. τὰ τῆς οἰκοδομῆς, *things wherein one may edify another*, Rom. xiv, 19. τὰ τῆς ποιητικῆς, for ἡ ποιητική. τὰ τῆς πόλεως. τὰ τῆς φιλοσοφίας, for ἡ φιλοσοφία.—III. Before a dependant genitive, but not in concord with the article: οὐ δοκεῖ χαρὰς εἶναι (viz. πρᾶγμα) ἀλλὰ λύπης, Hebr. xii, 11.—IV. In verbs: καλῶς ἔχει, (viz. τὸ πρᾶγμα) *it is well*, Ælian. V. H. ii, 4. p. 67. ἐπὶ ξυροῦ ἔχεται (or ἴσταται) ἀκμῆς: [a proverbial phrase, signifying that things are in a very critical state.] ἐπὶ ξυροῦ ἴσταται ἀκμῆς, Hom. Il. κ, 173. Fully, ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, Herodot. vi, 11. Κατεπείγει, [there is an urgent necessity,] for πρᾶγμα κατεπείγει. ἦν κατεπείγη, Lucian. Quom. scr. sit Hist. p. 634. οὐ κατεπείγει δὲ, Etymol. M. c. 746, 11. ἐπεὶ κατεπείγει με πρότερον—ἀποκρίνασθαι, Just. Mart. Dial. c. Tryph. p. 286, 9. περὶ ἧς νῦν οὐ κατεπείγει (so Schæfer) λέγειν, Athen. t. iv. p. 433. Fully, ὅταν μὴ πάνν κατεπείγη τὸ πρᾶγμα, Lucian. Quom. conser. sit Hist. p. 634. See Diod. Sic. i. c. 33. and Wesseling. ii. c. 22. Toup. ad Longin. p. 376. Πράττειν: as, εὖ πράττειν, ἀριστα πράττειν, κακῶς πράττειν (viz. πρᾶγμα, or πρᾶγματα.) *bene rem gerere*, Hor.

ΠΡΑΞΙΣ, *action, thing*.—In διὰ κενῆς, (viz. πράξεως,) *in vain*: sometimes written in one word διακενῆς. See Septuag. Ps. xxv, 3. where the word δϰϱ is rendered. In ταύτη: τὸ δὲ πεπρᾶσθαι τοῦ πωλεῖσθαι ταύτη διαφέρει, Artemidor. iv, 16.

ΠΡΕΣΒΕΙΣ, *ambassadors*.—There is an ellipsis of this word sometimes in ἐπιστέλλειν and πέμπειν. See Ælian. V. H. iii, 43. Herodian. ii, 8, 14. and Wesseling. ad Diod. Sic. xii, 30.

ΠΡΟΘΕΣΙΣ, *a preposition*.—In ἡ παρὰ, ἡ πρὸς, and the like expressions, occurring often in Greek Scholia. λείπει ἡ εἰς, [for ἡ προθεσις εἰς, there is an ellipsis of the preposition εἰς,] Schol. ad Aristoph. Nub. 1083. λείπει ἡ περὶ, Schol. ad Thucyd. iv, 6. l. 85. In ἀντὶ τῆς for ἀντὶ τῆς προθέσεως: see Stephan. Proparasc. in Thucyd. Fully, χωρὶς τῆς ἀμφὶ προθέσεως, Apollon. Lex. Hom. v. Ἀμφαφῶντα, t. i. p. 126. See Schol. ad Soph. Electr. 319. and Valcken. Adnot. in Adoniaz. Theocrit. p. 364. A. C.

ΠΡΟΠΟΣΙΣ, *an invitation to drink; a draught*.—In διδόναι, λαβεῖν, πίνειν, προπίνειν ἀγαθοῦ δαίμονος, either πρόποσις, or κρᾶσις or πόμα is understood. νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος, Aristoph. Pac. 299. p. 642. Ἀγαθοῦ δαίμονος τῷ θεῷ διδόντας πρόποσιν, Ælian. V. H. i, 20. So Philo in Flac. p. 759. In Διὸς, ἔφη, σωτῆρος ἦδε σοι, Ἀπολλῶνι, (viz. πρόποσις,) Apollon. Tyan. ii, 7.

and προπίνω σοι, ἔφη, ὃ Κλεαρθί, Ἑρακλέους ἀρχηγέτον, Lucian. Conviv. t. iii. p. 430. Κόαθος is expressed in Athen. t. iv. p. 17. Ναυνοῦς καὶ Λύδης ἐπὶ χειρὶ δύο, — Συγκέρασον τὸν πέμπτον ἐμοῦ, Posidipp. x. Musgrav. ad Theocrit. t. ii. p. 410. Wart. explains such genitives by an ellipsis of ἐνεκα.

ΠΡΟΣΗΛΥΤΟΙ, *proselytes*.—In οἱ φοβούμενοι τὸν Θεόν, Acts xiii, 16. *converts; proselytes of the gate*; distinguished from native Jews. In σεβόμενοι τὸν Θεόν, Acts xvii, 4. 17. in which sense Lydia is called σεβόμενη τὸν Θεόν, Acts xiv, 14. See the commentators, and especially Wolf.

ΠΡΟΣΦΟΡΑ, *an oblation*.—Προσφορά or θυσία may be understood in προσφέρειν. Fully, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά, Acts xxi, 26.

ΠΡΟΣΩΠΟΝ, *countenance; person*.—In καθεστηκῦα, Ceb. p. 45. ed. Gronov. γυνὴ καθεστηκῦα, *a woman of a steady, unaltered countenance*. Fully, καθεστηκῦα τὸ πρόσωπον, p. 37.

Πρόσωπον, in a grammatical sense, *person*, is frequently omitted, especially by grammarians and Scholiasts. τεθνήκει εἰπόντος ἐπὶ τοῦ τρίτου, [viz. προσώπου, *in the third person*,] Lucian. t. iii. p. 570. ἐπὶ τοῦ τρίτου, ἐπὶ δευτέρου, Schol. ad Lucian. ib.

ΠΡΟΦΗΤΗΣ. See Ἱερεὺς.

ΠΡΟΦΗΤΙΣ, *a prophetess, a priestess*.—In Πυθία or Πυθιάς: ἰδίως δὲ ἡ ἐν Δελφοῖς προφήτις, Πυθία, (al. Πυθιάς,) Poll. i, 14.

ΠΡΥΜΝΗΣΙΑ, *mooring cables*.—In λύσαι, *to loose; to let loose*: λύσαντες ἐκ Μουνυχίας, Æschin. ep. ad Philocr. λύσαντες ἐκ Βενδιδαίου, Synes. ep. 4. where τὰ πρυμνήσια is added by the scholia (Cod. Lips.) as it is by Synesius himself, ep. 55. and 79.

ΠΡΩΚΤΟΣ.—In οὗ τι πον τὸν . . . Aristoph. Av. 442.

ΠΤΩΣΙΣ, *case*.—In εὐθεία and ὀρθή, [the nominative,] πλάγιος, [an oblique case,] γενικῇ, [the genitive,] δοτικῇ, [the dative,] αἰτιατικῇ, [the accusative,] ὅρα δὲ, τὸ γνωσόμεθ' ἀλλήλων, γενικῇ συνταχθέν, Eustath. ad Odys. ψ, 109. ὅταν ζητῶμεν, εἰ ταῖς δοτικαῖς προσθετέον τὸ ι, Sext. Empir. adv. Grammat. i, 9. See Etym. M. c. 814, 26. 29. 30. Apollon. Alex. de Synt. p. 176, 9. Heyn. ad Hom. t. v. p. 100. ad v. 507. Fully, τῆς ὀρθῆς πτώσεως, Apollon. de Synt. p. 20. 24. τῶν πλαγίων πτώσεων, Diog. Laert. vii, 64. πλάγιοι δὲ πτώσεις εἰσὶ γενικῇ, καὶ δοτικῇ, καὶ αἰτιατικῇ, Id. vii, 65. τὴν δοτικὴν πῶσιν, Sext. Empir. p. 253. Fab. ὁ μὲν τῆς Ζεὺς ὀρθῆς πτώσεως τὰς πλαγίους σχηματίζων, ib. p. 254. With a different word, οὔτοι καὶ τῇ αἰτιατικῇ καὶ τῇ εὐθείᾳ χρῶνται ἀντὶ πλαγίας συντάξεως, Gregor. Cor. p. 33.

ΠΥΓΗ, *the posteriors*.—In ἀλλ' ἐπαναίρου, Κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν (viz. πυγὴν) ἐν Σαλαμῖνι, Aristoph. Eq. 782. The participle μαχεσαμένην also, or νικήσασαν, is understood. [The words are addressed to the Athenian people, represented on the stage in the person of an old man.] ἵνα μὴ ἐντριψῃς μηδὲ διαφθείρῃς τὴν ἐν Σαλαμῖνι καμοῦσαν πυγὴν ἐν ναυμαχίᾳ, Schol. Something like τὸν σὸν πόδ', ὧ' ναξ, Ἰλίου πορθήτορα, Æschyl.

ΠΥΛΗ, *a gate*.—In ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ, κολυμβήθρα, St. John v, 2. Fully, καὶ ἔφοδόμησαν τὴν πύλην τὴν προβατικὴν, Septuag. Nehem. iii, 1. In Σκαῖαί, (viz. πύλαι:) τῷ δὲ

διὰ Σκαίων πεδίονδ' ἔχον ὠκέας ἵππους, Hom. Il. γ, 263. Fully, Σκαίᾱς πύλας in the same book.

ΠΥΡΕΤΟΣ, *a fever*.—In τριταῖος, *tertian*, τεταρταῖος, *quartan*. λυεῖ δὲ καὶ τριταῖους, (viz. πυρετοὺς,) Dioscorid. ii, 72. οἱ ὑπὸ τεταρταίων ἀλισκόμενοι—εἶτα ἐπιγένηται τεταρταῖος, Hippocr. Aphor. v, 70. p. 97. s. t. i. See also Aphor. ii. 25. τοὺς τεταρταίῳ πυρέττοντας, Philostr. Her. p. 58. Boiss. “πυρετῶ,” Schol. Palladas has joined Ἡπιάλῳ with τεταρταίῳ, cix.

There is a similar ellipsis in Latin: *tertiana*, Petron. c. 17. and 18. *quartana*, Sueton. in Cæs. c. i. Fully, *ne tertianas quidem febres et quartanas divinas esse dicendum sit*, Cic. de Nat. Deor. iii, 10.

ΠΩΜΑ, *a cover; a lid*.—In ἰλαστήριον, when it signifies a *propitiatory cover*; as Χερουβὶμ δόξης, κατασκήζοντα τὸ ἰλαστήριον, Hebr. ix, 5. Fully, ἰλαστήριον ἐπίθεμα, Septuag. Exod. xxv, 17. [See Ἐπίθεμα.]

\*ΡΕΙΘΡΟΝ, or ΡΟΟΣ, *a flood, a stream*. See Ὑδωρ.

ΡΗΜΑ, *a word; a saying*.—Ῥῆμα is understood—I. in concord with adjectives, participles and pronouns expressed: as, ἀμφίβολον: ap. Smith. not. 7. eccl. As. p. 60. (or perhaps πᾶγμα.) Βλάσφημα: πολλὰ καὶ βλάσφημα ἀπορρίπτειν εἰς τινα, Ælian. V. H. xii, 57. Fully, λαλοῦντος ῥήματα βλάσφημα, Acts vi, 11. Βραχεία: βραχεία σου πνυθῆσθαι βούλομαι, Aristoph. Nub. 154. 482. διὰ βραχέων λεκτέον, *briefly, in few words*; Lucian. Toxar. p. 71. διὰ βραχέων ἐπέστειλα ὑμῖν, (viz. ῥημάτων,) Hebr. xiii, 22. καθημαζευμένα, (viz. ῥήματα,) *low language*. See Valck. in Eleg. Callim. p. 299. Μεγάλα: στόμα λαοῦν μεγάλα καὶ βλασφημίας, Rev. xiii, 5. Ὅλῖγα: δι' ὀλίγων ἔγραψα, 1 Pet. v, 12. In the neuter of ὅς: καθά, *as*, St. Matth. xxvii, 10. for καθ' ἃ ῥήματα. Πλείονα: διὰ πλείονων, Ælian. Tact. c. i. So in Latin, *hac de re alias ad te pluribus*, Cic. ad div. xii. ep. 24. Πολλά: διὰ πολλῶν, *in many words*. πολλὰ λισσόμενοι, Hom. Il. ι, 460. for κατὰ πολλὰ ῥήματα. multa deos orans, Virg. Æn. ix, 24. καὶ ἐλάλησεν αὐτοῖς πολλὰ, St. Matth. xiii, 3. ἤρξατο κηρύσσειν πολλὰ, St. Mark i, 45. πολλὰ ἐπισκώπτειν. πολλὰ ἐπετίμα αὐτοῖς, St. Mark iii, 12. πολλὰ καταρασάμενος ἀνδράσι πονηροῖς, Aristoph. Lys. 818. πολλὰ λοιδορεῖσθαι, for κατὰ πολλὰ ῥήματα λ. So in Latin, *multa invehi in aliquem. multa deos venerati*, Cic. ad div. vi. ep. 7. multa questisumus, Id. ib. iii. ep. 3. Ὑπέρογκα: ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, (viz. ῥήματα,) 2 Pet. ii, 18. os magna sonaturum, (viz. verba,) Hor. Φιλάνθρωπα, *kind, humane*: καὶ τούτῳ φιλάνθρωπα (viz. ῥήματα) ἐπιστέλλει Ἀλέξανδρος, Arrian. iii. p. 248. Φορτικά: τὰ φορτικά ταῦτα, (viz. ῥήματα,) Lucian. Icarom. p. 186.—II. In concord with the article—1. before words taken *materially*: as τὸ βίβλος, *the word βίβλος*: τὸ πόλις, *the word πόλις*.—2. in quotation: —εὖ εἰρημένον, τὸ ἐλοῦθ' βίον τὸν ἀριστον, *the saying, choose the best way of life*. τὸ κωμικὸν ἐκείνο, *that sentence or those words in the comedy*. οὐδ' ὀπισθόπους ἡ δίκη, τοῦτο δὲ τὸ ποιητικόν, *as the poet says*. τὸ τοῦ Κρατίνου, *as Cratinus says*. τοῦτο δὲ τὸ τῶν τραγῳδῶν, Heliodor. p. 13. Cor. Fully, τὸ τοῦ κωμικοῦ ῥῆμα, Aristid. t. ii. p. 134.

Jebb. But in some expressions of the same form the ellipsis cannot be quite so well supplied by ῥῆμα: e. g. in τὸ τοῦ λόγου: Δημάδου τοῦ ἀπὸ τῆς κώπης ἀνίπτοις, τὸ τοῦ λόγου, [as the saying is,] χερσὶν ἐπὶ τὸ βῆμα πηδήσαντος, Syrianus in Hermogenem, p. 16. (See Boissonad. ad Philostr. p. 344.) So in, οὐχ, ὥσπερ οἱ πολλοὶ φασιν, ἀπόθετος ἐν Σκύρῳ ἐτρέφετο, τοῦτο<sup>a</sup> δὴ τὸ ἐν ταῖς παρθέναις, Philostr. Her. p. 206. Boiss. Πάθος is expressed in p. 38. τοῦτο δὴ τὸ τοῦ Πρωτεσίλεω πάθος. —3. with a preposition and its case following the article: λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, Acts i, 3. ἀκούσαντες τὰ περὶ ἡμῶν, Acts xxviii, 15. πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ib. v. 23. διδάσκων τὰ περὶ τοῦ Κυρίου, ib. v. 31.—III. In verbs: e. g. ὑπολαμβάνειν, *to reply*: literally, *to take up* (discourse) *after another person*. ὑπολαβὼν οὖν ἔφη Πολύκλειτος, Ælian. V. H. xiv, 8. The participle of the aorist is commonly used; that of the present very seldom: see Toup. ad Longin. p. 379. and the verb ὑπολαμβάνειν occurs almost everywhere concisely used for ὑπολαβόντα φάναι: καὶ ὁ Σωκράτης ὑπέλαβε, Τι δῆτα—κ. τ. λ. Xen. Conviv. iv, 22. ἐκείνου δὲ ὑπολαβόντος, Ἄν οὖν γένηται, κ. τ. λ. Plut. Mor. t. i. p. 910. ὑπολαμβάνω, καὶ τὸ διαδέχομαι,—κατὰ τοῦτο τὸ σημαινόμενον λέγεται τὸ, ὑπολαβὼν δὲ ὁ ἅγιος τὸν λόγον, ἦτοι διαδεξάμενος, Moschopul. Voc. Attic. Collect. So *suscipere* is used in Latin: *suscipit Anchises*, Virg. An. vi, 723. *suscipit Stolo, tu, inquit*, &c. Varro de R. R. i, 2, 24.

But ὑπολαμβάνειν τὸν λόγον has a far different meaning in Herodot. i, 212. iii, 146. viz. *to approve counsel*; *to receive advice with approbation*.

PHΣΙΣ, *a speech, a discourse*.—In μακρὰν λέγειν, which is equivalent to μακρὰ λέγειν, *to make a long discourse*; *to dilate*. Fully, ῥῆσιν τινα μακράν, &c. Lucian in Prometh. p. 176.

ΡΙΖΑ, *a root, a stock*, may be understood in ἐκ μιᾶς βλαστᾶν. See Brunck ad Soph. t. iii. p. 444. Valcken. Diatr. in Fragm. Eurip. p. 224. and Heyn. ad Apollodor. p. 259. ed. pr.

ΡΥΘΜΟΣ, *rythm, measure*.—In ὀρχήσασθαι ἐνόπλιον, Callim. h. in Dian. 241. Leisner understands ῥυθμόν. κατ' ἐνόπλιον, εἶδος ῥυθμοῦ, πρὸς ὃν ὀρχοῦντο σείοντες τὰ ὄπλα, Schol. Aristoph. ad Nub. 651. Fully, πρὸς τὸν ἐνόπλιον ῥυθμόν αὐλούμενοι, Xen. Anab. vi. [vi, 1. 6.] See Spanhem. ad Callim. p. 291. But Schæfer thinks ἐνόπλιον in the verse of Callimachus is used adverbially, for κατὰ τὰς ἐνοπλίου κινήσεις, and quotes Dionys. Hal. Ant. Rom. t. i. p. 387. κινοῦνται γὰρ πρὸς αὐλὸν ἐν ῥυθμῷ τὰς ἐνοπλίου κινήσεις.

ΣΑΛΠΙΓΞ, *a trumpet*.—In κερατίνη: δι' ἧχου κερατίνης, Symmachus, Ps. cl. 3. Fully, οἱ ἱερεῖς ἐσάλπισαν ταῖς κερατῖναις σάλπιγγι, Josh. vi, 13. See Biel. Thes. ii. p. 192. Schæfer suspects that the one or the other of the words may be a gloss inserted in the text.

ΣΑΛΠΙΓΚΤΗΣ, *a trumpeter*.—In the verbs σαλπίζειν, σημαί-

<sup>a</sup> If τροφήμα (which signifies *aliment* understood, if any particular word is to in Hippocr. 887.) may be taken in as be understood. J. S.  
large a sense as ἐτρέφετο, it may here be

νεν, when put without any nominative case. See Schneider. ad Xen. Anab. iii, 4, 4. Lexic. Xenophont. t. iv. p. 16. A. 27. A. Schæf.

ΣΑΡΞ, *flesh*.—In βοεΐη, *beef*. So in Latin, *bubula*, *ferina*, *agnina*, &c. with an ellipsis of *caro*. See Voss. de Construct. c. vi. p. 17.

ΣΕΑΥΤΟΝ, *thyself*.—This, as well as other reciprocal pronouns, is to be understood after many verbs, which, although usually and regularly active, are used as neuter: e. g. ἀπαγε, [*begone*; *off*;] fully, ἀπαγε σεαυτὸν ἐκ ποδῶν, Aristoph. Βάλλε: βάλλ' (viz. σεαυτὸν,) εἰς μακαρίαν, *go to hell*;<sup>a</sup> Julian in Cæs. and in a similar sense, βάλλ' εἰς κόρακας,—βάλλ' εἰς ὄλεθρον. See Zenob. Prov. Cent. ii. p. 48. πῶταγ', ὦ 'γαθὲ, Theocrit. i, 62. προσάγαγε σεαυτὸν, Schol. ὕπαγε, *go*. So in Latin *aufer*, for *aufer te*, Ter. Adelph. v, 8, 14. with the pronoun expressed, *ferēbam me*, Virg. Æn. ii, 672. *apage te*, Plaut. Amphit. ii. Cic. ad div. v. ep. 10.

ΣΕΙΣΜΟΣ, *an earthquake*.—In Ἰζηματίας: Ἰζηματίας,—ἡ εἶδος σεισμοῦ, Phavorinus, from Zonaras. In μυκηματίας, Ammian. Marcell. xvii, 7. cf. Aristot. de Mund. p. 156. ss. ed. Kapp.

ΣΕΛΗΝΗ, *the moon*.—In φωσφόρος, Aristoph. Lys. 739. (see 444.) *σελήνη* may be understood, (or Ἑκάτη.)

ΣΗΜΑ, *a monument*.—In νηὸς ποτε καθορισσαμένης ἐς τὸ Αἰάντειον, &c. Philostr. Her. p. 72. the Schol. understands σῆμα. Fully, σῆμα παρ' Αἰάντειον, Antipat. Sidon. lxxv. See Strabo p. 890. Almel. and the commentators. Μνῆμα might be understood.

ΣΗΜΕΙΟΝ, *a sign*.—In θέσφατον, *a prodigy, a portent*: ἐκ πολλῶν συνεγνωκυῖα θεσφάτων, Dionys. Hal. iv. p. 209. for which in another place θεόπεμπτα σημεῖα, Id. ii. p. 124. In παρθένια, *tokens of virginity*: τὴν γυναῖκα ταύτην εἴληφα, καὶ προσελθὼν αὐτῇ οὐχ εὐρηκα αὐτῆς τὰ παρθένια, Septuag. Deuter. xxii, 14. In στάδιον: see Λιθος. In κατὰ τί; κατὰ τί γινώσσομαι τοῦτο; *by what sign or token shall I know this?* St. Luke i, 18. In τρόπαιον.

ΣΙΤΙΟΝ, *food*. (See Ἀλφιτον, Βρῶμα, Ἐδεσμα, Πλακουντάριον.) In προσφέρειν, when put alone; *to offer food*, or (for the mede προσφέρεσθαι,) *to take food*: εἰ—τοῖς κεκορεσμένοις μήτε προσφέρεις μήτε ὑπομνήσκεις, Xen. Mem. iii, 11. 14. εὖ ἔχειν πρὸς τὰς προσφοράς, ἀγαθὸν, Hippocr. Aphor. s. ii. 33. which Galen explains τῶν σιτίων προσφοράς. But Schæfer understands τι in προσφέρειν. See Foes. Œconom. Hippocr. p. 537. Zeun. ad Xen. Mem. iii, 11, 13. Kuster. de Verb. Med. i, 21. Wesseling. ad Diod. Sic. t. i. p. 52. 43. Soph. Philoct. 1108. and the Schol. Kuster. ad Aristoph. Acharn. 353. Coray. ad Theophr. p. 340.

ΣΚΕΛΟΣ, *the leg*.—In ὁ δὲ Ἀμασις, ἐπάρας, ἀπεματᾷσε, Herodot. ii, 162. Fully, ἐπάρας τὸ σκέλος, ἀπεματᾷσε, Phavorin. ap. Stob. Schæfer however understands a reciprocal pronoun, so that ἐπαίρειν may have a middle sense.

ΣΚΕΠΤΕΟΝ, *it is to be considered*.—This word is understood

<sup>a</sup> "All sciences a fasting Monsieur knows, And bid him go to hell, to hell he goes." Dr. Johnson's "London." J.S.

by some before *μήποτε* : *μή ποτ' οὖν κρείττον ἢ λέγειν*, Dionys. Hal. de Struct. Or. § xxi. p. 172. ed. Upton. *μήποτε—δοκῇ εἶναι*, Plutarch. Moral. t. i. p. 422. *μήποτε δὲ καὶ τοῦναντίον ἀγαθὸν ἦ*, ib. 426. as Schæfer reads. See also pp. 423. 429. Add Antonin. *eis éaut.* iv. 34. Acts v. 39. But there is in reality no ellipsis. See H. Steph. (p. 369.) on Plat. Phæd. p. 185. Forst. *μή οὐχ αὕτη ἢ ἡ ὀρθή*, κ. τ. λ. and Toup. Ind. in Longin. v. Κίνδυνος. *Μήποτε*, says Schæfer, is an interrogative particle, and a note of interrogation ought to follow it : *ὦ πτανοί, μή καί ποτ'* (see Porson. ad Eurip. Phœn. 1373.) *ἐφίπτασθαι μὲν*, "Ερωτες, Οἶδατ', ἀποπτήναι δ' οὐδ' ὅσον ἰσχύετε ; Meleag. liii. 5. "Αμπελε, *μήποτε φύλλα χαμαὶ σπεύδουσα βαλέσθαι Δελτίας ἐσπέριον Πλειάδα θυομένην* ; Mnasalc. i. (as Warton and Schæfer read.) *μήποτ' ἐκείνου Οὔτος ὁ δεσμώτης αὐτὸς ἔδησε φρένα* ; Satyrius Thyill. iv. 5. See Longin. xxxviii. p. 135. Toup. Athen. iv. p. 306. Valcken. in Adonias. Theocrit. p. 294. B. Schol. ad Pind. Nem. v. 25. Casaub. ad Athen. i. 10. See also the words *Λογιστέον*, *Βλέπω*, "Οράω, *Φροντίζω*.

**ΣΚΕΥΟΣ**, *a vessel, an utensil*.—In *θυσιαστήριον*, *θυμιατήριον*, *ποτήριον*, and in *χρηστήριον*, *an utensil* : *πολλὰ καὶ τῶν σωματῶν καὶ τῶν χρηστηρίων*, Strabo xv. Fully, *καὶ χρηστήρια σκεύη*, Pollux. See Valcken. ad Herodot. p. 248, 58. So in Latin, *ficilia*, (*viz. vasa*.) See Flor. i. c. xviii. § 22. *virgea*, Virg. Georg. i. 165.

**ΣΚΩΛΗΞ**, *a worm*. See *Πολύπους*.

\***ΣΟΦΙΑ**. See *Τέχνη*.

**ΣΟΦΙΣΜΑ**, *a device, a contrivance*.—In *στρατηγικά* : *φησὶ Πολύαινος ἐν τοῖς Στρατηγικοῖς*, (*viz. σοφίσμασι*.) Anonym. de Incredib. in Opusc. Mythol. by Gale c. xi. *περὶ Πανός*, p. 89. Fully, *στρατηγικά σοφίσματα*, Plutarch. in Fabio. Hence Polyænus himself sometimes entitles his book *στρατηγικά*, sometimes *στρατηγήματα*. See Casaub. ad Polyæn. i. Proœm.

**ΣΠΕΡΜΑ**, *sperm, seed*.—In *καταβολή* : fully, *Σάρφα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε*, Hebr. xi. 11. See Wolf. Cur. philol. ad 1 Cor. vii. 3. In *συλλαμβάνειν*, *to conceive* : *συνέλαβεν ἡ Ἐλισάβετ*, (*viz. σπέρμα or βρέφος*.) St. Luke i. 24. See "Εμβρυον. *Σπέρμα*, the seed of plants, in *σπείρειν*. See St. Luke viii. 5. where *σπόρος* is expressed.

\***ΣΠΗΛΑΙΟΝ**, *a cavern*. See "Αντρον.

**ΣΤΑΤΗΡ**, *a stater*.—In *Δαρεικός* : *Κυζικηνούς—Δαρεικούς*, Lys. xii. p. 391. t. i. *χιλίων Δαρεικῶν ἄξια ταῦτα*, Ælian. V. H. i. 22. See Perizon. *Δαρεικοί, οἱ χρυσοὶ στατήρες. ἐκλήθησαν δὲ, ὡς τινὲς φασιν, ἀπὸ Δαρείου τοῦ τῶν Περσῶν βασιλέως*, Hesych. Fully, *στατήριον Δαρεικῶν*, Herodot. vii. 28. *Χρυσὸς Δαρεικός* is said of the purest gold. See Bergler ad Alciphr. p. 22. See Schol. ad Aristoph. Eccl. 598. Gronov. de pec. vet. iii. 7. *Στατήρας Φωκαίτας* is in Thucyd. iv. 52. In *χρυσούς*, *a gold coin* : *καὶ εἰ μὲν χρυσοῦς εἴποις, προσακούεται ὁ στατήρ*, Pollux ix.

**ΣΤΑΥΡΟΣ**, *the cross*.—In *ὃν προσπήξαντες* (*viz. σταυρῷ*) *ἀνείλετε*, Acts ii. 23.

**ΣΤΕΦΑΝΟΣ**, *a crown ; a chaplet*.—In *περίθου νῦν τοῖδε πρῶτον* *Bos*.

πρὶν λέγειν, Aristoph. Thesmoph. 387. Biset. and Kuster understand στέφανον, and so Leisner.<sup>a</sup>

ΣΤΙΓΜΗ, *a point*.—In ἐξ αὐτῆς, *immediately*, (often written ἐξαυτῆς in one word,) στιγμῆς, στιγμῆς χρόνου, or ὥρας, may be understood. συνεβούλευεν ἐξ αὐτῆς ἀναπλεῖν ἐπὶ τὴν Μέμφιν, Diod. Sic. xv, 43. See Schweigh. Lexic. Polyb. p. 226. Suid. t. i. p. 119. v. Ἀλογία. Argument. i. Aristoph. Eq. Brunck. ad Apollon. Rhod. p. 175. 229. πρᾶττωσι τὸ κριθέν ἐξαυτῆς, Polyb. Exc. Leg. t. ii. p. 673. Ἐν στιγμῇ χρόνου is in St. Luke's Gosp. iv, 5.

Schæfer thinks there is no ellipsis; adopting a notion of Musgrave's (see his note on Soph. Antig. 1006.) that in such expressions as δι' ὠρθῆς, ἐξ ἰθείας, &c. there is no ellipsis, but an enallage of gender, the feminine being put for the neuter.<sup>b</sup>

ΣΤΟΑ, *a portico, a piazza*.—In αἶθουσα, which is properly a participle of αἶθειν, *to shine*: στοὰ αἶθουσα being, according to Eustathius, στοὰ ἡλίφ αἰθομένη, ὃ ἐστι λαμπομένη, *a colonnade illuminated by the sun*. οὐδέ ποτ' ἔσβη Πῦρ' ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς, Ἄλλο δ' ἐνὶ προδόμῳ, Hom. Il. ι, 472. [468.] In ποικίλῃ: [*a portico in Athens, which was so called from the variety of pictures with which it was adorned; and in which the Stoic philosopher Zeno taught*:] ἐν τῇ Ἀττικῇ ποικίλῃ ἐλλείπει ἡ στοὰ, Eustath. ad Il. v. p. 906. l. 10. Fully, ἀνακάμπτων δὲ ἐν τῇ ποικίλῃ στοᾷ, Diog. Laert. iii. in Zenone.

ΣΤΟΙΧΕΙΟΝ, *a letter*.—Στοιχεῖον, or γράμμα, (on the difference of which see Ammonius p. 37. and Valcken. animadv. p. 55. 56.) is understood in the names of the letters of the alphabet, τὸ Α, τὸ Β, and the rest: e. g. διχῶς ἡ γραφή, καὶ διὰ τοῦ υ καὶ διὰ τοῦ ι. Steph. Byz. v. Ἀὐνθος. Fully, τὰ πρῶτα φωνήεντα στοιχεῖα, Gregor. Cor. p. 209.

ΣΤΟΜΑ, *the mouth*.—According to Bos, there is an ellipsis of στόμα in ἐκείνου ὅζει μύρον.—τοῦ μὲν γὰρ ὅζει κρομνοξυρεγμίας. Ταύτης δ', ὁπώρας, ὑποδοχῆς, Διονυσίων, (Aristoph. Pac. 528.) is, says he, for τοῦ μὲν γὰρ στόμα ὅζει ὁσμὴν κρομνοξυρεγμίας &c. But the better mode of interpretation makes ὅζει a verb impersonal, and supposes an ellipsis of ἀπὸ (if of any thing) before the first genitive, (τοῦ,) for in the second (κρομνοξυρεγμίας) nothing is to be understood; (see Zeun. ad Xen. de Venat. v, 7.) the verb ὅζειν being joined, by the construction peculiar to it, with a genitive of what a person or thing smells of, and an accusative, signifying goodness or badness of smell: ὅζων κακὸν τῶν μασχαλῶν Πατρὸς Τραγασαίου, Aristoph. Ach. 852. In the following passage certainly στόμα can-

<sup>a</sup> I cannot discover any ellipsis of στέφανον in ἐπιλαβοῦ τῆς αἰώνιου ζωῆς, cited by Schoettgen from 1 Tim. vi, 12. As to στεφανοῦσθαι ἀνθρώπων, στεφανοῦν πίπτος, or στεφανοῦσθαι, and the like expressions, (in which Musgrave and Schæfer admit no ellipsis,) they are to be accounted for on the principle mentioned in the note on λέγων, p. 71. Στεφανοῦν πίπτος is equi-

valent to στέφανον ἐπιτιθέναι πίπτος, which was the expression present to the thoughts of the writer. J.S.

<sup>b</sup> Hermann calls this opinion of Musgrave a *strange one*; and wonders that Schæfer should have expressed approbation of it in many parts of his comments on Bos's work. J.S.

not be understood before ὅζει: ὑμῖν δι' ἔτους τῶν ἱματίων ὀζήσει δεξιότητος, Aristoph. Vesp. 1058.

In στενόν, a strait, F. Stosch understands στόμα. See Agathemer. i, 3. p. 7. ii, 5. p. 47. xiv, p. 64. 69. Oppian. Halieut. i, 617. Pinedo translates ἐν τῷ στενῷ τοῦ ἰσθμοῦ, (Steph. Byz. v. Θάψος,) in angusta Isthmi parte. Schæfer approves of this translation, and of the ellipsis of μέρει, the supposition of which it implies: yet he afterwards says, it is to be borne in mind that in τὸ στενόν, τὰ στενὰ, and the like, the adjectives have assumed the nature of substantives.

ΣΤΡΑΤΕΥΜΑ, an army.—In τὸ ἀγροικικόν, Pæan. ix, 13. τὸ Ἑλληνικόν: (but see Ἔθνος.) τὸ ἱππικόν, Herodot. vii, 87. Fully, ἱππικόν στρατεύμα, Xen. Cyrop. iii, 3, 14. τὸ μάχιμον, Herodot. vii, 186. Ναυτικόν: πρὸς ἅπαν τὸ τῶν πολέμιων ναυτικόν, Isocr. Panegy. p. 164. t. i. καὶ ὀπλιτικῷ προσχόντας μᾶλλον ἢ ναυτικῷ, Thucyd. vii, 75. Fully, παρόντος ἥδη σφίσι παντός τοῦ στρατεύματος καὶ τοῦ ναυτικοῦ καὶ τοῦ πεζοῦ, Thucyd. vi, 103. In ξενικόν, Demosth. Philipp. i. ὀπλιτικόν, Herodot. vii, 87. καὶ τὸ Ἀρκάδων ὀπλιτικόν, Lucian. Dial. Alex. et Philipp. See above also. τὸ πεζικόν. πεζόν: τὸ πεζὸν αὐτῶν, Thucyd. iii, 30. See above also. τὸ πελταστικόν: τὸ Μαντινέων πελταστικόν, Lucian. Dial. Alex. et Phil. In the verb ἄγειν: ἄγειν ἤδη ἐκέλευον, (viz. τὸ στρατεύμα,) Arrian. ii. p. 98. Ἀλέξανδρος δὲ ἐπὶ τοὺς ἄλλους Πισίδας ἤγε, Id. i. p. 78. 79. and ἀνάγεται, ii. p. 85. In ὁρμῇ: ὡς δὲ τὸ στρατεύμα τὸ Περσικόν ὄρμα βασιλεὺς ἐπὶ τὰς Ἀθήνας, Herodot. viii, 106. See Schæf. Meletem Crit. in Dionys. Hal. i. p. 4. 65. s. Port. Lex. Ion. v. Ἐλαύνειν. See also Στρατιᾶ, and Στρατός.

ΣΤΡΑΤΕΥΣΑΣ, having gone to war; having served; who served (as a soldier.) In τάφοι τῶν ἐς Θήβας, (viz. στρατευσάντων,) Pausan. Attic. 39. In the title of Æschylus's tragedy, Ἐπὶ ἐπὶ Θήβας. (But in the reading of some, Ἐπὶ ἐπὶ Θήβαις, it cannot be understood; for στρατεῦσαι ἐπὶ τινα is good Greek, but στρατεῦσαι ἐπὶ τινι is not so. Leisn. See Observ. Miscell. vol. iii. t. i. p. 91.) τῶν ἐπὶ ἐπὶ Θήβας, Lysias p. 66. ed. Reisk. τὰ περὶ τῶν ἐπὶ ἐπὶ Θήβας, Diod. Sic. iv, 64. See the argument also of that book, p. 245, 14. and iv, 66. v, 13. and Wesseling. Fully, Ἀδράστου δὲ καὶ Πολυνείκους ἐπὶ Θήβας στρατευσάντων, Lysias p. 59. In οἱ ξὺν αὐτῷ, occurring often in Arrian. Fully, ἀλλὰ Ἀλέξανδρος γὰρ, καὶ οἱ ξὺν αὐτῷ στρατεύσαντες, Arrian. v. p. 320. οἱ ξὺν Ἀλεξάνδρῳ συστρατεύσαντες, Id. p. 321.

ΣΤΡΑΤΗΓΟΣ, [a commander, a governor, a prefect.]—In παρὰ τοῦ Αἰγυπτίων, Charit. p. 119. “nempe βασιλέως vel στρατηγοῦ,” Dorvill. p. 610.

In inscriptions on coins and stones: e. g. ὑπὸ Μηνοφίλου Ἰουλιανοῦ, (viz. στρατηγοῦ,) lap. ap. Smith. notit. vii. Eccl. As. p. 19. ἐπὶ Δημητρίου, num. thes. Brandenb. Begeri. t. ii. p. 661. Fully, ἐπὶ στρ. Ἰουλιαν. ib. p. 694. under the prefect Julianus: in Julianus's prefecture.

ΣΤΡΑΤΙΑ, an army.—Στρατιᾶ, or στρατός, is understood in many verbs used in a military sense: as ἄγειν: ἐπὶ Σάρδεϊς ἤγεν ὁ Κύρος, Xen. Cyrop. vii. p. 412. Fully, τὴν στρατιὴν ἤγε ἐπὶ Μέγαρα, Herodot. ix, 14. ἀναστήσας ἄγει τὸν στρατὸν, Onosand. c. xi. Ἀρτεξάγειν.

Εισβάλλειν: ἐσέβαλε, Herodot. i, 15, 16. Fully, ἐσέβαλε τὴν στρατιήν, Id. i, 14, 17. ἐσβαλὼν τὴν στρατιήν, Id. i, 18. Ἐκβάλλειν. Ἐκτάττειν. Ἐξάγειν. Ἐξελαύνειν: fully, ἐξήλαυσε τὸν στρατὸν ἐκ Σούσων, Herodot. iv, 83. Προάγειν: προάγειν δὲ εἰ δεῖ, Onosand. c. x. s. 9. προήγαγε τὴν δύναμιν, Polyb. i. i. p. 456. προήγαγε τὴν δύναμιν ἅπασαν, Diod. Sic. xii. p. 105. Προσβάλλειν: ὁρῶν τοὺς Λακεδαιμονίους μέλλοντας προσβάλλειν, Thucyd. iv, 9. Στέλλειν: ὡς ἀπ' Ἰνάχου Στείλας ἐπεστράτευσεν Καδμείων πόλιν, Eurip. Suppl. 646. Euripides has somewhere else said, fully, στέλλειν στρατόν. These verbs are sometimes used in a middle signification, with an ellipsis of a reciprocal pronoun in the accusative case, no accusative being expressed: and a dative of accompaniment is then often joined with them. ἐσέβαλε στρατιᾷ, Pausan. iii. 7. p. 220. στρατῷ ἐσβάλλων, ib. p. 221. See Fischer, Ind. ad Palæph. v. Εἰσβάλλειν. Perizon. ad Sanct. Minerv. iv, 6. 18. and Drakenb. ad Liv. i, 14. 7.

ΣΤΡΑΤΙΩΤΗΣ, *a soldier*.—In ἐκλεκτοί, (viz. στρατιῶται.) Ἐπιβατικοί. Ἐπίλεκτοι. Ἐφεδροί. Λογάδες: fully, ἐχέτω δὲ πον καὶ στρατιῶτας λογάδας, Onosand. c. xxii. Νέοι. Νεοσύλλεκτοι. Παλαιοί: Τριάριοι λεγόμενοι παλαιοί τε, Dionys. Halic. v. p. 209. So *triarii* and *veterani* in Latin, with the ellipsis of *milites*. See Valesius ad Animian. Marcell. xv. c. i. Ψιλοί, *light-armed soldiers*, properly opposed to ὀπλίται and πελτασταί, but sometimes to ἱππεῖς. λοχίζει ὀπλίτας καὶ ψιλοὺς, Thucyd. iii, 107. (viz. στρατιῶτας.) δοὺς δὲ αὐτῷ ἱππέας τε καὶ ψιλοὺς, Arrian i. p. 50. See Diod. Sic. xv. 85. where Wesseling has restored ψιλῶν: and Polyænus iii, 1. where, as Casaubon has shown, ψιλοὺς, not φίλους, is the true reading. The genitive στρατιωτῶν is understood after καταγραφὴν, and after κατάλογος. Fully, ἐπὶ μέλλωσι καταγραφὴν ποιῆσθαι τῶν στρατιωτῶν, Polyb. in polit. Rom. See Dionys. Hal. vii. p. 464. Στρατιῶτας is understood in several verbs: e. g. διαγράφειν: καταγράφειν: καταλέγειν.

\*ΣΤΡΑΤΟΠΕΔΟΝ, *a camp*. See Πλῆθος.

ΣΤΡΑΤΟΣ, *an army*.—In ἐπίμικτος: καὶ πολὺς ὁ ἐπίμικτος, ὡς ἀκρίς, συνεξήλθον αὐτοῖς, Judith. ii, 20. (See Ὀχλος.) In ναυτικός: fully, ἐς τὸν ναυτικὸν στρατὸν ταχθέντες ἔσαν, Herodot. viii, 1. In πεζός: ὁ πεζός, Thucyd. iv, 25. v, 3. viii, 16. ὁρῶν τοὺς Λακεδαιμονίους μέλλοντας προσβάλλειν ναυσὶ τε ἅμα καὶ πεζῷ, Id. iv, 9. τὸν μὲν πεζὸν ἀφίησιν, Id. iii, 7. τὸν πεζὸν πάντα ἐξετάσαντες, Id. vii, 35. τὸν δὲ πεζὸν πάντα ἅμα ἀγόμενος, Herodot. iii, 25. See Pæan. iv, 4. Fully, παρῆν δὲ ἤδη καὶ ὁ πεζὸς στρατὸς, Thucyd. iv, 8. (Ὁ πεζὸς might be taken collectively: i. e. as the plural οἱ πεζοί, *the foot*.) In σύμμικτος: καὶ ἀνέστρεψε μετ' αὐτῶν αὐτὸς, καὶ πᾶς ὁ σύμμικτος αὐτοῦ, Judith i, 16. Fully, ὁ σύμμικτος στρατὸς παντοίων ἐθνέων, Herodot. vii, 55. In the verb ἐλαύνειν: ἤλαυσε ἐπὶ τοὺς Αἰγυπτίους, Herodot. ii, 163. Fully, ἐπὶ Σιδῶνα στρατὸν ἤλασε, Id. ii, 161. See Στρατιά.

ΣΥ, *thou*.—In οὗτος, when used (as it is by Attic writers) in calling or addressing a person: οὗτος—σὲ καλῶ, Soph. Aj. 70. See Ter. Eun. i, 2, 22. Fully, οὗτος σὺ πρέσβυ, Soph. CEd. Tyr. 1141. [1121. ed. Brunck.] See Rhunken. ad Tim. Lex. p. 279. s.

ΣΥΓΓΡΑΜΜΑΤΑ, *writings*.—In τὰ τοῦ Θουκυδίδου, τὰ τοῦ

'Ηροδότου, τὰ τοῦ Ἀριστοτέλους, &c. And in the singular: Ἀναξαγόρας ἐν τῷ περὶ βασιλείας, (viz. συγγράμματι,) Ælian. V. H. iv, 44. Σύνταγμα also may sometimes be understood: ὡς ἐν πρώτῳ συντάγματι τῆς ἱστορίας δεδιλωται, Herodian. ii, 1, 1. *Ergo hic duo magna συντάγματα absolvi*, Cic. ad Att. xii, 45. οὐδὲν ἐσχεδιασμένοι—τόδε περιέχει τὸ σύνταγμα, Onosand. in Proœm. ἀλιευτικῶν τε αὖ καὶ γεωργικῶν συνταγμάτων, ib.

ΣΥΓΓΡΑΦΕΥΣ, *an author, a writer*.—In various adjectives: e. g. γεωπονικοὶ, ἱστορικοὶ, στρατηγικοὶ, τακτικοὶ: τάγμα παρὰ τοῖς τακτικοῖς ἔμβολος καλεῖται, Ælian. Tact. c. xxxix. Fully, περὶ πολλῶν ἐπραγματεύσαντο συγγραφέων, τοῦτο μὲν ἱστορικῶν, τοῦτο δὲ ῥητορικῶν, καὶ ἤδη φιλοσόφων, Sext. Emp. adv. Gramm. i, 3.

ΣΥΛΛΑΒΗ, *a syllable*.—In ἡ ἄρχουσα, [*the first*.] In ἡ δευτέρα, [*the second*.] Steph. Byz. v. Ἰσσηδόνες. In δίφθογγος: *diphthongæ syllabæ Græco nomine dictæ, quod in eis binæ vocales junguntur*, Isidor. in Gramm. Orig. i, 15. (The word συλλαβή is used not only of diphthongs, but καταχρηστικῶς, *abusively*, of single vowels. See Isidor. ubi supra. καὶ γὰρ αἱ μονογράμματοι καταχρηστικῶς λέγονται συλλαβαί, Thom. Mag. p. 816. cf. Fisch. ad Weller. i. p. 222. Nay it seems to be used even of a letter in general: as by Lucian. t. i. p. 83.) In ἡ ἐσχάτη, and ἡ λήγουσα: [*the last, the final*.] In ἡ παραλήγουσα, ἡ παρατελευταία or παρατέλευτος: [*the last but one*.] In ἡ προπαραλήγουσα: [*the last but two*.] ἡ μὲν προπαραλήγουσα, Etym. M. c. 351, 40. (as Schæfer reads.) In ἡ πρώτη: ὀξυτονητέον τὴν πρώτην, Schol. ad Apollon. Rhod. i, 132. In πρὸ μιᾶς: πρὸ μιᾶς ἔχειν τὸν τόνον, Etymolog. MS. LB. in Hemsterh. not. ad Schol. Aristoph. Plut. p. 415. B. i. e. *on the last syllable but one*. Fully, ἐπὶ τῆς πρὸ δύο συλλαβῶν, *upon the last syllable but two; upon the antepenultima*, Porphyrius in Villos. Anecd. Gr. t. ii. p. 109. M. and presently afterwards, (as Schæfer would read,) ὅταν δὲ πρὸ μιᾶς συλλαβῆς τοῦ τέλους.

There is a similar ellipsis of *syllaba* in Latin.

ΣΥΜΒΟΛΑΙΟΝ, *a compact; a condition*.—In ἐπὶ διακειμένοις καὶ ῥητοῖς, Dionys. Hal. ix. p. 588. (viz. συμβολαίοις.<sup>a</sup>) In ἐφ' ᾧ, *on condition that*:<sup>b</sup> σπονδὰς ποιησάμενοι, ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται, Thucyd. i, 113. See Polyb. t. ii. p. 1180. Fully, ἐπ' ἐκείνῳ τῷ συμβολαίῳ, ἐφ' ᾧ, Id. t. ii. p. 1165. In the plural ἐφ' οἷς: ἴσασι γὰρ ἐφ' οἷς (viz. συμβολαίοις) αὐτοὺς Κναζάρης ἄγεται, Xen. Cyrop. i, 6. 11. In ἐπὶ τούτῳ, *upon this condition*, Dionys. Hal. Exc. Leg. p. 742. In τὰ προτεινόμενα, Polyb. t. ii. p. 980. In κατὰ τὰ συγκείμενα, He-

<sup>a</sup> Schæfer rejects the ellipsis in such expressions: he refers to Valcken. ad Eurip. Hippol. 461. Duker. ad Thucyd. p. 12. 71. J.S.

<sup>b</sup> In ἐφ' ᾧ τε, says Weiske, (Pleonasm. Gr.) τε signifies especially, above all. The full phrase is ἐπὶ τούτῳ τῷ λόγῳ, ἐφ' ᾧ, &c. *upon that condition, by which* (besides any other terms that may be added,) *such and such things especially are to be*

*done*. Ἀφίμεν σε ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν, Plat. Apol. S. § 17. vol. i. p. 68. Fully, ἐπὶ δὲ λόγῳ τοιῷδε τάδε ὑπίσχομαι, ἐπ' ᾧ στρατηγός τε καὶ ἡγεμὼν τῶν Ἑλλήνων ἔσομαι πρὸς τὸν βάρβαρον· ἐπ' ἄλλῳ δὲ λόγῳ οὐτ' ἂν αὐτὸς ἔλθοιμι, οὐτ' ἂν ἄλλους πέμψαιμι, Herodot. vii, 158. The particle is not added here, as it usually is by Herodotus. See i, 22. J.S.

radot. iii, 158. In ἐπὶ τίσιν (viz. συμβολαίοις) αὐτοὺς δεῖ ποιεῖσθαι τὴν φιλίαν, Polyb. t. ii. p. 1165.

**ΣΥΜΠΟΣΙΑ**, *carouses ; compotations*.—In τὰ γενέθλια: (as *convivia in natalitia* :) εἰστίας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις (viz. συμποσίαις,) Xen. Cyrop. i, 13. So in γενέσια: γενεσίων δὲ (viz. συμποσίων) ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, St. Matth. xiv, 6.

**ΣΥΜΦΕΡΟΝ**, *advantage*.—In μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἐτέρου ἕκαστος, 1 Cor. x, 24. and in the plural, μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος, Phil. ii, 4. Fully, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, 1 Cor. x, 33.

**ΣΥΜΦΟΡΑ**, [*event*.]—In ἡ πεπρωμένη: fully, ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ, Soph. Antig. 1337.

**ΣΥΝΔΕΣΜΟΣ**, *a conjunction*.—In ὁ δὲ, ὁ καὶ, &c. [*the conjunction δὲ, the conjunction καὶ,*] occurring in Greek Scholia: ὁ καὶ περιττός, Schol. ad Thucyd. 75. Fully, ὁ δὲ σύνδεσμος ἀντὶ τοῦ διηγεῖται, Schol. ad Thucyd. viii, 53.

\***ΣΥΝΤΑΓΜΑ**. See Συγγράμματα.

\***ΣΥΝΤΑΞΙΣ**, *a composition, a writing*.—In ἡ πεντάτευχος and ὀκτάτευχος, σύνταξις rather than βίβλος should be understood; for τεῦχος itself signifies *a book*: see Moeris p. 371.

**ΣΥΝΤΕΛΕΙΑ**, *a quota ; a part in contribution*.—In οὐδ' αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, Thucyd. i, 15. ἀπὸ τῆς ἴσης λείπει τὸ συντελείας, Schol. See the notes in Duker's edition, p. 594.\*

**ΣΥΣΤΗΜΑ**, *a band ; a troop*.—In τὸ δωδεκάφυλον: (see Πλήθος.) In τὸ κοινόν. In ληστρικόν, or ληστικόν: ληστικόν ἐν τῷ Ταύρῳ συνειστίκει, Liban. t. ii. p. 355. B. ληστικόν, τὸ σύστημα τῶν ληστῶν, Herodianus Philet. p. 450. See Alciph. i. ep. 8. Diod. Sic. Exc. de Virt. et Vit. t. ii. p. 556, 74. 554, 1.

**ΣΧΗΜΑ**, *figure ; habit ; state*.—Σχῆμα, *figure*, is understood in ἐπίπεδον, ἡμικύκλιον, παραλληλόγραμμον, ῥομβοειδὲς, τετράγωνον, τετράεδρον, (in τετράεδρον, καταχρηστικῶς, *abusively*, for σχῆμα is properly used of *plain* or *superficial* figures only. See the Epigr. in Dorvill. Animadv. in Charit. p. 50.) In τραπέζιον, τρίγωνον, τρίπλευρον, &c.

Σχῆμα, *habit*, &c. is understood in σπολή καὶ ἐσθῆς ἡ ἄλλη πρὸς τὸ Ἑλληνικώτερον βλέπουσα, Heliodor. Æth. ii. p. 97.

**ΣΧΟΙΝΙΑ**, *ropes*.—In ἀπόγεια, *mooring cables*: ἀπόγεια λύσασθαι, Lucian. p. 626. πρυμνήσια, ἀπόγεια σχοινία, Hesych. In πρυμνήσια, (viz. σχοινία or πείσματα.) Πρυμνήσιον is properly, *hanging from the stern*: τὴν ναῦν ἐκ τῆς πρύμνης ἄκρας εἰς τὴν γῆν ἐδησαν, Longus Past. ii. p. 443. (τὰ σχοινία τῶν πρυμνησίων, Paraphr. Wassemb. Il. ι, 436. so that he seems to have understood ὅπλα, if anything, in πρυμνήσια.)

**ΣΧΟΛΗ**, *a school*.—Οὐ πεφοίτηκα εἰς ἄλλων ἢ τούτων, Plat.

\* Schaefer, misled by an opinion of Musgrave, (see σιγμή, and the note,) rejects the ellipsis here; and refers to a passage in Thom. Mag. p. 475. which,

however, proves no more than that ἀπὸ τοῦ ἴσου and ἀπὸ τῆς ἴσης are equivalent in meaning. J.S.

Alcib. i. φοιτᾶν εἰς διδασκάλου, Ib. πολλάκις σὺν ἐν διδασκάλων ἤκουον παιδὸς οὗτος, Ib. εἰς Διονυσίου γραμματικοῦ εἰσηλθόν, Plat. Έραστ. In such expressions Leisner understands σχολή: see Jens. Lect. Lucian. iii. 8. p. 351. 140. Spanhem. ad Aristoph. Nub. 969. Kuster. ad Aristoph. Eccl. 420. But Schæfer understands οἶκος, which is indicated by analogy, [and applies more generally.]

ΣΩΜΑ, *body*.—In αἰχμάλωτα, (viz. σώματα,) *captives*: καὶ τὰ αἰχμάλωτα συνείχετο, Lucian. t. ii. p. 547. In γυμνόν: νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδύνα ἐπὶ γυμνοῦ, St. Mark xiv, 51. for ἐπὶ γυμνοῦ σώματος. (But in νεκρὸν *a corpse*, there is no ellipsis of σῶμα, for it is masculine; being the accus. of νεκρός. A corpse is always ὁ νεκρός, never τὸ νεκρόν. See Valcken. ad Eurip. Phœn. 1508. and Porson ad Hec. 671.) In ὄμηρα, (viz. σώματα,) *hostages*: ὄμηρα πεντήκοντα ἀγαγόντας, Dionys. Hal. ii. p. 118. In ἔχειν ἐσθῆτα, understand ἀμφὶ σῶμα.

ΤΑΓΜΑ, *a battalion, or body of soldiers, drawn up in some particular form or array. Order of array*.—In παλίσιον: τὴν φάλαγγα δὲ ἐν παλίσῳ Νικάνορα ἄγειν ἐκέλευσεν, Arrian. i. p. 10. (viz. τάγματι.) So in ῥομβοειδὲς, τετράγωνον, &c. See Τάξις.

ΤΑΛΑΝΤΟΝ, *a talent*.—In numeral adjectives, when money is spoken of, δραχμαί, or μυαί, or τάλαντα, according to the context, is often understood: thus χίλιαι (viz. δραχμαί,) *a thousand drachmæ*: the ordinary pay of sophists. See Olearius ad Philostr. vit. Apoll. Tyan. c. 38.

ΤΑΜΕΙΟΝ,<sup>a</sup> *a treasury*.—In βασίλειον, perhaps: τὰ μὲν βασιλεια χρημάτων κενὰ, Isocr. Nicocl. p. 100. t. i. In τὸ βασιλικόν, Polyb. x, 24. In δημόσιον:<sup>b</sup> ὀφείλειν δημοσίῳ, (viz. ταμείῳ,) *to be a public debtor*: ὅστις—τῷ δημοσίῳ ὤφειλε, Herodot. vi, 59. In τὸ κοινόν: οὐδὲ χρήματα ἐν τῷ κοινῷ, Thucyd. viii, 1. ταμείῳ δηλονότι, Schol. ὡς εἶη ἔτοιμα ἐν τε τοῖς ἱεροῖς πολλὰ, καὶ ἐν τῷ κοινῷ, Thucyd. vi, 8. where see Duker, p. 382. Add Herodot. vii, 144. ix, 87. So *publicum* in Latin: *ea sola pecunia in publicum redigitur*, (viz. *ærarium*,) Liv. v, 22.

ΤΑΞΙΣ, *battalia; array*.—In ἔταξεν ἐλέφαντας μὲν ἐν ἐπικαμπίῳ τεσσαράκοντα πέντε, Diod. Sic. xix, 27. “τάξει videlicet,” Wessel. ποιήσας δ' ἐπικάμπιον, Id. xix, 29. Fully, ἐπικάμπιον ἐποίησε τάξιν, Id. xvii, 57. See Τάγμα.

ΤΑΞΙΣ, *a military century*.—In ἱατροῦ τῆς τῶν κοντοφόρων ἑκτης, Lucian. t. ii. p. 24. viz. τάξεως, Græv.

\*ΤΑΣΙΣ. See Φύσις.

ΤΑΧΥΤΗΣ, *swiftness*.—In ἡ ποδῶν: ἡ ποδῶν ἔχουσιν, ἀποδιδράσκουσι, Ælian. V. H. i, 11. for ἡ ποδῶν ταχυτήτι. [But see the note on Δύναμις, p. 36.]

<sup>a</sup> Rather ταμεῖον, which, as Schæfer observes, is the genuine form. See Zeun. ad Xen. Mem. i, 5, 2. Porson. ad Eurip. Orest. 229. Γνώμ. μονοστ. 466. Bruck. So it should be in Diod. Sic. xx, 58. and τοῦ ταμεῖου in Plut. Mor. t. i. p. 781.

<sup>b</sup> But τὸ δημόσιον is very frequently equivalent to ὁ δῆμος: οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρὸς, ἀλλὰ, &c. Herodot. i, 14. ταύτης ἔτυχον παρὰ τοῦ δημοσίου τιμῆς, Diod. Sic. xiv, 116. (From Schæfer.) J. S.

\*TEINON, *tending; relating to.* See Ἀνῆκον.

ΤΕΙΧΟΣ, *a wall, a fortress.*—In τὸ Πελαργικόν (which was a place in the acropolis of Athens,) τεῖχος, or τείχισμα, is understood. τίς δ' ἂν [δαί] καθέξει τῆς πόλεως τὸ Πελαργικόν; Aristoph. Av. 833. where see the Schol. Called also τὸ Πελασγικόν: τὴν ὑπὸ τῇ ἀκροπόλει στήλυγα ἀπολαβόμενος, οἰκεῖ μικρὸν ὑπὸ τοῦ Πελασγικοῦ, Lucian. Bis Accus. p. 219. τόπος Ἀθήναις ἀπὸ Πελασγῶν, ἐν αὐτῷ οἰκησάντων. γράφεται καὶ διὰ τοῦ ῥ. Schol. Fully, Τυρσηνῶν τείχισμα Πελαργικόν, Callimach. [Fragm. 283.]

ΤΕΚΝΟΝ, *a child.*—In ἄρρεν: τῶν δ' ἐγγόνων τὰ μὲν ἄρρενα παρὰ τοῖς πατράσι μένειν, τὰς δὲ θηλείας καὶ ἔτι ἀγάμους ταῖς μητράσιν ἔπεσθαι, Dionys. Halic. Ant. Rom. t. ii. p. 1037. In δίδυμα: ταύτην δὲ τεκεῖν δίδυμα, Herodot. vi, 52. Τέκνα is presently afterwards expressed. See Υἱός. In, καὶ τῷ Σῇμ ἐγεννήθη καὶ αὐτῷ, Septuag. Gen. x, 21. Σάρα δὲ ἡ γυνὴ Ἀβραάμ οὐκ ἔτικτεν αὐτῷ, Ib. xvi, 1. ἀφ' ἐνὸς ἐγεννήθησαν (viz. τέκνα) καθὼς τὰ ἄστρα—τῷ πλήθει, Hebr. xi, 12. κοιλίαί αὖ οὐκ ἐγέννησαν, St. Luke xxiii, 29.

ΤΕΛΕΥΤΗ, *end.*—In ἡ εἰμαρμένη, *fated, destined.* Fully, καὶ τῷ πατρὶ τὴν εἰμαρμένην τελευτὴν τοῦ δαίμονος μάλα ὀλβίαν παρασχόντος, Julian. Or. i. p. 16. and more fully still, εἰς τὴν εἰμαρμένην τελευτὴν τοῦ βίου, Id. ib. p. 46. B. Schrevelius understands ἀνάγκη. Πορεία also might be supplied: πορευθῆναι τὴν εἰμαρμένην πορείαν, Julian. Ep. lviii. t. ii. p. 223. See Schæfer. Meletem. Crit. in Dionys. Hal. i. p. 22.

ΤΕΛΟΣ, *end.*—In ἄκρον, ἔσχατον, &c. there is an ellipsis of τέλος, or rather of πέρας: ἕως ἔσχατου τῆς γῆς, Acts i, 8. (viz. τέλους or πέρας.) κατώκισεν αὐτοὺς ἐν τοῖς ἔσχατοις τῆς ἐρήμου χώρας, Diod. Sic. i. p. 38. (viz. πέρασι.) Fully, ἐπὶ πέρατα γῆς ἔσχατα, Heliodor. ii, 28. So, *ab ultimis terminis terrarum*, Liv. xxi, 43.

ΤΕΛΟΣ, *a tax, a tribute.*—In δημόσιον there is sometimes an ellipsis of τέλος: e. g. ἀποτίνειν τὸ δημόσιον. So, in Latin, *publicum* for *vectigal publicum*; as *conducere publica*, &c. In μετοίκιον. See Harpocration.

In λύειν, *to be profitable or advantageous*, τέλη is understood: ἐμοί τε λύει, Eurip. Med. 566. (See Barnes.) Fully τέλη λύει for λυσιτελεῖ, Soph.<sup>a</sup> See Valcken. ad Eurip. Hippol. 441. But in Soph. Electr. 1005. λύει is *frees*; and in Eurip. Med. 1359. perhaps *mitigates, alleviates*. See Porson. And in πρᾶττειν also, *to collect; to exact*: μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πρᾶσσετε, St. Luke iii, 13. where Raphel. cites the full phrase from Polybius.

ΤΕΜΑΧΗ, *pieces, slices.*—In θυννεῖα θερμὰ, Aristoph. Eq. 353.

ΤΕΜΕΝΟΣ, *a temple, a shrine.*—In Ἀμαζόνιον, Harpocr. Ἀνακεῖον, Id. Ἡρώων, Arrian. vii. p. 494. Θησεῖον, Harpocr. Ἰσεῖον, *a temple of Isis*, Heliodor. vii. p. 320. Μελανίππειον, Harpocrat. Μητρώον, *a temple of the Mother of the Gods*: Arrian. iii.

<sup>a</sup> Φεῦ, φεῦ φρονεῖν ὡς δεινόν, ἔνθα μὴ Eurip. Alcest. 631. See Eurip. Med. τέλη Λύει φρονούντι, Ed. R. 316. ed. Br. 1112. J.S.  
φημι τοιοῦτους γάμους Λύειν βροτοῖσιν,

p. 197. In 'Απόλλωνος ἐν Πυθίου, (viz. *τεμένει*,) Thucyd. vi, 54. Fully in an inscription following presently afterwards, 'Απόλλωνος Πυθίου ἐν τεμένει. 'Ιερῶ is expressed by Philostr. de vit. Soph. i, 9. cf. Aristoph. Vesp. 123. For numerous examples of the ellipsis of *τέμενος*, see Fabric. Bibl. Gr. vol. i. p. 257. [See *Xῶρος*.]

TETAIΓΜΕΝΟΣ, *constituted, appointed*.—There is an ellipsis of *τεταγμένος* or *ὦν* before some prepositions,\* (especially when preceded and followed by the article :) e. g. *ὅς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς*, Acts viii, 27. *ὁ ἐπὶ τῶν δεσμῶν*, the governor of the prison, Achill. Tat. vi. p. 391. See Wesseling ad Diod. Sic. t. i. p. 552, 19. *ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως*, (viz. *τεταγμένος*,) Acts xii, 20. *μία μὲν μοῖρα τὸν Ἑσκύλινον κατέχουσα λόφον, ἐφ' ἧς αὐτὸς ὁ Ῥωμύλοι ἦν*, (τεταγμένος,) Dionys. Hal. Antiq. R. t. i. p. 316. *οἱ ἐπὶ τῶν χρειῶν*, those appointed to get in the debts, 1 Maccab. xiii, 37. Fully, *παραγγείλας τοῖς ἐπὶ ταύτων τεταγμένοις*, Polyb. Exc. Leg. xiii. p. 1119. and a little before, *τοὺς ἐπὶ τούτων ὄντας*. *οἱ τεταγμένοι τῶν Ἑλλήνων ἐπὶ τινος ἡγεμονίας*, Diod. Sic. xi, 44. and with a dative: *τῶν ἐφ' ἡγεμονία τεταγμένων*, Id. xx, 33. and with an accusative: *ταχθεὶς δὲ ἐπὶ τὴν διάταξιν τῶν φόρων οὗτος*, Id. xi, 47. Add xviii, 3. 26. 48. xx, 10. So, *nobili juveni super armamentarium posito*, Curt. vi, 7. With *ὑπὸ*: as *οἱ ὑπὸ τινα*, occurring often in Leo. Fully, *πάντας τοὺς ὑπὸ σε τεταγμένους*, Leo xx. § 135. See Diod. Sic. xi. p. 2. St. Matth. viii, 9. St. Luke vii, 8.

TETPAMMENOS, *lying towards; facing*.—In *ἡ πρὸς τὰς ἀνατολὰς, πρὸς ἡῶ*, &c. there is an ellipsis of *χώρα*, or *μερὶς*, *τετραμμένη*: and in *τὸ πρὸς*, &c. an ellipsis of *μέρος τετραμμένον*. Fully, *τὸ πρὸς τὴν ἡῶ τετραμμένον*, Herodot. iv, 22. *τὸ πρὸς Λιβύην μέρος τετραμμένον*, Thucyd. vii, 58.

\*ΤΕΥΧΟΣ, *a vessel*.—In *κεράμειον*. Fully, *κεράμεια τεύχη*. *τεύχος κεραμεῶν*, Pollux x, 30. See 'Αγγεῖον, p. 4.

ΤΕΧΝΗ, *art*.—*Τέχνη* is understood in a great multitude of adjectives:—1. In such as comprehend several arts, having respect to their classification: e. g. *βανανσικαί: αἶγε βανανσικαὶ καλούμεναι*, Xen. Œcon. iv, 2. *ἐγκύκλιοι: θεωρητικαί: μικταί: ποιητικαί: πρακτικαί*.—2. In such as signify some one art in particular: e. g. *ἀνδριαντοποιητική: ἀποτελεσματική: ἀριθμητική*: fully, *ἡ ἀριθμητικὴ τέχνη*, Plat. Gorg. p. 451. *αὐλητική: ἡ αὐλητικὴ*, Polyb. ix, 19. *γναφική*, Plut. de fort. p. 309. *γοητευτική*: (with this many would perhaps rather understand *κακοτεχνία*, or *ματαιοτεχνία*.) *γραμματική: γραφική*: fully, *ἡ γραφικὴ τέχνη*, Ælian. V. H. x, 10. *δικανική*, Plat. Gorg. 57. p. 192. *ιατρική*, Plato Gorg. 34. p. 121. Ælian. V. H. i, 7. Fully, *περὶ τὴν ἱατρικὴν σπουδάζει τέχνην*, Id. ib. ix, 22. *τὴν τέχνην τὴν ἱατρικὴν*, Aristid. t. i. p. 42. Jebb. Such adjectives are sometimes used to signify *skill* and *ability* in the art designated; sometimes *the system of maxims and rules*, in which the art itself consists: hence such expressions as the following, *τῆς κατὰ τὴν ἱατρικὴν ἐπιστήμης*, Schol. ad Aristoph. Plut. 11. where *ἡ κατὰ τὴν ἱατρικὴν ἐπιστήμη* is the same as *ἡ τῆς ἱατρικῆς ἐπιστήμη*. See Diod.

\* Hermann does not admit the reality of this ellipsis. J. S.

Sic. Exc. Leg. t. ii. p. 620, 32. 621, 42. not. in Long. Pastor. p. 329. s. *ιατρὸς διὰ χειρῶν τὴν τέχνην τῆς ἰατρικῆς ἐνδεικνύμενος*, Schol. ad Soph. Trach. 1003. *κιθαριστικὴ* and *κιθαρωδικὴ*, Plat. Gorg. 57. p. 192. *κυβερνητικὴ*, Id. ib. 67. p. 217. *κυβευτική*: (*κακοτεχνία* or *ματαιοτεχνία* will perhaps be thought more suitable to this adjective than *τέχνη*.) *λογικὴ*: *λογιστικὴ*: fully, *ἡ λογιστικὴ τέχνη*, Plat. Gorg. p. 451. *μαγειρικὴ*, Plut. de fort. p. 309. (here again some will be for understanding *ματαιοτεχνία*.) *μαντικὴ*:<sup>a</sup> (Philostrat. expresses *σοφία* with *μαντικὴ*, Her. p. 22. Boiss.) *μουσικὴ*, Plut. de fort. p. 309. *ναυτικὴ*, Herodot. viii, 1. Fully, *ναυτικὴ τέχνη*, Eustath. ad Dionys. Perieg. 427. *ὀργανικὴ*. *ὀρχηστικὴ*, Polyb. ix, 19. *ῥητορικὴ*, Plat. Gorg. 67. p. 217. *σκυτοτομικὴ*: fully, *τῆς σκυτοτομικῆς τέχνης*, Æschin. p. 118. t. i. *σχοινοβατικὴ*: (here again *ματαιοτεχνία* will suggest itself instead of *τέχνη*.) *τακτικὴ*: fully, *τέχνην τακτικὴν ἔγραψεν*, Ælian. Tact. c. i. *τεκτονικὴ*. *τοξικὴ*, Herodian. i, 15. 4. *archery*. *ὑφαντικὴ*, the art of weaving, Ælian. V. H. i, 2. *χαλδαϊκὴ*, [astrology.] *χαλκευτικὴ*. *χρηματιστικὴ*, Plat. Gorg. 34. p. 121. *χρυσοχοϊκὴ*: fully, *τὴν χρυσοχοϊκὴν τέχνην*, Demosth. p. 521. t. i.<sup>b</sup> There is a similar ellipsis of *ars* in Latin: e. g. *grammatica*; *logica*; *rhetorica*. Sometimes however *ars* is expressed: e. g. *ars grammatica*; *ars musica*; *ars rhetorica*. See Quintil. Inst. Or. i, 5. i, 1. Ter. Prol. in Hecyr. v, 38. In some of the above mentioned Greek adjectives *ἐπιστήμη* may be understood instead of *τέχνη*. In *ἔστιν ὅπως* also, *τέχνη* may as well be understood as *δύναμις*: (see *Δύναμις* :) *κοῦκ ἔχεις τέχνην ὅπως Μενεῖς παρ' ἡμῖν*, Eurip. Med. 323. Pors.

**ΤΗΛΙΚΟΣ**, so old; of such an age.—Before *ἡλικος*: *ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν*, Aristoph. Eccl. 465. *ἄνδρα κυφὸν, ἡλικὸν Θουκυδίδην*, Id. Ach. 703. Here the construction is the same as that of *οἶος*. See *Τοῖος* or *Τοιοῦτος*, p. 133. l. 19.

**ΤΙΜΗ**, value, estimation, price.—In *ἀξία*: *καρπῶν τὰς ἀξίας—διαλύειν*, Dionys. Hal. v. p. 301. *ἔδοξε δ' οὖν κατὰ τὴν ἀξίαν ἕκαστον τιμᾶσθαι*, Xen. Cyrop. ii, 8. for *κατὰ τὴν ἀξίαν τιμῆν*. *πρὸς ἀξίαν τῆς ἴσης μετέχουσι τιμῆς*, Athenagor. in Legat. pro Christ. p. 8. *τιμὴν ἑκατὸν βοῶν ἀξίαν*, Schol. Gr. on the words *ἐκατόμβοιον* *δέ τοι ἤλφον*, Hom. Il. φ, 79. In *ἴση*: *ἐξ ἴσης*, (viz. *τιμῆς*), whence *ισοτιμία*: *ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ*, Thucyd. i, 27. *λείπει τιμῇ*, Schol.

**ΤΙΜΗ**, a statue, or other honorary memorial.—*Τιμῇ* (or, as it is sometimes spelled, *τειμῇ*), is often understood in *ἀνατίθῃμι* and *ἀνίστημι*: e. g. *ἡ ἐξ Ἀρειοπάγου βουλὴ καὶ ἡ βουλὴ τῶν τριακοσίων καὶ ὁ δῆμος ὁ Ἀθηναίων εὐνοίας ἔνεκα καὶ εὐεργεσίας τῆς περὶ τὴν πόλιν ἀνέστησεν*, (viz. *τειμῆν*), Inscript. in Spon. (and Dalen. p. 619.) Fully, *τὴν τειμὴν ἀνάθετος Μ. Μεττίου*, Miscell. erud. Antiq. p. 360. n. 104. So in Wheeler p. 254. and Smith. Not. 7. eccles. As. p. 21. &c. See Plut. t. ii. p. 91. A. 561. B. Sometimes *λίθος* may be more properly understood: *τοῦτον λίθον ἐκ τῶν ἰδίων ἀνέθηκεν*, Smith. ib. p. 41. Or *εἰκὼν*: see Plut. v. Isocr. p. 1032.

<sup>a</sup> *Μάθ' οὐνεκ' ἐστὶ σοι Βρότειον οὐδὲν μαντικῆς ἔχον τέχνης*, Soph. (Ed. R. 709. ed. Br. J. S.

<sup>b</sup> This catalogue might be much enlarged from the *Σοφιστής* and *Πολιτικός* of Plato. J. S.

**ΤΙΜΗΜΑ**, *value, price, cost*.—In ἀντάξιον: εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον (viz. τίμημα) ἔσται, Hom. II. α, 136. [In θεατρικὸν and θεωρικὸν, perhaps. See Μίσθωμα.] In μηδενός: οὕτω κοσμουμένη περιττῶς καὶ σεμνῶς ἀπὸ μηδενός, *at no cost*; Plut. Mor. t. i. p. 573. ὁ δὲ πόρνος καὶ πένης καὶ μηδενός, Charit. p. 4. 10. "i. e. ἄνθρωπος ὦν μηδενός τιμήματος," Dorvill. p. 32. In ὀλίγον: ας, ὀλίγον ὠνεῖται, *he buys at a low price*. In πολλοῦ: ας, πολλοῦ ἄξιός, (viz. τιμήματος,) *worth a great price; worth a great deal*. (But κεφαλαίου is expressed with πολλοῦ in Acts xxii, 28. ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.) In πολλοῦ, or πλείστον, ποιεῖν, *to value greatly*. But in that phrase λόγον may be understood: οὔτε λόγον μιν ποιησάμενος οὐδενός, Herodot. i, 33. In πόσον, *for how much; at what price?* as πόσον πωλεῖται; πόσον νῦν ὁ πυρός ἐστιν ὠνιός ἐπὶ τῆς Ἑλλάδος; Lucian. Icarom. p. 204. οἶδα τὸ πού, καὶ πῶς, καὶ τί, καὶ τὸ πόσον, Strato lxvii. 4. With ἐκ: ἐκ πόσου ἢ καταλλαγῇ ἦν τῷ ἀργυρίῳ, Demosth. p. 1216, 18. Reisk. πόσης τιμῆς, Epigr. adesp. xciv. In τοιούτου τοσοῦτου &c. εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε, Acts v, 8.

So in Latin, *tanti, quanti, &c. quanti te, quanti Pompeium, — quanti Brutum facerem*, Cic. ad Div. iii. ep. 10. *a me minimi putabantur*, Id. ib. i. ep. 9. *ne pluris esse balbos, quam disertos putes*, Id. ib. ix. ep. 19. Fully, *ut plus reddant musti et olei, et pretii pluris*, Varro de R. R. i, 7. § 4.

**ΤΙΜΗΜΑ**, *a fine; a mulct*.—In τῆς αἰκίας οἱ τύπτοντες πόθεν ἐκτίσουσιν; (viz. τίμημα,) Aristoph. Eccl. 659. Expressed, *τί δῆτά σοι τίμημ' ἐπιγράψω τῇ δίκῃ*; Id. Plut. 480.

**ΤΙΜΩΡΙΑ**, *punishment*.—In ἀξία: ἀπέθaves, εἰ τῆς ἀξίας ἐτύγχανες, Aristoph. Av. 1223. λείπει τιμωρίας, Schol. ταχὺ δ' αὐτοῖς ἅπασιν ἀξίαν τῆς πονηρίας ἐπέθηκε τὸ δαιμόνιον, Diod. Sic. Exc. de V. et V. t. ii. p. 570, 73. (This construction, with a genitive of the offence, is rather uncommon.) ὑφέξω δηλαδὴ τὴν ἀξίαν, (viz. τιμωρίαν, or δίκην,) Lucian. Revivisc. p. 394. ἤκομεν ἐπ' αὐτὸν, ὡς ὑπόσχερ τὴν ἀξίαν, ὦν δέδρακε, Id. ib. p. 398. In ἀποτίνειν: σύν τε μεγάλῳ ἀπέτισαν, Hom. II. δ, 161. See II. γ, 286. and Eustath. p. 493, 39. In εἶναι: ἀλλ' ἐγκονῶμεν, ἄνδρες, ὡς ἔσται Λάχρητι νυνὶ, Aristoph. Vesp. 240. where the Scholiast says *τιμωρία* or the like is understood.

**ΤΙΣ**, *some*.—An ellipsis of *tis* is frequent:—1. In concord with some substantive expressed: e. g. εἰπ' ἀνὴρ (viz. τις,) τῶν ῥητόρων, &c. Aristoph. Eq. 423. ἄνδρας τε (viz. τινάς) ἀποβάλλουσι σφῶν αὐτῶν, Thucyd. ii, 33. See vii, 43. viii, 71. ἔπειτα διαλιπὼν ἡμέρας, (viz. τινάς,) Artemidor. v, 9. ἡμέρας μὲν οὖν οἴκοι ἔμεινεν, *some days*, Lucian. t. ii. p. 223. κανταῦθα ἐγνωσαν ἡμέρας διαγαγεῖν, Xen. Eph. p. 91. Loc. πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν, (viz. τινῶν,) *after some days*, St. Mark ii, 1. With τινῶν expressed: ἡμερῶν δὲ διαγενομένων τινῶν, Acts xxv, 13. See L. Bos. Exercit. ad Marc. ii, 1. ἕως καιροῦ, (viz. τινός,) Ecclesiastic. i. 23. 24. πᾶς ὅς ἐρεῖ λόγον (viz. τινὰ) εἰς τὸν νῖδον τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ, St. Luke xii, 10. ἂν τις—τὴν ἀποθήκην ἀνοίγῃ διὰ χρόνου, (viz. τινός,) *after some time*, Plut. Mor. t. iii. p. 93. Fully, *χρόνου τινός*, Herodian. i. 19.

(Sometimes on the contrary *τινός* is expressed, and *χρόνου* omitted: *μέχρι τινός*, Id. i, 20.) *νυνὶ δὲ χρόνῳ μεταμαθὼν τὴν ἀγανάκτησιν*, Athanas. Orat. in ascens. Chr. p. 240. for *ἐπὶ τινὶ χρόνῳ*.

2. Before a genitive case when a part is signified: *οὐ γὰρ εἰσῆχθη τοῦ αἵματος αὐτοῦ εἰς τὸ ἅγιον*, Levit. x, 18. for *τι, οἱ τι ἐκ τοῦ αἵμ. φαγεῖν ἄρτου*. *ἀναλάβωμεν—τῶν περὶ τὸν σοφιστὴν εἰρημένων*, Plat. Soph. 20. See not. 2. *ὃς ἔλαβεν τῶν θυγατέρων λευῖ*, (viz. *τινὰ*,) Sept. Exod. ii, 1. See vi, 25. *ἤτει τὸν Κναζάρην τῶν νεωτέρων ἱππέων*, Xen. Cyrop. ii, 4. 13. *ἐπλασσον πρὸς τὰ χεῖλη τοῦ κηροῦ*, Pausan. ix, 23. *ἦν δὲ ἀρπάσῃ ποτὲ ἱκτίνος ἦτοι σπλάγχνα, ἢ τῶν κρεῶν*, Id. v, 14. where see Sylburg. *λέγεται δὲ καὶ ὡς Θεμιστοκλῆς ἀφίκοιτο ἐς Δελφοὺς, λαφύρων τῶν Μηδικῶν κομίζων τῷ Ἀπόλλωνι*, Id. x, 14. *ξυλλέγων τῶν λίθων*, (viz. *τινας*.) *συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας*, Acts xxi, 16. *τῶν γὰρ ἀνδρείοτατα μεμαχημένων τε καὶ ἡριστευκότων ἦν*, Pæan. x, 3. *μήποτε μάθης τῶν ὁδῶν αὐτοῦ*, Prov. xxii, 25. *πίνειν οἶνον. αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται*, St. Mark ii, 21. *δημοσίᾳ πράζοντες τῶν πολιτικῶν πραγμάτων*, Plat. Gorg. 69. p. 224. *ἀναβιβάσας τῶν σαλπικτῶν ἐπὶ τοὺς ἵππους*, Polyæn. iii, 13. 3. See Lennep. ad Phalar. p. 24. A. *δὸς τῷ φαλακρῷ τῶν τρωγαλίων*, Aristoph. Pac. 771. p. 680.

Sometimes the genitive is governed by a preposition expressed: e. g. *ἔκχεω ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα*, Acts ii, 17. *ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης*, Rev. xxii, 18. (viz. *τί*.) *λάβε δὲ σεαυτῷ (τινὰς viz.) ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ*, Septuag. Exod. xvii, 5. *ἵνα—μὴ ἀπολέσω ἐξ αὐτοῦ*, St. John vi, 39. *καὶ ἐξ αὐτῶν ἀποκτενεῖτε*, (viz. *τινὰς*,) St. Matth. xxiii, 34. *σκοπῶμεν δὴ ἐξ αὐτῶν ἀναλαβόντες*, Plat. Cratyl. 43. p. 90. *καὶ βλέψουσιν (viz. τινές) ἐκ τῶν λαῶν*, Rev. xi, 9. *εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους*, St. John xvi, 17. *εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ*, 2 John v, 4. *θαυατώσουσιν ἐξ ὑμῶν (viz. τινὰς)*, St. Luke xxi, 16. *μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν*, Rev. ii, 10. See Wolf. ad Liban. ep. vii. p. 20. Perizon. ad Ælian. V. H. x, 21. Kuster. ad Aristoph. Nub. 754. Xen. Cyrop. ii, 4. 7. vi, 3. 6. Herodot. i, 80. 90. Hemsterh. ad Lucian. Nigrin. p. 63. t. i. Markland ad Lys. p. 439. Wass. and Duker. ad Thucyd. p. 110. Wesseling. ad Diod. Sic. p. 17. 93. t. i. Bach. ad Xen. Ages. i, 22. Vorst. Comment. de Hebraism. N. T. c. 28. Brunck. ad Aristoph. Eq. 819.

3. Before or after verbs: e. g. *ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δὲ παρόντ' (viz. τινὰ) ἀμύνειν*, Aristoph. Plut. 256. *ἔρχονται (viz. τινές) πρὸς αὐτὸν παραλυτικὸν φέροντες*, St. Mark ii, 3. *ἀνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχου τε (viz. τίς) καὶ δύναιτο, κάλλιστος πόνην*, Soph. Œd. Tyr. 314. *καὶ ἐκάθισαν ἐπ' αὐτοὺς, (viz. τινές)*, Rev. xx, 4. *τοὺς δὲ πένητας τῶν ἀνθρώπων ἀρπάξειν, πρὶν (viz. τινὰ) καταθεῖναι*, Aristoph. Plut. 597. See Brunck. *καὶ λέγει μοι (viz. ἄγγελός τις)*, Rev. xix, 9. *καὶ ἐάν (viz. τίς) ὑποστείλῃται, οὐκ εὐδοκήσει ἡ ψυχὴ μου ἐν αὐτῷ*, Hebr. x, 38.—2. after and governed by the verb: *ἐάν τις ἀφαιρῇ (viz. τί) ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης*, Rev. xxii, 19. *ἐπιστέλλειν, (viz. τινὰς)*, see Herodian. i, 10. 5. iii, 14. 1. *ἐάν τις ἐπιθῇ (viz. τί) πρὸς ταῦτα*, Rev. xxii, 18. *πέμπειν, (viz. τινὰς)* [Ti is un-

derstood after πλάσσε in αὐτῖκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυήεις Παρθένω αἰδοίῃ ἵκελον, Hesiod. "Εργ. 70. See the note on Εἰδωλον, p. 41.]

There is a similar ellipsis of *aliquid* or *quidpiam* in Latin. *Mos est civitatibus ultro ac viritim conferre principibus vel armentorum vel frugum*, Tacit. German. c. 15. where see Gronov.

ΤΟΙΟΣ or ΤΟΙΟΥΤΟΣ, *such*.—In the expressions ὁ τοῦς, ἡ διά-ροια, often occurring in Greek scholia, understand τοιοῦτος, τοιαύτη, ἐστὶ. [*the meaning is such, or this.*] See Schol. ad Thucyd. p. 288. and 244. ed. Steph.

Before οἷος expressed: ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὖχεο εἶναι, Hom. Il. δ, 264. and in the article, or a preposition, [or a substantive,] preceding οἷος expressed: τίνα μέντοι, τίνα παρὰ τῶν, οἷος αὐτὸς, προσήκει θαυμάζεσθαι, Synes. for παρὰ τῶν τοιούτων, οἷος αὐτὸς εἶ. Τὸν σώφρονα, τὸν οἷός ἐστι, Id. for τὸν τοιοῦτον, οἷός ἐστι. Δέχου τὰ ξένια, οἷα ἐγὼ δύναμαι, Xen. Cyrop. v, 4. 7.

But the most remarkable instances of this ellipsis are those in which οἷος for τοιοῦτος οἷος is put before a substantive, an adjective, or a verb.—1. It is elegantly put before a substantive in the case in which its antecedent τοιοῦτος would have been put, if expressed: [see the Abridgment of Viger. p. 43. r. vii.] χαριζόμενον οἷῳ σοι ἀνδρὶ, Xenoph. for τοιούτῳ οἷος σύ. Οὐ φαῦλον τὸ ἔργον ἀνδρὶ οἷῳ σοὶ πολεμιστῇ μονομαχῆσαι, Lucian. Toxar. ξυμβουλὴν—οἷῳ σοι χρηστῷ καὶ φιλοσόφῳ ἀνδρὶ πρόπονσαν, Id. t. i. p. 708. ἦν δὲ τὸ μηχανήμα—ἀνδρὶ μὲν οἷῳ σοι—καὶ οἷῳ ἐμοί, πρόδηλον, Id. t. ii. p. 227. ἥκιστα ἐλευθέρῳ ἀνδρὶ καὶ οἷῳ σοὶ πρόποντα, Ib. p. 266. ταῦτα πάντα χαλεπὰ ἦν καὶ ἀφόρητα οἷῳ ἀνδρὶ ἐκείνων ἀήθει, Ib. p. 538. μύρμηκας τινας, οἷους τοὺς Ἰνδικούς, Id. t. iii. p. 406. πῶς δ' οὐ χᾶτέρας, οἷας γ' ἐμοῦ; Soph. Trach. 444. The following are examples of a more strange construction: νεανίας δ', οἷους σὺ, διαδεδρακότας, Aristoph. Ach. 601. τῶν οἷων περ αὐτὸς ὄντων, Xen. Hist. Gr. i, 4, 16. (6.)—2. Before an adjective in the superlative degree: when it may be rendered in Latin by *quam*; as οἷος ἀριστος, *quam optimus*; such as the best is wont to be. οἷων ἀργαλεωτάτων, Aristoph. Eq. 978. οἷον ἀθλιώτατον, Id. Ach. 384. 436. οἷα λιγυρώτατα, Lucian. t. ii. p. 198. οἷα κάλλιστα, Max. Tyr. p. 7. Lond.—3. Before the infinitive mood, either without τε following, when it signifies *character, disposition, habitual mode of conduct, way*, and is equivalent to δεινός, ἄξιος, ἐπιτήδειος: οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, Xenoph. ταῦτα μὲν οἷα ἀπιστεῖσθαι, Aristot. εἰ δὲ ταῦτα οἷα ἀπιστεῖσθαι, Philostr. Her. p. 30. Boiss. οἷους ἀποκτείναντι μὲν, ὄνομα δοῦναι, τρωθέντι δὲ, οὐκ ἄδοξον τραῦμα, Id. p. 170. καλλίστου, καὶ οἷον τὸν ὀρώντα προσαγαγέσθαι, Lucian. t. iii. p. 623. and with τοιοῦτος expressed: τοιοῦτοι γάρ ἐσμεν τὰς ἀρετὰς, οἷοι Τροίαν μὲν ἐσπουδακότες λαβεῖν, Κρητὴν δὲ παίζοντες, Philostr. Her. p. 134. Boiss. Or with τε following; when it signifies *ability or possibility*, and is equivalent to δυνατός: as, οἷός τέ εἰμι τόδε ἢ τόδε ποιεῖν, *I am able, &c.* ὁ οὐχ οἷόν τέ ἐστι, *which is not possible*. [See the Abridgment of Viger. p. 44. r. ix.]

ΤΟΙΧΟΣ, a wall.—In ἀντίθυρος, which is properly an adjective, signifying *opposite to an entrance or door*; ἐς δὲ τὸν ἀντίθυρον ἢ

ἄλλη πλῆθὺς, Lucian. Sympos. p. 637. See the notes on Lucian. t. ii. p. 224. t. iii. p. 204. 423.

Τοῖχος appears to be understood in the following passage of Euripides also : ἐπὶ τὸν εὐτυχῇ Πηδῶσ' αἰὲ κήρυκες, Orest. 885. where Porson says there is an allusion to a proverb expressed more fully in the Alcmena of Eurip. quoted by the Schol. on Aristoph. Ran. 540. Suid. v. ταῦτα πρὸς ἅ. Οὐ γὰρ ποτ' εἶων Σθένελον εἰς τὸν εὐτυχῇ Χωροῦντα τοῖχον, τῆς δίκης σ' ἀποστερεῖν. See Brunck. ad Aristoph. Rau. 537. There is a similar proverb in Plut. οὐ γὰρ ἀποκλίνειν ἅπαντας εἰς τὸν αὐτὸν τοῖχον, ἀλλὰ γίνεσθαι τινα τοῦ βλάπτοντος ἀνθολεκὴν ἐν τῇ διαφορᾷ τῶν πολιτευομένων. Mor. t. i. p. 75.

ΤΟΚΕΙΣ, *parents*.—Fischer (ad Weller. iii. 1. p. 263.) understands τοκῆων in, Ἀχαιμένης, Ξέρξῳ ἐὼν ἀπ' ἀμφοτέρων ἀδελφεός, Herodot. vii. 97. But Schæfer thinks that ἀμφοτέρων may be in the neuter gender; so that ἀπ' ἀμφοτέρων may be used adverbially for ἀμφοτέρωθεν; both those expressions occurring often as equivalent: e. g. ἀπ' ἀμφοτέρων ἀδελφόν, Pausan. iii. 4. ἀδελφῆς ἀμφοτέρωθεν, Id. i. 7. In the same manner τὸ (or τὰ) ἀνέκαθεν is used adverbially in speaking of *lineage*: see Herodot. i. 170. v. 55. vi. 35.

ΤΟΚΟΣ, *interest of money*.—In διαπόντιος, *interest of money lent at respondentia*, or *on bottomry*. See Salmas. de modo Usur. c. 3. In, σύν τε μεγάλῳ ἀπέτισαν, Hom. II. δ, 161. μεγάλῳ χόλῳ, ἢ τόκῳ, ἦτοι ποιῇ προστίμῳ, Schol. In ἐπὶ πολλῷ: (viz. τόκῳ: *at a high rate of interest*;) λαμβάνουσιν ἐπὶ πολλῷ παρ' ἐτέρων, Plut. de vitand. ær. alien. p. 827.

ΤΟΠΟΣ, *place*.—There is a very frequent ellipsis of τόπος—1. In concord with adjectives, participles, and pronouns expressed: e. g. ἀγρός: ἐν ἀγρῷ, δεσμός ὡς, πελειάδων, Ἰζεσθε, Æschyl. Suppl. 231. (viz. τόπῳ: *in loco sancto*, Schütz.) Ἀγχιμόλος: τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κήρυξ, Hom. II. ω, 352. So *in proximo*, Plin. i. ep. 6. Ἀποπτος: ἐξ ἀπόπτου, ἐν ἀπόπτῳ, *in a high and conspicuous place*, or *commanding a distant view*: (ἀποπτα δὲ τὰ ὑψηλὰ καὶ περίβλεπτα ἢ ἐφ' ὧν τις ἱστάμενος δύναται μακρὰν βλέπειν, Thom. Mag. p. 515.) πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ ἔγγυθεν σκοπεῖν, Soph. Philoct. 467. ὡς ἐν ἀπόπτῳ τινὸς δένδρου ὄντος, Gloss. ad Aristoph. Av. 1. πλησίον τῆς Φιδίηνης ἐν ἀπόπτῳ τίθενται τὸν χάρακα, Dionys. Hal. ii. p. 117. ἐξ ἀπόπτου τοῖς Ῥωμαίοις παρεμβάλλειν, *to encamp on a spot in view of the Romans*, Id. vi. p. 352. But Schæfer takes the adjective to be in the neuter gender, and consequently does not admit the ellipsis of τόπος; supporting his opinion by the following passage; τόπον ἐξ ἀπόπτου, Plut. t. iii. p. 600. ed. Reisk. and by the words of Thom. Mag. cited above. Ἀσφαλῆς: ἐξ ἀσφαλοῦς, (viz. τόπον,) Herodian. i. 15, 5. ἐν ἀσφαλεῖ, Thucyd. i. 137. So *in tuto*, with a similar ellipsis: Corn. Nep. ii. 9. Αὐτός: αὐτοῦ, *there*, is, according to Bos, the genitive masc. of αὐτός, and is put for ἐπ' αὐτοῦ τόπον: μίμνετε πάντες—Αὐτοῦ, Hom. II. β, 332. ἐπιμένει αὐτοῦ, Acts xv. 34. κἀκείνους κατέλειπεν αὐτοῦ, Acts xviii. 19. καθίστατε αὐτοῦ, St. Matth. xxvi. 36. Michaelis and Bernhold are of the same opinion as Bos; but Schæfer rejects the ellipsis, taking αὐτοῦ to be neuter; and quotes a passage from Herodotus, in which τόπον cannot well be un-

derstood in αὐτοῦ : viz. ἔθαψαν αὐτοῦ τῇ περ ἔπεσε, i, 30. οὐ γὰρ ἐν τῷ αὐτῷ ἐγεννήθησαν, Ammon. de Adf. Voc. Differ. p. 13. So Aldus. Τόπῳ was afterwards added. See Valcken. And in Plut. Mor. t. i. p. 602. Reiske and Wyttenb. read χρῶ παροῦσιν ἐν ταυτῷ τοῖς ἀνδράσιν, in the same or one place. ἐπὶ τῶν αὐτῶν μένων, Onosand. x, 6. Fully, γενόμενος δ' ἐπ' αὐτῶν τῶν τόπων, Id. x, 9. Δεύτερος : πάλιν ἐκ δευτέρου ἀπελθὼν προσήξατο, St. Matth. xxvi, 42. and ἐν δευτέρῳ. See Polyb. t. ii. p. 955. Secundo, Cic. pro Planc. c. xx. Fully, secundo loco, Id. Ep. ad div. i, 6. Εἰς : τὸν κρατερὸν Βύζαντα καὶ ἱμερτὴν Φιδάλειαν εἶν ἐνὶ κοσμήσας ἀνθετο Καλλιᾶδης, Epigr. adesp. ccxv. So Paul. Silent. li, 9. (but of time in, εἰπέ, τίς ἀνὴρ εἶν ἐνὶ θητεύσει Παλλάδι καὶ Παφίῃ, Id. xlii. last v.) Schæfer thinks ἐνὶ is in the neuter gender, and that there is no ellipsis; for εἰς ἐν, to one, or the same, place, occurs in Apollon. Rhod. i, 39. iv, 135. Gregor. Nazianz. quoted by Jacobs. ad Anthol. Gr. iii, 2. p. 410. and so Onestes (vii. extr.) appears to have written. Ἐπήκοος, a place whence one may be heard : εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσονται αὐτοῖς, Lucian. t. i. p. 517. ἐν ἐπηκόῳ τοῦ Αἴαντος, Philostr. Her. p. 170. Boiss. ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, Xen. Anab. ii, 5. 38. τοὺς τε παρόντας αὐτοῦ κάτω προκαλοῦντες ἐς ἐπήκοον, Dio Cass. xlv, p. 291. In this phrase too Schæfer admits no ellipsis, taking the adjective to be in the neuter; εἰς ἐπήκοον αὐτοῦ εἶπεν, Schol. ad Aristoph. Plut. 23. [Ἐπικαίριος. See Χωρίον.] Ἐπιτήδειος : θέαν ἐν ἐπιτηδείῳ καταλαμβάνων, Lucian. t. ii. p. 269. Ἐπιχώριος, vernacular, native : οὐδὲ ἐν τῷ τῆς φύσεως ἐπιχωρίῳ μένειν ἑῶντες, Max. Tyr. Dissert. xii. p. 121. See Hom. Il. θ, 491. Observ. Miscell. vol. iv. p. 353. In the opinion of Schæfer the adjective here too is in the neuter; τὸ τῆς φύσεως ἐπιχώριον. Ἐπουράνιος : ἐν τοῖς ἐπουρανίοις, Ephes. i, 3. ii, 5. 6. vi, 12. See Méros. Ἐρημος, desert : ἐν τῷ ἐρήμῳ occurs often in the N. T. Fully, ἐν ἐρήμοις τόποις ἦν, St. Mark i, 45. ἐπεὶ δ' ἐν τινι ἐρήμῳ τόπῳ ἐδίψησεν, Ælian. V. H. xii, 40. (τὰ περὶ τὰς Σύρteis ἔρημα, in the neuter, Diod. Sic. xx, 42.) Ἐτερος : καθὼς καὶ ἐν ἐτέρῳ (viz. τόπῳ) λέγει, Hebr. v, 6. Ἰκανός : οἱ δὲ Ἀθηναῖοι διώξαντες ἐφ' ἱκανὸν (viz. τόπον) τοὺς ἡττημένους, Diod. Sic. xiii, 100. οἱ μὲν Ἀθηναῖοι τὸ τεῖχος ἔφθασαν ἐφ' ἱκανὸν κατεσκευακότες, Id. xi, 40. Fully, ἐφ' ἱκανὸν τόπον ἐδίωξαν, Id. xii. Ἴσος : ἐκ τοῦ ἴσου μάχεσθαι, to fight without vantage-ground on either side, Xen. rer. Græc. ii, 4. 10. Καθαρός, clear; vacant : ἐδριώοντο Ἐν καθαρῷ, ὅθι δὴ νεκρῶν διεφαινετο χῶρος, Hom. Il. κ, 199. κείτο βαρυστενάχων—Ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον, Il. ψ, 61. See Odys. ε, 476. ἀλλ' ἐν καθαρῷ ποῦ, ποῦ τις ἂν χέσας τύχοι; Aristoph. Eccl. 320. Figuratively, βλέπεῖς προφητεῖαν ἐν καθαρῷ συντεθειμένην, made perspicuous, Gregent. Tephrens. disp. cum Herbaso Jud. p. 138. Καῖνός, Aristoph. Vesp. 120. "Scilicet καῖνός ἐστὶ τόπος ἐν τῷ δικαστηρίῳ οὕτω λεγόμενος," Leisner.<sup>a</sup> Καλός : ἐν καλῷ, (viz. τόπῳ,) in a convenient or commodious situation : ποῦ, ποῦ καθίζωμ' ἐν καλῷ τῶν ῥητόρων Ἰν' ἐξακόνω; Aristoph. Thesmoph.

<sup>a</sup> Τὸ καῖνόν in Brunck's edition. ἐδίκαζεν ἐς τὸ καῖνόν ἐμπεσόν. "Subauditur δικαστήριον. Unum erat sic appella-

tum e multis tribunalibus, seu judicium foris, quæ Athenis erant." Brunck. J. S.

299. i. e. ἐν ἀρμυστῷ καὶ καιρίῳ τόπῳ, Bourdin. ἐν καλῷ τοῦ θεάτρου ἐκάθητο, Ælian. V. H. xi, 13. οἰκία ἐν καλῷ τῆς πόλεως οἰκοδομηθεῖσα, Lucian. Navig. p. 498. ἀναθέντες δὲ τὸν ταῦρον ἐν καλῷ τοῦ ἱεροῦ, Id. Phalar. i. p. 735. (t. ii. p. 200. see Reitz.) ὀρῶντι τὸ χωρίον γῆς τε οὐκ ἐν καλῷ, καὶ θαλάττης πρόσω, Dionys. Hal. Ant. Rom. t. i. p. 142. ὅτι τοῦ Πωμεντίνων πεδίου—καὶ τῆς συναπτουμένης αὐτῷ θαλάσσης ἐκέιτο ἐν καλῷ, Id. ib. t. ii. p. 794. *quod opportune jacet, tam ratione camporum Pomentinorum, quam ratione maris*, Reiske. πόλιν ἐν καλῷ τῆς Σικελίας ἔχουσιν, Pausan. iv, 23. ἐν καλῷ τοῦ χωρίου ἰζῆσαι, Philostr. Her. p. 10. (viz. τόπῳ, Schol.) See Boissonade p. 312. Schæfer takes ἐν καλῷ to be put adverbially for καλῶς, the adjective being in the neuter. (ἐν καλῷ τόπου κειμένων, Eustath. p. 599, 36. Rom. 456, 33. Bas.) See Kuster ad Aristoph. Eccl. 321. Brunck. ad Aristoph. Lys. 911. Κρημνός, *hanging*; (viz. τόπος:) *aprecipice*. Κρυπτός: οὐδεὶς δὲ λύχον ἄψας, εἰς κρυπτὸν τίθησιν, St. Luke xi, 33. (But there is another reading; viz. εἰς κρυπτήν.) Μέσατος: ἐπ' Ὀδυσσῆος μεγακῆτι νῆϊ μελαίνῃ, "Ἡ ῥ' ἐν μεσσάτῳ ἔσκε, Hom. Il. θ, 223. Orpheaque IN MEDIO posuit, Virg. Ecl. iii, 46. (viz. loco.) Μέσος: μέσος, (viz. τόπος,) a place, says Leisner, in a court of justice at Athens. In its ordinary sense it is often used with an ellipsis of τόπος: e. g. ἐκ μέσου αἶρειν, *to do away with*; *to annihilate*; Coloss. ii, 14. ἐν μέσῳ γενόμενοι, Lucian. στήσαντες αὐτὴν ἐν μέσῳ, (viz. τόπῳ,) λέγουσιν αὐτῷ, St. John viii, 3. Μυρρίνου, *a place where myrtles grow*; *a myrtle grove*: see Sylburg. ad Pausan. Cor. c. i. and Lacon. c. 14. In οὗ, *where*; which is properly the genitive of ὅς: fully, τὸ καλούμενον Ἱερὸν, ἐφ' οὗ τόπου φασὶν—Ἱάσονα θῆσαι, Polyb. iv. p. 427. Οὗτος: χρῶ παροῦσιν ἐν τούτῳ τοῖς ἀνδράσιν, Plut. Mor. t. i. p. 602. (See above.) καὶ ἐν τούτῳ (viz. τόπῳ) πάλιν, Hebr. iv, 5. Παράβυστος, *a place in a court of justice at Athens*, Leisner.<sup>a</sup> Περιφαινόμενος: ἐν περιφαινόμενῳ, (viz. τόπῳ.)<sup>b</sup> Χῶρος is expressed by Hom. περιφαινόμενῳ ἐνὶ χωρῷ, h. in Vener. 100. Πετρώδης: πετρώδεις, *stony places, petrosa*, (viz. loca.) Πιτυόεις, *a place where pines grow*. See Sylburg. ad Pausan. Cor. c. 1. and Lacon. c. 14. Πλατανιστοίς, or πλατανιστοῦς, (viz. τόπος,) *a place planted with plane-trees*: ἐκ πλατανιστοῦντος ψυχρὸν ὕδωρ ἐπάγων, Theogn. 878. So σελινοῦς and σχοινοῦς. See Sylburg. ubi supra. Τεταγμένος: ἐν τῷ τεταγμένῳ εἶναι, Xen. Cyrop. vi. p. 374. Τρίγωνος: <sup>c</sup> τόπος ἐν τῷ δικαστηρίῳ, says Leisner. Ὑπαιθρος, *in the open air*: καθημένου ἐν ὑπαιθρῳ, Ælian. V. H. xiii, 31. (where it is explained, *in the sunshine*.) ἐν ὑπαιθροῖς, Polyb. t. i. p. 472. Here too Schæfer supposes the adjective to be neuter; and refers to Diod. Sic. iii. 13. where one reading is εἰς ὑπαιθρα, and to Schweigh. Lex. Polyb. p. 626. Ἡ ὑπαιθρος (viz. γῆ or χώρα) is in Dionys. Hal. Ant. R. t. i. p. 578. t. ii. pp. 1030. 1032. Ὑπερδέξις, *higher*: ἐξ ὑπερδεξίων, Pausan. iv,

<sup>a</sup> Παράβυστον, not παράβυστος. It was one of the courts: ἐν παραβύστῳ—λάθρα τὸν νόμον εἰσήνεγκε, Demosth. adv. Timocrat. p. 715, 20. ed. Reisk. J.S.

<sup>b</sup> Τὴν δὲ (ἔλιν viz.) σχεδὸν ὕδατος

εὔρεν Ἐν περιφαινόμενῳ, Hom. Odys. ε, 476. J.S.

<sup>c</sup> Τρίγωνόν, neuter. It was one of the courts at Athens. J.S.

29. Ὑψηλός: ἐν ὑψηλῷ τινα καταστὰς, Plut. t. iii. p. 604. Reisk. In ᾧδε, *here, hither*; which is properly the ablative of the compound ὅσδε, and is put for ἐφ' ᾧδε τόπῳ. So in Latin *eo*, (viz. *loco*,) Lamprid. in Heliog. xxxi. Add that Michaelis thinks there may perhaps be an ellipsis of τόπον in eis τὸν κορβανᾶν, St. Matth. xxvii, 6.—2. In verbs: περὶ ᾧ οὐκ ἔστι νῦν (viz. τόπος or καιρὸς,) λέγειν, &c. Hebr. ix, 5. ἔστιν ὅπου, Demosth. pro Cor. for ἔστι τόπος ὅπου. See the Abridgment of Viger p. 80. r. ii. οὐκ ἔχω (viz. τόπον) ποῦ συναίξω τοὺς καρπούς μου, St. Luke xii, 17. In κατέχειν, *to obtain; to be current or prevalent*: Ἡρακλέα δὲ ὄντινα ἐς Ἰνδοὺς ἀφικέσθαι λόγος κατέχει, (viz. τόπον,) Arrian. Indic. viii, 4. χώρην πᾶσαν ἐρήμην τε εἶναι λόγος κατέχει, καὶ ὕδατος ἀπορίη ἔχεσθαι, Id. ib. c. 32. ὡς μάτην τῆς περὶ τῶν Ἀθηνῶν κατεχούσης δόξης, Schol. ad Soph. Œdip. Col. 258. Ὑμβρου πολλοῦ κατέχοντος, Plut. Mor. t. i. p. 808. See Valcken. ad Eurip. Hippol. fin.

ΤΟΣΟΥΤΟΣ, *so great, so much*.—There is a frequent ellipsis of τοσοῦτος or τόσος before or after ὅσος: οὐπω εἰσὶν ἔξω, (viz. τοσοῦτοι,) ὅσους ἔδει, Xen. Cyrop. iii, 3, 25. See Heyn. ad Hom. Il. t. vi. p. 85. πίνουσιν ὅσον ἀρπάσαι, [*only by snatches*,] Ælian. V. H. i, 4. for πίνουσι τοσοῦτον, ὅσον ἐστὶν ἀρπάσαι. ἀγαθοῦ τινός μοι μετέσται μέρος, ὅσον ἂν δίκαιον ᾖ, Xen. Cyrop. xi, 16. αἶθε μοι ἦσαν ὅσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι, Theocrit. x, 32. ὅσον νῦν ὑπὸ χεῖρα ναίεις, Soph. Electr. 1097. ed. Steph. [1091. ed. Brunck.] ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, (τοσοῦτῳ viz.) μᾶλλον περισσότερον ἐκήρυσσον, St. Mark vii, 36. τῷ γέροντι μᾶλλον Πρέπει τὰ τερπνὰ παίξειν, Ὅσῳ πέλας τὰ μοίρης, Anacr. Od. xi. for τῷ γέροντι τοσοῦτῳ μᾶλλον π. τ. τ. π. ὅσῳ μᾶλλον, &c. Fully, τοσοῦτον καθέξεις τῆς γῆς, ὅσον ἔξαρκεῖ ἐντεθάφθαι τῷ σώματι, Arrian. Exp. Al. vii, 1. γῇ ὅσῳ τῇ φύσει βελτίων ἐστὶ, τοσοῦτῳ μᾶλλον ἐξαργυθεῖσα δι' ἀμέλειαν ἐξαπόλλυται, Plut. in Pædagog. c. 4. ἡ ἐκ τῆς γῆς φωνὴ τοσοῦτον ἐπαύετο βράδιον, ὅσον ἤρξατο, Longus p. 84. Vill. where βράδιον is to be understood before ἤρξατο. See Xen. Œcon. ii, 4. Duker. ad Thucyd. i, 11. p. 10. Fisch. ad Well. ii. p. 140.

So in Latin; *festinaturi, quantum itineris ratio permiserit*, Plin. iv. ep. 1. Fully, *tantum—quantum*, Virg. Ecl. i, 25. 26.

ΤΟΥΤΟ, *this*.—There is an ellipsis of τοῦτο in οὐ μόνον δὲ, ἀλλά: οὐ μόνον δὲ (viz. τοῦτο,) ἀλλὰ καὶ, Rom. v, 3. So v, 11. viii, 23. After καὶ, *and that too*: see Nold. de concord. part. p. 277. After verbs: ὡς δὲ ἤκουσαν, (viz. τοῦτο,) κατενύγησαν οἱ ἄνδρες, Genes. xxxiv, 7. ἀκούσαντες δὲ, κατενύγησαν τῇ καρδίᾳ, Acts ii, 37. σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, (viz. τοῦτο,) St. Matth. xvi, 17. οἱ δ' ὄχλοι γνόντες (viz. τοῦτο) ἠκολούθησαν αὐτῷ, St. Luke ix, 11. ἐπιγνόντες δὲ οἱ ἀδελφοί, κατήγαγον αὐτὸν eis Καισάρειαν, Id. ix, 30. πυθομένους δὲ (viz. τοῦτο) τοὺς Λοκροὺς, τῶν γερόντων τινὰς ἐπὶ τὰ τῆς χώρας ὅρια ἀποσσεῖλαι, Porphy. de vit. Pythag. p. 51.

Of the genitive τούτου or τούτων in σημεῖον δὲ, τεκμήριον δὲ, ἀπόδειξις: [see the Abridgment of Viger. p. 52. r. i.] τεκμήριον δὲ, ὅτι, &c. Dio Cass. xxxv. p. 7. for τεκμήριον δὲ τούτου ἐστὶν, ὅτι, &c. Of ἐκ τούτων before the relative ὅς: πᾶν δὲ τὸ χρήσιμόν ἐστιν, ᾧ τὴν ὑπερβολὴν βλάπτειν ἀναγκαῖον, Aristot. Politic. vii. for ἐκ τούτων ᾧ.

Of *τούτῳ* or *τούτων* after the preposition *πρὸς* signifying *more, more-over*: as, *δύο καὶ εἴκοσι μᾶς καὶ πρὸς*, i. e. *πρὸς τούτοις*. *πρὸς δὲ, εἰ ἐτήσιαι αἷτιαι ἦσαν*, Herodot. ii, 20. *ἐγὼ δὲ ἡγοῦμαι τὸν λόγον τόνδε ἀσύμφορον τῇ πόλει, πρὸς δὲ καὶ οὐ δίκαιον*, Demosth. See Pausan. in Eliac. p. 448. Fully, *καὶ πρὸς τούτοις*, Aristoph. Eq. 812. [815. ed. Br.] *πρὸς δὲ τούτοις*, Xen. Cyrop. ii, 9. See Xen. Memor. i, 4, 6. Jens. Lect. Luc. ii, 11. p. 221. Casaubon, (ad Aristoph. Eq. 575.) and Schæfer, hold that the preposition in such phrases has the nature of an adverb.

**ΤΡΑΓΗΜΑΤΑ**, *sweetmeats, cakes, &c. the dainties of which a dessert consists*.—In *μεταδόρπια*, Athen. xiv. See Florens Christ. ad Aristoph. Pac. 772. But other substantives are sometimes expressed with *μεταδόρπια*: *ὅσα παραμύθια ἡδονῆς (πλησμονῆς, Schæfer,) μεταδόρπια*, Athen. i. v. p. 325. *ψαιστὰ μεταδόρπια*, Id. ib. p. 403.

**ΤΡΑΠΕΖΑ**, *a table*.—In *ἀπὸ τῆς αὐτῆς σιτεῖσθαι*, Synes. ep. 58. for *ἀπὸ τῆς αὐτῆς τραπέζης*. In *ἐπὶ ξενίᾳ καλεῖν*, *to invite to the table of hospitality*: (viz. *τραπέζῃ*;) Lucian. Icarom. p. 204. Ælian. H. A. i, 1. and V. H. ix, 15. Fully, *ἴστω—ξενίῃ—τράπεζα*, Hom. Od. ξ, 158. *ἦσχυρε ξενίαν τράπεζαν*, Æschyl. Agam. 411. See Perizon. ad Ælian. iii, 37. So Virgil, by the figure *ἐν διὰ δυοῖν, per patris hospitium et mensas quas advena adisti*, Æn. x. 460. So far Bos and Schwebel: but why, says Schæfer, may not *ξενίᾳ* be taken for the dative of the substantive *ξενία*? The supposed ellipsis can scarcely have place in Eurip. Hecub. 787. Pors. *κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί, Ξενίας τ' ἀριθμῶ πρῶτος ὦν ἐμῶν φίλων*. Besides, it is doubted by some whether *ἐπὶ ξενίᾳ καλεῖν* be good Greek; <sup>a</sup> and *ἐπὶ ξένια καλεῖν* has been substituted as the more correct phrase. See Wesseling ad Diod. Sic. t. i. p. 608, 90. ad Herodot. p. 348, 59. In *διακορεῖν*: fully, *διακορεῖν τραπέζαις*, Acts vi, 2. See Elsner. in Obs. S. ad Matth. xxii, 13. Luc. x, 40. Joan. ii, 9. It is to be understood therefore in St. Matth. iv, 11. See Wolf. ad l. and Lenfant.

**ΤΡΑΧΗΛΟΣ**, *the neck*.—In *αὖ ἐρύειν*, *to draw back the neck of a victim sacrificed to the gods above, so as to turn it towards the sky*: *αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν*, Hom. Il. α, 459. *ἀνακλᾶν τὸν τοῦ ἱερείου τράχηλον*, says Eustath. p. 101. l. 23. In *ἄνω τρέπων ἔσφαζεν*, Soph. Aj. 298. But Schæfer understands *τὸ ἱερεῖον*.

**ΤΡΙΓΩΝΟΝ**, *a triangle*.—In *ἀμβλυγώνιον, ἰσοσκελές, ὀξυγώνιον, ὀρθογώνιον, &c.* occurring in the writings of geometers.

**ΤΡΙΧΕΣ**, *hairs*.—In *πολῖαι*: *πολῖαι κάραν στέφουσι*, Anacr. Od.

<sup>a</sup> Henry Stephens is among those by whom the phrase *ἐπὶ ξενίᾳ καλεῖν* has been suspected: he thought either *ἐπὶ ξένια* or *ἐπὶ ξενίαν*, (which rarely occurs, as Schæfer observes; but is in Ammian. Epigr. xix. Marcellin. de Thucyd. vit. p. 2. m. Duk.) ought to be substituted. See his Thesaur. ii, 1126. D. (6481. B.

of the new edition printed by Mr. Valpy.) and so directly are the opinions of learned men on this point opposed to one another, that Hutchinson on the contrary (on Xen. Anab. vi, 1, 1.) is for substituting *ἐπὶ ξενίᾳ*, with the ellipsis of *τραπέζῃ*, for *ἐπὶ ξένια*, where the latter actually occurs; as in Xen. Hist. Gr. i, 6. J. S.

κκxvi. αἱ πολιαὶ δ' (*old age*) ἀδρανέες, Epigr. Gr. I. i. c. 13. φύονται δὲ καὶ νέοις Ἐν ἀνδράσι πολιαὶ Θαρμὰ, Pindar. Olymp. iv. εἰ δὲ μὴ μάτην τὰς πολίας ἔφνυσα,<sup>a</sup> Longus Pastor. ii. p. 47. ed. Jung. Anacreon has expressed τρίχες with λευκαί, Fragm. p. 434. Fisch. Homer ἔθειραι with πολιαί, H. in Vener. 228. Τρίχες is understood too in ἤλυθον ἅς ἔλεγον, Strato xviii. and in πρὶν ἐλθεῖν τὰς φθονεράς, Id. xvi. Also in τίλλεσθαι: πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ Τίλλεσθην, Hom. Il. ω, 711. δηλοῖ δὲ ἑλλειπτικῶς τὸ τίλλεσθαι, ἐνταῦθα μὲν, τριχῶν πένθιμον ἔκπασιν, Eustath. p. 1533. l. 27.

ΤΡΟΠΟΣ, *manner*.—In ἐκ τοῦ ἀδοκῆτου, ἀναγκαίου, ἀνεπίστου, ἀσφαλοῦς, βιαίου, and the like, Schwebel understands τρόπον, ἐκ τοῦ βιαίου τρόπου being in Dionys. Hal. p. 162. and ἐκ δικαιοτάτου τρόπου in Æschin. c. Ctesiph. p. 54. But the opinion of Schæfer, that the adjectives are in the neuter gender, without any ellipsis, seems preferable. Τρόπῳ is understood in τῷ, for τούτῳ τρόπῳ, Dionys. Perieg. 941. 1175. τῷ κε τάχ' ἡμύσειε πόλις, Hom. Il. δ, 290. So *hoc*, (viz. *modo*,) Hor. Sermon. i. 6. 41. and 52. And in ᾧδε, *thus* or *in this manner*, which is properly the ablative of ὅσδε: and οὕτω, *thus*, is properly the ablative of οὗτος, q. d. οὕτῳ, i. e. τούτῳ τρόπῳ. There is an ellipsis of τρόπος in πᾶς: ταύτην ἐξ ἅπαντος θεραπεύει, Lucian. de Merced. cond. p. 464. πέντε δὲ συλλογισμοὺς ἐξ ἅπαντος,<sup>b</sup> Id. t. i. p. 609. ἐξ ἅπαντος ἀνελεῖν σπεύδουσι, Id. t. ii. p. 194. συσπεύδων ἐξάπαντος τὴν βασιλείαν οἱ γενέσθαι, Pausan. iii, 8. τοῦτο ἐπιθυμεῖν καὶ σπεύδειν ἐκ παντός, Ælian. V. H. ii, 4. Fully, προσέταξε γὰρ ἐκ παντός τρόπου πείθεσθαι τῷ νόμῳ, Diod. Sic. xii, 16. ἐκ παντός τρόπου βουλούμενος βοηθεῖν, Id. xix, 36. ἐξ ἅπαντος τρόπου ἀνελεῖν με ζητοῦντας, Lucian. t. ii. p. 188. Schæfer is inclined to consider the adjective as neuter in this phrase too, when τρόπον is not expressed; and also in ἐν παντὶ, (fully, ἐν παντὶ τρόπῳ, 2 Thess. iii. 16.) and κατὰ πάντα, (fully, κατὰ πάντα τρόπον in an ancient inscription ap. Gruter. cccclx.) for κατὰ πᾶν ἡλγῆκα occurs, Epigr. adesp. xi. v. 3. and the neuter πάντα for the adverb πάντως. See Abresch. Animadv. ad Æschyl. iii. p. 131. Brunck. ad Soph. Trach. 338. Porson. ad Eurip. Orest. 1112. Michaelis is inclined to understand τρόπον in ἐκ περισσοῦ, St. Mark vi, 51. Τρόπον is understood in τοῖον: θαρμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι, Hom. Od. α, 209. for κατὰ τοῖον τρόπον. Τρόπος in ὁ ἑαυτοῦ: ἐγὼ δὲ οὐδὲν, βασιλέα τῷ ἑαυτοῦ αὐτοῖς ἐπιχειρεῖν, θαυμαστὸν οἶομαι, Himerius p. 124. “τῷ ἑαυτοῦ: scilicet τρόπῳ, i. e. τῇ ἑαυτοῦ τέχνῃ,” Wernsdorf.<sup>c</sup>

ΤΡΟΦΑΛΙΣ, *a cheese*.—In πακτὴ: λευκοτέρα πακτᾶς, Theocr.

<sup>a</sup> In the following passage of Plato, δ δὴ (viz. τὸ γῆρας) πέφυκεν ἔρως μισεῖν, καὶ οὐδ' ὄντος πολλοῦ πλησιάζειν, (Sympos. p. 184. l. 38. ed. Bas. I.) from which, as H. Stephens has observed, no satisfactory meaning can be elicited, I formerly conjectured the true reading to be καὶ οὐδενὶ φύοντι πολίας πλησιάζειν, or οὐδενὶ ὄντι πολίῳ π. But I have since thought it more likely to be καὶ οὐδ' ENTOS πολ-

λοῦ πλησιάζειν, (διαστήματος being understood in πολλοῦ, as διάστημα is in Xen. Anab. iii, 4. 23.) See Διδόστημα, p. 31. J. S.

<sup>b</sup> See the Abridgment of Viger, p. 50. note w. J. S.

<sup>c</sup> In ἔστιν ὅπως, and γίγνεται ὅστε, Weiske (Pleonasm. Gr.) understands τρόπος, λόγος, or αἰτία. See the note on Δύναμις. J. S.

xi, 20. See the Schol. τὸ στόμα καὶ πακτᾶς γλυκερώτερον, Id. xx, 26.

ΤΡΟΦΗ, *food*. See Βρῶμα.

ΤΥΡΑΝΝΟΣ, *a despot; a king; a ruler*.—In Διονύσιος, ὁ τῆς Σικελίας, (viz. τύραννος,) Ælian. V. H. xii, 18. In οἱ τριάκοντα, Id. ii, 11. iii, 17. But Schæfer prefers ἄνδρες: (see Dio Cass. t. i. p. 757. and l. 92.) or ἄρχοντες, (see Diod. Sic. xiii, 102.)

ΤΥΧΗ, *fortune*.—In ἀγαθῇ, (viz. τύχῃ,) in the legends of coins. See Vaillant. Numism. Imper. Gr. loqu. p. 355. and not. ad Onosand. Proœm. p. vi. In ἐπ' ἴσης: <sup>a</sup> (viz. τύχης or μοίρας:) *equally*: ἐπ' ἴσης γὰρ τῷ τυφλῷ ὁ προάγων ἐν δρόμῳ οὐκ ἂν ἴδοι τοὺς ἀγωνιστάς, Artemidor. i, 26. p. 26. It is sometimes written in one word ἐπίσης, as in Pæan. ii, 15. vii, 13. In πεπρωμένη: fully, καὶ Ζῆς παρελθὼν τὴν πεπρωμένην τύχην, Eurip. Alcest. 695.<sup>b</sup>

ΥΒΡΙΣ, *defilement*.—In the opinion of Bos eis ὕβριν or πρὸς ὕβριν, in this sense, is sometimes understood in ἀπάγειν: e. g. οὗ τὴν γυναῖκα ὥχετο ἀπάγων, Lucian. in Fugit. See Antonin. Liber. xiii. (and Verheyk. p. 95. who also thinks the expression elliptical.) Fully, πρὸς ὕβριν ἀπαγόμενοι, Lucian. de Gymnas. νίειν πρὸς ὕβριν ἀπαγομένων, Id. in Catapl. So *perducere* is used with a similar ellipsis in Latin: Sueton. Tiber. 45. Calig. 25. See Bernegger. ad Justin. ix, 6. Jens. Lect. Luc. i, 5. p. 49. sq. But Schæfer rejects this ellipsis, thinking that the sense of ἀπάγειν must be determined by the context; and asks whether, when that verb signifies *to lead to prison*, we are to suppose an ellipsis of φυλακὴ or δεσμωτήριον, and when it signifies *to lead to execution*, an ellipsis of θάνατος. See Wakef. Sylv. Crit. ii. p. 131.

ΥΔΩΡ, *water*.—The ellipsis of ὕδωρ is very common:—1. In adjectives and participles: e. g. ἀλυκόν, *salt water*: fully, οὐδεμία πηγὴ (δύναται) ἀλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ, St. James iii, 12. Γλυκύ: μὴ τι ἢ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρόν; Id. iii, 11. Fully γλυκὺ ὕδωρ in the verse above quoted. Θερμόν: μὴ σὺ γ'—Τοῦτο χαρὰδραῖς θερμόν, ὀδίτα, πίης, Leonid. Tarent. Epigr. 39. θερμῷ λούεσθαι, Aristoph. Nub. 1040. p. 182. Fully, ὕδωρ δ' ἐνεχεύατο πουλὺ Ψυχρόν. ἔπειτα δὲ θερμόν ἐπήφυσεν, Hom. Od. τ, 388. So in Latin, "Frigida non deerit, non deerit calda petenti," Martial. "Ἴσον: ἔγχει τὸ ἴσον, (viz. ὕδωρ,) Lucian. Bis Accus. p. 224. The time allowed for speaking in a court of justice was measured by the running of water; of which an equal quantity was allowed to each party. οἶνος ἴσος ἴσῳ (viz. ὕδατι) πινόμενος, Hippocrat. Aphor. vii, 56. ἐὰν δ' ἴσον ἴσῳ προσφέρῃ, Mnesith. Comic. ap. Athen. ii, 1. for ἴσον ὕδωρ ἴσῳ οἴνῳ κεκραμένον, or ἴσον μέρος ὕδατος ἴσῳ μέρει οἴνου.

<sup>a</sup> Schæfer, misled by the opinion of Musgrave mentioned in Στιγμῇ, and in the note on that word, concludes that there is no ellipsis in ἐπ' ἴσης. J.S.

<sup>b</sup> There appears to be an ellipsis of ἡ τύχη or the like in καταλαμβάνειν, when used as a verb neuter. See Herodot. iv,

105. vii, 38. 155. Yet, if harshness of construction be disregarded, the infinitive accompanying κατέλαβε may be taken for the subject, and κατέλαβε as expressing the predicate; as (τὸ) ἀποθανεῖν ἔπαιδα κατέλαβε Στησιγόρεια, Herodot. vi, 38. From Weiske. Pleon. Gr. J.S.

See Hippocr. Epidem. ii. Aristoph. Plut. 1133. with Kuster. and Hemsterb. Athen. xi, 6. and Kuster ad Aristoph. Acharn. 353. Πικρὸν, St. James iii, 11. (See above, γλυκύ.) Τὸ ρέον: ἐκείνης γὰρ τὸ γε νῦν ρέον, (viz. ὕδωρ,) Lucian. Bis Accus. p. 223. [*time allowed for speaking, measured by the running of water.*] Ψυχρὸν: ψυχρὸν πίνειν, Epict. c. 29. καὶ ψυχρὸν αἰτοῦντα, Lucian. de mort. Peregr. 44. p. 263. t. iii. ψυχρὸν δ' ἀχραεὺς κράνα ὑποπροχέει, (so Schaefer.) Anyte. Epigr. ix, 4. ποτήριον ψυχροῦ, (viz. ὕδατος,) St. Matth. x, 42. Fully in Hom. Od. τ, 388. (See above.) ἐντὶ ψυχρὸν ὕδωρ, Theocrit. xi, 47. διὰ τὸ καῦμα διψήσας ὕδωρ ψυχρὸν αἰτῆσαι, Plut. v. Marii c. v. p. 65. t. iii. So *frigida* in Latin: see above.—2. Before genitives signifying *the sea, lakes, rivers, fountains, &c.* e. g. νίψατο Βοιβιάδος λίμνης (viz. ὕδατι) πόδα παρθένος ἀδμῆς, Hesiod. Fragm. v. 50. p. 440. Lips. In πέραν τοῦ χειμάρρου τῶν Κέδρων (St. John xviii, 1.) F. Stosch proposes an ellipsis of ὑδάτων after τῶν. λοεσσάμενοι τέρενα χροά Περμησσοῖο, (viz. ὕδατι) Ἡ ἵππου κρήνης, ἡ Ὀλμειοῦ Ζαθέοιο, Hesiod. Theog. 5, 6. λοεσσάμενος ποταμοῖο, Hom. Il. φ, 560. εἰωθὺς λούεσθαι εὐρρέϊος ποταμοῖο, Il. ε, 508. Didymus understands ὕδατι, as in λελουμένος ὠκεανοῖο, Il. ε. [v. 6.] and so the Ven. Schol. ad Il. ε, 508. But some think there is an ellipsis of a preposition before these genitives: Ὀκεανοῖο. λείπει ἡ ἐξ, Schol. Ven. ad Hom. Il. ε, v. 6. ἀπ' ὠκεανοῖο λοεσσαμένη, Hom. Hymn. 31. in Lun. v. 7. ἐξ ὠκεανοῦ λουσάμενος, Himerius p. 742. cf. Apoll. Rhod. iii, 876. Schaefer thinks there is no ellipsis; and that λούειν and other verbs of similar signification are of the number of those which govern sometimes a genitive, sometimes a dative, and which are sometimes besides accompanied by a preposition. See Musgr. ad Eurip. Iph. A. 1078.—3. In verbs: e. g. ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, (viz. ὕδωρ, or rather ὕδατος,) Xen. Cyrop. i, 2. 8. ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων (viz. ὕδωρ or ρεῖθρον,) Hom. Il. λ, 721. So in Dionys. Perieg. 735. a river is said βάλλειν, (viz. ὕδωρ or ρόον, which is expressed in v. 783.) Εἰσβάλλειν: fully, ἐσβάλλει δὲ οὗτος ἐς τὸν Εὐφρήτην ποταμὸν τὸ ρέεθρον, Herodot. i, 179. τέμνων δὲ μέσσην τὴν Βοιωτίαν πρὶν ἐκβάλλειν εἰς θάλασσαν, Polyæn. i, 3, 5. of the Cephissus. εἰς τὴν ποταμοὶ δύο εἰσεῖσι τὸ ὕδωρ, Herodot. vii, 109. Ἐκδιδόναι. Ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἦσι, Hom. Od. λ, 238. Fully, Ἀξιοῦ, ὅς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἦσιν, Id. Il. φ, 158. ἐμοὶ ρευσάτω, (viz. τὸ ὕδωρ,) Lucian. Bis Accus. p. 224. Fully, σοὶ τὸ ὕδωρ ρεῖ νῦν, μὴ μέλλε, *the water is now running for you to speak; therefore make haste;* Lucian. Revivisc. p. 406. and with reference to the same custom, ὑπὲρ τὸ ὕδωρ τὸ ἐκχυνόμενον λέγειν, *to speak too long,* Id. in Imagin. p. 31.

ΥΙΟΣ, *a son*.—Υἱός is understood—1. In adjectives and participles: e. g. ἄρρην: ἦτις ἔτεκε τὸν ἄρρην, (viz. υἱόν,) Rev. xii, 13. where see var. lect. Fully in v. 5. καὶ ἔτεκεν υἱόν ἄρρην. And Schaefer seems inclined to think that by these examples the reading in v. 23. of the Andromache of Eurip., before Brunck, might be defended.<sup>a</sup>

<sup>a</sup> Schaefer must mean v. 24. I suppose ἐντίκτω κόρον, and Brunck substituted ποσε; in which were the words ἄρσεν γόνον for κόρον. J.S.

'Επίγονοι, (ἐπιγινόμενοι, Eratosth. Καταστερ. c. 25.) viz. υἱοί. See Hesych. in v. Κάδμιοι. Schol. Gr. ad Hom. Il. δ, 405. Munker. ad Hygin. Fab. lxxi. Ἥγαπημένος: ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, Ephes. i, 6. cf. St. Matth. iii, 17. Μονογενής: often in the N. T. Fully, ὁ μονογενὴς υἱός, St. John i, 18. Νόθος: fully, νόθος υἱός Ὁἰλῆος θεῖοιο, Hom. Il. ο, 333. Πρωτότοκος, *first-born*.

2. Before a genitive case of a parent;<sup>a</sup> or of something analogous to a parent: e. g. ἀπὸ Ἀνακτοῦ, γῆς καὶ οὐρανοῦ, (viz. υἱου,) ὠνομάσθη Ἀνακτορία, Steph. Byz. v. Μίλητος. ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 1 Thessal. v, 8. Fully, υἱὸς ἡμέρας, v. 5. Ἐπαμινώνδας δὲ πατρὸς ἦν ἀφανούς, Elian. V. H. xii, 43. οὐκ οἶδατε, οἷον πνεύματός ἐστε ὑμεῖς, St. Luke ix, 55. *Wes Geistes Kinder ihr seydt*, Luther. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς, (viz. υἱὸς, or τέκνα,) Hebr. x, 39.

This ellipsis is very common before genitives of proper names: ἡμεῖς δ' ὡς ἐσμὲν Ἐρωτος Πολλοῖς δῆλον, Aristoph. Av. 704. ἐσμὲν Ἐρωτος· λείπει υἱοί, Schol. Ἰάκωβον τὸν τοῦ Ζεβεδαίου, (viz. υἱόν,) St. Matth. iv, 21. οἱ τοῦ Ζεβεδαίου, (viz. υἱοί,) St. John xxi, 2. Ἰούδαν Σίμωνος, Id. vi, 71. Σίμων Ἰωνᾶ, Id. xxi, 15. See Tobit v, 19. St. Mark ii, 14. Acts xiii, 22. From these passages, and the one from Lucian immediately following, it appears that when the names of the son and of the parent are in different cases, the article is either omitted with υἱός, or expressed, indifferently: οὐκέρ' Ἀγαμέμνων ὁ Ἀτρεΐς, οὐδὲ Κρέων ὁ Μενοικέως, ἀλλὰ Πῶλος Χαρικλέους Σουνιεὺς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογείτωνος Μαραθῶνιος, Lucian. t. i. p. 479. See Herodot. v, 37. 121. vi, 127. ix, 90. v. 66. and Wesseling there, and on vi, 100. 101. viii, 2. 42. 59. Fisch. ad Palæph. p. 37. B. p. 129. B. p. 115. A. and his Prolus. iv. ad Palæph. p. 58. Ilgen. ad Hom. h. in Mercur. 145. and Matthiæ on the same verse. But when the names of the son and of the parent are in the same case, the presence of the article appears to be indispensable for the purpose of preventing ambiguity. In the passage therefore of Steph. Byz. in Μίλητος, above quoted, Pinedo has given ἀνάκτορος τοῦ γῆς, which had been written by some one in the margin of a copy of Aldus's edition, belonging to Schæfer; and Berkelius, Ἀνακτος τοῦ γῆς: and in Herodot. i, 59. the true reading is, in Schæfer's opinion, Λυκούργου τοῦ Ἀριστολαΐδew. See H. Steph. ad Thucyd. p. 661. Duk. Verheyk. ad Anton. Liber. p. 115. B. and Schæfer ad Dionys. Hal. de Comp. Verb. p. 2. A.

A similar ellipsis is not unfrequent in Latin: *Meropis esse cupiens*, Ovid. Met. ii, 184. *Asdrubal Gisgonis* (viz. *filius*,) Liv. xxviii, 12. See Gronov. there; and Burm. ad Suet. de illustr. Gramm. c. x.

3. In some verbs: e. g. γεννᾶν: καὶ ἐγέννησε κατὰ τὴν ιδέα αὐτοῦ, καὶ κατὰ τὴν εἰκόνα αὐτοῦ, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Σῆθ, Genes. v, 3. εἰσποιεῖσθαι τινα, (viz. υἱόν,) *to adopt*: Pæan. viii, 3. 1. and c. 2. 1. Fully, 1, 4.

ΥΜΑΣ, *you*.—In ὑμῖν μὲν δὴ μοῖρα θεῶν χρειώ τε περιῆσαι Ἐνθάδε κῶας ἔχοντας, Apollon. Rhod. i, 440. ὑμᾶς is understood before

<sup>a</sup> This ellipsis of υἱός is not admitted by Hermann. See the note a on Ἀδελφός, p. 6.

περῆσαι. In παρακαλῶ (viz. ὑμᾶς)—ἀπέχεσθαι, 1 Pet. ii, 11. cf. v. 15.

ΥΜΝΟΣ, *a hymn*.—In καλλίνικον (viz. ὕμνον) ᾄσεται, Eurip. Med. 44. See Musgr. In ὁ μελλόνυμφος, Soph. Trach. 207. “nempe ὕμνος,” says Brunck; but the learned doubt.

ΥΠΗΡΕΤΗΣ, *a servant, an officer*.—In βασιλικός: St. John iv, 46. In δῆμιος, *a public servant; an executioner*. In ὁ δημόσιος, Aristoph. Lys. 437. p. 863. See Wyttenb. ad Plut. de S. N. V. p. 43.

ΥΠΝΟΣ, *sleep*.—In βαθύς: ὡς βαθὺν ἐκοιμήθης (viz. ὕπνον,) Lucian. Dial. Cyclop. et Nept. Schwebel understands ὕπνον in ἰγγρετον εὔδειν, Hom. Od. v, 74. and in δειλινὸν ὡς κατέδραθον, Theocrit. xxi, 39. and cites Juvenal for a similar ellipsis, *privatus ut altum dormiret* (viz. *somnum*,) i, 16. But the opinion of Schæfer, that those adjectives are in the neuter gender, and used adverbially, appears preferable to the supposition of an ellipsis. “Ὑπνῳ is understood in βεβαρημένοι, St. Mark xiv, 40.”<sup>a</sup>

ΥΠΟΔΗΣΕΙΣ, *shoes*.—In Ἀμυκλαῖδες, *a sort of costly Lacedæmonian shoes*, Hesych. In ἐμβάδες. In Λακωνικαὶ, *men’s shoes*, Aristoph. Thesmoph. 149. p. 774.<sup>b</sup> ποῦ χλαῖνα; ποῦ Λακωνικαὶ; In Περσικαὶ, *a sort of women’s shoes*. See Schol. Aristoph. Nub. 151. p. 132.

ΥΠΟΜΝΗΜΑ, *a commentary, a memorial*.—In παρασκευαστικόν, Æneas Tact. c. xxi. Fully, παρασκευαστικὸν ὑπόμνημα, in other writers. In πολιορκητικόν, στρατηγικόν, and the like. Fully, τακτικὸν τε καὶ πολιορκητικὸν ὑπόμνημα, Title of Æneas’s Tact.

ΥΠΟΝΟΙΑ, ΥΠΟΛΗΨΙΣ, *suspicion*.—In μυρίους ἄλλους διὰ κενῆς ἀνεπλάττομεν ἡμῖν φόβους, Dionys. Hal. vi. διὰ κενῆς (viz. ὑπολήψεως, or the like.)<sup>c</sup>

ΦΑΡΜΑΚΟΝ, *a drug*.—In ἀτόκια, (viz. φάρμακα,) *drugs that prevent parturition*. ἀφροδισιαστικά. δηλητήρια, *poisons*, Herodian. i, 17. 23. iv, 5. 13. Sometimes fully: see Ind. Scheid. διαφορητικά. διουρητικά. ἐμετικά. ἐπαρτικά. In ἐπίπαστα sometimes. καθαρτικά: ὁ ἱατρὸς καθαρτικοῖς ἐκβάλλει τὰ νοσοποιοῦντα, Cebes Theban. (But, says Schæfer, as the Greeks say τὰ νοσοποιοῦντα without any ellipsis, so, without any ellipsis, they say τὰ καθαρτικά: and the remark applies to other similar words.) ὀξυτόκια, *drugs for hastening childbirth*. παροξυντικά. ὠκυτόκια, the same as ὀξυτόκια: “φασκεν ὠδινεῖν γυνή·—ὁ δ’ ἀνὴρ περιύρχετ’ ὠκυτοκεῖ (ὠκυτόκι, Schæfer. cf. Poll. ii, 7.) ὠνούμενος, Aristoph. Thesmoph. 511. [504. ed. Br.]

\*ΦΑΡΟΣ, *a coverlet; bed-covering*. See Λέχος.

ΦΑΣΙΣ, *appearance*.—In ἡμέρα Eustathius understands φάσις, or

<sup>a</sup> See the new edition of H. Stephens’ Thesaurus, printed by Mr. Valpy, col. 2687. D. J.S.

<sup>b</sup> Πότερον ὡς ἀνὴρ τρέφει; καὶ—ποῦ χλαῖνα; ποῦ Λακωνικαὶ; Ἀλλ’ ὡς γυνὴ δῆτ’; εἴτα ποῦ τὰ τιτθία; Aristoph. Thes-

moph. 142. ed. Brunck. J.S.

<sup>c</sup> Here again Schæfer has been led by Musgrave into the error of supposing that there is no ellipsis, but an enallage of gender. See Στιγμή, and the note on that word, p. 122. J.S.

κατάστασις τοῦ ἀέρος: but ἡμέρα is of the same origin as ἡμαρ. See Damm. Lexic. c. 2176.

\*ΦΑΣΙΣ, *speech*.—Φάσις may sometimes be understood in ἀπὸ μιᾶς: fully, ἀπὸ μιᾶς φάσεως, Macarius Homil. xv. p. 199. So in Latin: "vos universi una mente atque voce iterum a me conservatam esse rempublicam conclamastis," Cic. Philipp. vi, 1. "uno ore auctores fuere," Ter. Phorm. iv, 3. 20.

ΦΑΣΜΑ, *an apparition*.—In Πανικά, [viz. φάσματα,] Dionys. Hal. v. p. 290. ed. Lips. and Polyæn. Strateg. i, 2.

ΦΕΡΟΜΕΝΟΣ, *borne, or worn*.—In καὶ περιβαλοῦ τὰ στόλιά σου, τὰ ἐν ἐκκλησίᾳ, (viz. φερόμενα,) Euseb. Monach. in vit. Philipp. Presbyt. Agyr. n. 3. in Act. Sanct. t. iii. Maii. p. 1.

ΦΕΡΟΥΣΑ, *leading*.—In ἡ ὁδὸς, ἡ πύλη, ἡ εἰς, or πρὸς, τι: as, ἡ ὁδὸς, ἡ εἰς "Αἶδου, *the way (leading) to the infernal regions*. ἡ ὁδὸς, ἡ πρὸς σωτηρίαν, *the way (leading) to salvation*: (viz. φέρουσα.) Expressed in Ælian. V. H. τὴν μὲν εἰς "Αἶδου φέρουσιν, ix, 19. and in the Acts, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, xii, 10. See Cebes p. 182. 186. 189. 197. Polyb. t. i. p. 879. Æn. Tact. c. xvii. Virg. Ecl. ix, 1.

ΦΘΕΓΜΑ, *a voice, a sound*.—In neuter adjectives joined with φθέγγεσθαι, and other such verbs: as, μικρὸν φθέγγεσθαι, καὶ ἰσχυρὸν, καὶ γυναικῶδες, Lucian. (But those adjectives are used adverbially, as Schæfer has observed.)

ΦΙΑΛΗ, *a goblet; a cup*.—In ἀργυρῆς and χρυσεῖς, used of cups. See Ruhnken. ad Tim. p. 48. and Pierson. ad Mær. p. 412. Ἀργυρίδων (gen. plur.) is strangely joined by Anaxilas (Athen. t. iv. p. 223.) with χρυσῶν: καὶ πίνειν ἐξ ἀργυρίδων χρυσῶν. Cf. Valcken. ad Eurip. Phœniss. p. 14.

ΦΙΛΟΣΟΦΙΑ, *philosophy*.—In Ἀκαδημαϊκῇ, Ἀπορητικῇ, Δογματικῇ, Ἐφεκτικῇ, Ζητητικῇ, Πυρρόνιος, Σκεπτικῇ. See Sext. Empir. i, 2.

ΦΙΛΟΣΟΦΟΣ, *a philosopher*.—In the names of sects: as Ἀκαδημαϊκοί: (viz. φιλόσοφοι:) Δογματικοί: Ἐκλεκτικοί. Ἐπικούρειοι: fully, τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, Acts xvii, 18. Κυνικοί: Περιπατητικοί: Πυρρόνιοι: fully, ὁ Πυρρόνιος φιλόσοφος, Empiric. Pyrrhon. Hypotyp. i, 5. Σκεπτικοί: Στωϊκοί: fully, τῶν Στωϊκῶν φιλοσόφων, Phrynich. p. 122. Pauw. Also in τινὸς τῶν ἐν τῇ ποικίλῃ διατριβόντων ἀνυποδήτου καὶ ἐνερόχρωτος, Alciph. i. ep. 3. cf. iii, 14. and Lucian in Icarom. p. 189. and in Fugitiv. p. 603. So in Latin: *nostra leges, non multum a Peripateticis dissidentia: quoniam utrique et Socratici et Platonici esse volumus*, (viz. philosophi,) Cic. de Off. i, 1.

ΦΥΛΑΚΗ, *prison; custody*.—In ἐωθινή: ἐπὶ τῆς ἐωθινῆς, Polyb. Exc. de virt. xvi. p. 61. t. iii. ὑπὸ τὴν ἐωθινὴν, Id. i, 53. 59. v, 18. Fully, ἐωθινῆς δὲ φυλακῆς, Plut. v. Pomp. 68. p. 227. t. iv. and v. Cæs. 43. p. 413. t. iv. See Schweigh. ad Polyb. t. v. p. 579.<sup>a</sup>

<sup>a</sup> Here again Schæfer has been misled by Musgrave: so that he thinks ἐωθινῆς is put for τὸ ἐωθινόν, the feminine for the neuter. See Στιγμή, and the note on that word, p. 122. J.S.

In ἀπάγειν and ἀπάγεσθαι sometimes, when put alone: fully, συγκρησόμενοι τοῖς εἰς φυλακὴν ἀπηγμένους τῶν ἀνδρῶν, Polyb. i. i. p. 536. See Budæus Comm. p. 214. (See "Υβρις.") Δεσποτήριον is expressed by Æschin. c. Ctesiph. In παραδιδόναι: ἀκούσας—ὅτι ὁ Ἰωάννης παρεδόθη, St. Matth. iv, 12. cf. St. Mark i, 14. Fully, παρεδίδου εἰς φυλακὰς, Acts viii, 3. παραδιδούς εἰς φυλακὰς, ib. xxii, 4.

ΦΥΛΗ, a tribe.—In Αἰγῆς, Ἀκαμαντὶς, Ἐρεχθίδς, Κεκροπίς, Πανδιονίς, and the like. See Poll. l. viii. c. ix. s. 110. So in Latin: *hic multum in Fabia valet, ille Velina*, (viz. tribu,) Hor. Ep. i, 6. 52.

ΦΥΛΛΑ, leaves.—In προβάλλειν: ὅταν προβάλωσιν ἤδη, (viz. φύλλα,) St. Luke xxi, 30. *when they now shoot forth*. ὅταν τὰ φύλλα ἐκφύῃ, St. Matth. xxiv, 32. See Καρπός.

\*ΦΥΛΟΝ, a tribe, &c. See "Ἔθνος.

\*ΦΥΟΜΕΝΟΣ, growing, produced.—In πωλοῖτο δ' ἂν οὐδὲν ἐκ τῆς γῆς, (viz. φυόμενον,) Philostr. Her. p. 4. Boiss. Fully in Xen. Mem. iv, 3, 10. iv, 7. 7. Plut. de Vitios. pud. p. 528. C. Anton. Lib. c. 5. See Boissonade ad Philostr. Her. p. 291.

ΦΥΡΑΜΑ, a mass of dough.—In ἔως οὗ ἐξυμώθη ὄλον, St. Matth. xiii, 33. cf. St. Luke xiii, 21. Fully, μικρὰ ζύμη ὄλον τὸ φύραμα ζυμοῖ, Galat. v, 9.

ΦΥΣ, born.—In πᾶ δὴ μοι γενναίων μὲν πατέρων, Γενναίων τ' ἐκ τοκάδων, (viz. φύσα, or βλαστοῦσα,) Eurip. Cycl. 41. and in κήπων ἐξ ἀθανάτων, Id. Ion. 116. cf. Soph. Aj. 191. 202. In μήτ' ἀδίκους, μήτ' ἐξ ἀδίκων, Theocrit. xxii, 56. cf. 213.

ΦΥΣΙΣ, nature.—Michaelis thinks this word may perhaps be understood in ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, (viz. φύσεως,) 2 Pet. ii, 14. In ταῦτα ἐγὼ μαντευόμενος, ἐκίνουν σε πρὸς τὴν σεαυτοῦ, (viz. φύσιν, Wolf.) Liban. ep. 45. In παρὰ τὴν σύμμετρον καὶ τὴν προσήκουσαν, Dio Chrysost. Orat. xvii. p. 252. B. Schwebel understands φύσιν, Reiske τάσιν or κρᾶσιν.

ΦΥΤΟΝ, a plant.—In ἡλιοτρόπιον: πανακές: παρθένιον: χειρώρειον: and the like.

ΦΩΝΗ, voice.—Δακρυέσσαν ἰεῖσα, Eurip. Phœn. 333. "*Supple βοήν, φωνήν, vel simile quid*," Brunck. In the edition of Porson, (to whom the passage appeared corrupt,) δακρυέσσαν ἰεῖσα πενθήρη κόμαν are joined. In μία: καὶ ἤρξαντο ἀπὸ μιᾶς παραιεῖσθαι πάντες, (viz. φωνῆς,) St. Luke xiv, 18. (In the same sense, ὁμοθυμαδόν, ἐν ἐνὶ στόματι, Rom. xv, 6.) Fully, ἀπὸ μιᾶς φωνῆς, Herodian. i, 4. ὥσπερ ἐξ ἐνὸς συνθήματος καὶ μιᾶς φωνῆς, Gregor. Naz. Orat. iv. p. 113. c. and in the dative: ὥσπερ τινὶ μιᾷ φωνῇ σώζειν ἅπαντες ἐρῶν τὸν ἰκέτην, Diod. Sic. xi, 92. So xvi, 80. The genitive plural φωνῶν is understood in ἀρμονία, when it signifies *musical harmony*. There is an

"Even the most learned men, says Hermann, sometimes invent ellipses, which could never come into the head of any man in his right senses. This ellipsis of Brunck he gives as one proof of the truth

of the assertion. The true reading of the passage in Euripides is, as Hermann affirms, "Ὅθεν ἐμὴν τε λευκόχροα κείρομαι, Δακρυέσσ' ἰὰν ἰεῖσα πενθήρη, κόμαν. J.S.

ellipsis of φωνή in several verbs : e. g. ἀναφέρεισθαι : μνησάμενος δ' ἀδινῶς ἀνερείκατο, φωνήσεν τε, Hom. Il. τ, 314. Fully, ὁψὲ δὲ Λεϊάνδρῳ γλυκερὴν ἀνερείκατο φωνήν, Musæus 172. But some think ἀνερείκατο in Hom. signifies *sighed* : [see Πνεῦμα, p. 109.] as in Herodot. ἀνεεικάμενον τε καὶ ἀναστενάξαντα, ἐκ πολλῆς ἡσυχίης ἐς τρίς ὀνομάσαι, i, 86. ἀναφέρειν δηλοῖ ποτὲ καὶ τὸ ὑπολύζειν ἀναπνέοντα, Galen. Gloss. Hippocr. p. 63. H. Steph. (In Xen. Ephes. p. 25. ἐαυτὸν is understood in ἀνερεγκών. So in Pausan. vii, 17. ἀνερεγκόν τε καὶ αὖθις ἀναηξάμερον. And in Plut. τριταῖος ἤδη—ἀνήνεγκε, Moral. t. iii. p. 270. Fully, ἀναφέροντες ἑαυτοὺς ἀνεβιάσκοιντο, Ælian. de Nat. Anim. xiii, 12. See Villosion ad Long. p. 210.) In ἐπέχειν, *to repress the voice* : τὸ μὲν πρῶτον ἐπέσχε, Polyb. t. i. p. 785. Schwebel understands φωνήν, but Schæfer, more properly, a reciprocal pronoun. [In προσβάλλειν. See Ὁσμή.] In ῥήσσειν : ῥῆζον καὶ βόησον, Gal. iv, 27. Fully, ὑπὸ δέους τε καὶ κακοῦ ἔρῳξε φωνήν, Herodot. i, 85. ἦντινα φωνήν ῥήξουσιν πρώτην, Id. ii, 2. See Valcken. Animadv. ad Ammon. p. 135. and Jacobs. ad Anthol. Gr. ii. 3. p. 385. So *rumpit vocem*, Virg. Æn. ii, 129.

ΧΑΛΚΟΣ, *brass*.—In δεδαῖγμένος, Hom. Il. τ, 319. χαλκῷ is understood, says Eustath. p. 1255. l. 9. (It may be understood, but there is no necessity for understanding it, says Schæfer.) In κεκορυθμένος, Hom. Il. π, 802. Fully, δοῦρε δῶυ κεκορυθμένα χαλκῷ, Il. γ, 18.

ΧΑΡΙΣ, *favor, benefit, grace, &c.*—In ὁμοία : οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρίται, (viz. χάριν,) Herodot. vi, 21. τὴν ὁμοίην ὑμῖν ἀποδίδουσι, Id. iv, 119.<sup>a</sup> Χάριτος is often understood in πλούτος in the epistles of St. Paul; e. g. ὃ βάθος πλούτου (viz. χάριτος) καὶ σοφίας καὶ γνώσεως, Rom. xi, 33. So Eph. iii, 8. Fully, πλούτος χάριτος, Eph. i, 7. ii, 7. πλούτου τῆς χρηστότητος αὐτοῦ, Rom. ii, 4. (But see J. C. Wolf. in Cur. Philolog. ad Rom. xi, 33.) And so in πλουτεῖν : πλουτῶν (*rich in grace*) εἰς πάντας τοὺς ἐπικαλουμένους αὐτὸν, Rom. x, 12.

Χάριν, in the sense in which it is equivalent to ἔνεκα, *on account of*, is frequently understood before genitive cases : πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων, (viz. χάριν,) Isocr. Paneg. θαυμάζειν ἔλεγον τῆς Ῥωμαίων ἀναισχυντίας, Dionys. Hal. Ant. Rom. t. ii. p. 995. (the reading of the Vat. Ms. and the true one according to Schæfer.) See Lennep. ad Phal. p. 353. ἀποσεμνύνειν τὴν γυναῖκα καὶ σέβασμιωτέρας ἢ κατὰ ἄνθρωπον ὁμιλίας, Charito p. 29, 2. “Nempe ἔνεκα. χάριν.” Dorvill. See Markl. ad Eurip. Iph. T. 1202. Jacobs. ad Anthol. Gr. iii, 1. p. 43. So, *Justitiæ prius mirer, belline laborum?* (viz. *caussa*.) Virg. Æn. xi, 126. But Schæfer thinks this construction is the proper one of such verbs as the foregoing, and that there is no ellipsis.

ΧΑΡΙΣΜΑ, *a gift*.—In τὸ πνευματικὸν and τὰ πνευματικά, in the

<sup>a</sup> On this ellipsis Schæfer has again recorded his strange supposition, so often mentioned, of an enallage of gender. See Στιγμή, and the note on that word, p. 122. J.S.

N. T. *περὶ δὲ τῶν πνευματικῶν* (viz. *χαρισμάτων*)—οὐ θέλω ὑμᾶς ἀγνοεῖν, 1 Cor. xii, 1. Fully, *ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν*, Rōm. i, 11.

**ΧΕΙΡ, the hand.**—There is an ellipsis of *χεῖρ*—1. In concord with adjectives expressed: as, *ἀμφοτέραι: κόπτων ἀμφοτέρῃσι*, Hom. Od. σ, 28. *ἀμφοτέρῃσι λαβὼν ἐλλίσσεται γούνων*, Od. κ, 264. καὶ *ἀμφοτέρῃσιν ἐδέξατο*, Od. ρ, 356. *ἀμφοτέρῃσιν ἀπ' ἰχῶρ χειρὸς ὁμόγυνν*, Il. ε, 416. (So Aristarchus. Zenodotus, *χερσίν*. See Stoeber. ad Thom. M. p. 107. A. not. ad Long. Past. p. 405. Herodot. i, 53. Dionys. Hal. Ant. R. t. ii. p. 878. 882. Pausan. viii, 52.) *δράγματα καὶ μάκωνας ἐν ἀμφοτέρῃσιν ἔχοισα*, Theocrit. vii, 157. *ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου, τῆς ἀνλητρίδος ἀμφοτέrais ἐπειλημμένον*, Lucian. Tim. p. 162. *αἱ ἐλλείψεις τῶν μερῶν τοῦ λόγου Ἀττικῶν εἰσι, καὶ Δωριέων, καὶ Ἰώνων μόνον οἶον, κόπτων ἀμφοτέρῃσι*, (Od. σ, 28.) *ἐλλείπει τὸ χερσίν*, Joh. Gram. de dial. p. 71. Bas. See Gregor. p. 14. and Schol. ad Theoc. vii, 157. Fully, *ἀμφοτέρῃσιν χερσὶ*, Hom. Il. σ, 123. *ἀμφοτέρας ταῖς χερσὶ*, Theophr. Char. v, 1. *ἀμφοτέρας ταῖς χερσίν*, Ælian. V. H. i, 32. *Ἀριστερά, the left: ἐν ἀριστερῇ*, Herodot. vii, 43. *μὴ γινώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου*, St. Matth. vi, 3. Fully, *ἐξ ἀριστερῆς χερὸς*, Herodot. i, 75. ii, 30. *πολλαὶ δὲ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς, Αἱ δ' ἔνθεν*, κ. τ. λ. Eurip. Hec. 1141. *Δεξιὰ, the right: ἐν δεξιῇ*, Herodot. vii, 43. *Ματιηνοὺς μὲν ἐν δεξιῇ ἔχει ῥέων, ἐκ δὲ τοῦ ἐτέρου Φρύγας*, Herodot. i, 72.<sup>a</sup> *ἡ δεξιὰ σου*, St. Matth. vi, 3. *τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς*, Acts ii, 33. καὶ *ἐκάθισεν ἐν δεξιᾷ* (viz. *χειρὶ*,) Ephes. i, 20. Fully, *ἐκ δεξιῆς χερὸς*, Herodot. vii, 112. *ὁρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος Κρύπτοντα χεῖρα*, Eurip. Hec. 346. [342. 343. Pors.] and with *δεξιτερή*: καὶ *μιν δεξιτερῆς χειρὸς κύσε*, Apoll. Rhod. i, 313. *Ἐτέρα: ποικίλον θηρίον, καὶ, τὸ λεγόμενον, οὐ τῇ ἐτέρᾳ ληπτέον*, Plat. Sophist. *κουφίζων ἐτέρα κολεόν*, Theocrit. xxiv, 45. *ἐτέρῃφι δὲ βάκτρον*, (ἐλὼν,) Id. xxv, 207. Fully, *ἐγὼ δ' ἐτέρῃφι βέλεμνα Χειρὶ προεσχεθόμην*, Id. ib. v. 253. 254. Sometimes both *χεῖρ* and *ἐτέρα* are omitted: *τῇ μὲν τῆς ῥίνος τῇ δὲ τοῦ ὀφθαλμοῦ ἐπειλημμένος*, Lucian. Sympos. p. 604. *τῇ μὲν σύριγγα, τῇ δὲ τράγον πηδῶντα κατέχον*, Long. p. 52. ed. Moll. See Moschus ii, 122. Cuper. Obs. ii, 11. Long. p. 64. Vill. Villosis. on p. 155. and Schæfer on p. 373. See also Kuhn. in Ind. Verbor. ad Ælian. V. H. v. *Ἐτερος. Εὐώννμος: ἐξ εὐωνύμου*, Herodot. i, 72. Fully, *ἐξ εὐωνύμου χερὸς*, Id. vii. 109. *Κυλλή: ἔμβαλε κυλλῇ*, Aristoph. Eq. 1081. [1083. Br. See Classical Journal, vol. ii. p. 715.] The Schol. understands *κυλλῇ* to mean *the left hand*. See Brunck. ad Aristoph. Av. 1379. *Λαιά: λαιῇ δὲ στόμα τύψε*, Theocrit. xxii, 126. *ἐμβαλεῖν τῇ λαιᾷ*, Schol. Aristoph. Eq. 1081. *Οὐδετέρα: προήγορον οὐδετέρα ληπτὸν*, Themist. Or. x. But see Cuper. Obs. ii, 11. [and the Abridgment of Viger, p. 20. r. vii.] *Πέντοζος*, Hesiod. "Erg. 742.<sup>b</sup>

<sup>a</sup> Here again Schæfer applies the lesson which he unluckily learnt from Musgrave, and states his belief that in *δεξιῇ* there is no ellipsis, but an enallage of gender. See

*Στιγμή*, and the note on that word, p. 122. J. S.

<sup>b</sup> *Πέντοζος* is rather an enigmatical appellation of the hand, than an adjective

Πλατεῖα: πλατεῖαις τυπόμενος, Aristoph. Ran. 1128. χειρὶν, Schol. [ὁ δὲ τυπόμενος ταῖσι πλατεῖαις, —Φυσῶν τὴν λαμπάδ', ἔφηνγε. v. 1096. ed. Brunck. Brunck also understands *χερσὶ, with the open hand; with the palms of their hands.*] Fully, τὴν γνώθον πλατεῖα τῇ χειρὶ πληξαί, Phrynic. p. 72. Pauw. Σκαιή: *the left*: ἄρκτου προσχόμενος σκαιῇ δέρος, Apollon. Rhod. ii, 120. Fully, σκαιῇ μὲν σκαιὴν Πολυδεύκεος ἔλλαβε χεῖρα, Theocrit. xxii, 119.—2. In the word γυῖα, when the hands are signified, there is an ellipsis of χειρῶν: Eustath. ad Il. v, 512.—3. In verbs: e. g. ἀνατείνειν: ἀνατείνας εἰς τὸν οὐρανὸν, ἡθέλεν ὀμνύειν, Lucian. t. ii. p. 556. Ἀνέχειν: ἄνδρε δύω—κελεύομεν —Πῦξ μάλ' ἀνασχομένω<sup>a</sup> πεπληγέμεν, Hom. Il. ψ, 660. Fully, ἐσθλὸν γὰρ Αἰὲ χεῖρας ἀνασχέμεν, Il. ω, 301. Ἀνταίρειν: ὁ δὲ οὐκ ἀντήρειν, ἀλλὰ παρείχε τῷ παρινοῦντι, &c. *did not lift his hand against him in return*: Basil. homil. πρὸς τοὺς νέους, p. 321. See Dionys. Hal. vi. p. 378. Fully, χεῖρα ἀνταράμενος, Liban. Declam. i. p. 196. Ἀρχειν: ἄρχειν ἀδίκων, (viz. χειρῶν,) *to be the aggressor*: [see the Abridgment of Viger, p. 56. r. vii. and note p.] ἄρχει ἀδίκων, Ælian. V. H. i, 14. Hist. An. xvii, 24. (Here Ælian necessarily omits χειρῶν, for he is speaking of swans. See Leopard. Emendat. x, 12.) Ἔργων might be understood: τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, Herodot. i, 5. Fully in Ælian too, V. H. ii, 9. See Observ. Miscell. vol. ii. p. 151. ἄρχεσθαι χειρῶν ἀδίκων ἢ ἔργων, Etymol. M. c. 53. 36. (as Schæfer reads.) καὶ χειρῶν ἄρχειν ἀδίκων, Polyb. t. i. p. 184. καὶ ζημίας ἅπαντες τοῖς ἄρχουσι χειρῶν ἀδίκων ἐπιφέρουσι, Id. t. i. p. 790. Sometimes ἄρχειν is put alone; both χειρῶν and ἀδίκων being understood: οὐκ ἄρχουσιν, ἀλλ' ἀμύνονται, Onosand. c. iv. οὐκ ἄρχοντες, ἀλλ' ἀμυνόμενοι, Liban. Declam. i. p. 196. c. Ἐπιτίθεσθαι: καὶ οὐδεὶς ἐπιθήσεται σοι (viz. τὰς χεῖρας) τοῦ κακῶσαί σε, Acts xviii, 10. Διασελεῖν, (viz. τὰς χεῖρας,) *to sway the hands for the purpose of increasing one's speed*: Hesychius joins σπεύδει and διασελεῖ, t. ii. c. 1320. and so κατασελεῖν: fully, οἱ θεόντες θάττον θέουσι, κατασελόντες τὰς χεῖρας, Aristot. de incessu animal. c. 3. But κατασελεῖν τῇ χειρὶ in Polyb. t. i. p. 192. Schw. is, *making a sign with the hand*. Ὀρέγειν: ἔνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶνυτο τόξον, Hom. Od. φ, 53. Fully, εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν, Id. Il. ο, 371. Παρασελεῖν: παρασεῖσαντα δὴ δεῖ τοὺς τοιούτους τῶν ἀνθρώπων, καὶ διαράμενον, ἀπαλλάττεσθαι, Theophr. Char. c. 3. (viz. χεῖρας,) *extensis (manibus.)* [demissis manibus, Duport. *having let the hands drop.*] Παρατείνειν: οὐδαμῶς τ' ἂν ἀρμόζοι μεγαλοψύχῳ φεύγειν παρατείναντι, Aristot. Nicomach. iv, 3. *circum-jectis (brachiis,) throwing the arms about*; [stretching out the arms, to preserve the balance of the body.] Συναπτεῖν: συναφαμένους τὴν χεῖρα, Joseph. Archæolog. ix, 6. p. 312. See p. 317. Soph. Aj.

with which χεῖρ must be understood: μηδ' ἀπὸ πεντόξοιο, θεῶν ἐν δαιτὶ θαλεῖν, Αἶον ἀπὸ χλωροῦ τάμνειν. Paring the nails is signified by expressions proper to the operation of pruning. J.S.

<sup>a</sup> Perhaps ἀνασχομένω should rather be explained from Virgil's "Constitit in digitos extemplo adirectus uterque." Æn. v. 426. J.S.

1336.<sup>a</sup> In Latin *conserere, manus conserere; pugnam conserere*. See Curtius iii, 2. Τιταίνειν: τιταίνοντας ἀτασθαλίη μέγα ῥέξαι Ἔργον, Hesiod. Theogon. 209.

ΧΕΡΣΟΣ, *continent; land*. (See Hesych. in ἡπειρος, and Æschyl. Pers. 709.)

Χέρσος is understood (in the character of a substantive) in ἡπειρος: Λουτρὰ καὶ ἡπείρων ἔσσεται ἀμφοτέρων, Epigr. Jens. 13. both the continents, Asia and Europe. εἶη—Ἐμπεδον ἡπείροις σκῆπτρον ἐπ' ἀμφοτέrais, Epigr. 18. ἡπείρων δ' ἄξιος ἀμφοτέρων, Cereal. iii. ἡπείροις διπλαῖς, Lycophr. 1295. Ἀσία καὶ τῇ Εὐρώπῃ, ταῖς ἐνσὶν ἡπείροις, Tzetzes. ὄροι ἡπείρων. ἐκλήθησαν δὲ ἡπειροὶ ἄπειροι, Agathem. p. 3. συγκρινομένων δὲ τῶν τριῶν ἡπείρων πρὸς ἀλλήλους, Id. p. 52. See Herodian. iv, 3. 12. and 17. Apoll. Rhod. ii, 978. 982. 983. Dorvill. ad Charit. p. 117. Schäfer in Meletem. Crit. i. p. 37.

ΧΗΡΑ, *a widow*.—In βούλομαι οὖν νεωτέρας γαμεῖν, 1 Timoth. v, 14. (Χήρας is added in some Mss. See Mill.) It had been expressed before in v. 11. νεωτέρας δὲ χήρας παραιτοῦ.

ΧΙΤΩΝ, *a tunic*.—In ἀμφιμάσχαλος, *a tunic having sleeves for both arms*; worn by freemen: Aristoph. Eq. 878.<sup>b</sup> It was called also, with the same ellipsis, ἑκατερομάσχαλος, opposed to ἑτερομάσχαλος, which was a garment of slaves. See Hesych. Schol. Aristoph. ad l. c. and Meurs. ad Lycophr. 1100. In κροκωτός: (as ἐσθῆς in κροκωτή:) see Clem. Al. Pædag. ii. p. 201. C. In ὁ ποδῆρης, *a tunic reaching to the feet*: (as ἐσθῆς in ἡ ποδῆρης:) see Lucian. Ver. Hist. i. p. 648. ii. p. 691. In χειριδωτός, *a tunic having long sleeves, reaching over the hands*; worn in winter.

ΧΛΑΙΝΑ, *a cloak or gaberdine*.—In διπλῇ and δίπλαξ: δίπλακα μαρμαρέην, Hom. Il. γ, 126. See Eustath. Fully χλαῖναν—διπλῇν, Odys. τ, 225.

ΧΟΛΟΣ, *anger*.—In ἡ δὲ Ἡρωδίας ἐνεῖχεν αὐτῷ, (viz. χόλον,) St. Mark vi, 19. Fully, ἐνεῖχε σφι δεινὸν χόλον, Herodot. vi, 119. and i, 118. viii, 27. See Wesseling p. 631. 3.

ΧΟΡΔΗ, *a string, a chord*.—In the names of musical notes; or of the strings of the harp: ὑπάτῃ, *the highest*; q. d. *the first*: (which was the deepest bass.) Παρνπάτῃ, *the next to the highest*. Μέσῃ, *the middle*. Παραμέσῃ, *the next to the middle*. Τρίτῃ, *the third*. Νήτῃ, (by crasis for νεάτῃ,) *the last*. This, νεάτῃ χορδῇ, the last string of the harp, was the highest treble. Χορδῶν is understood in the proverbial expression δις διὰ πασῶν, used of things between which there is the widest difference. It is properly a musical term, signifying a symphony formed by strings the furthest removed from each other.

In the verbs παραπαλεῖν, παρασεῖν, πλημμελεῖν, which properly signify to err in touching the strings of musical instruments; and

<sup>a</sup> Καὶρὸν ἴσθ' ἐληλυθὼς, Εἰ μὴ ξυνάψων ἡξιώσας Χειμῶνος ὄντος, v. 882. ed. Brunck. ἀλλὰ συλλύσων πάρεϊ, v. 1317. ed. Brunck. χιτῶν χειριδωτὸς ἐλευθέρων,—δύο χειρίδας ἔχων, ὡς μασχάλας ἔτι καὶ νῦν λέγουσιν, Hesych. cited by Brunck. J.S.

<sup>b</sup> Οὐπάποτ' ἀμφιμασχάλου τὸν Δῆμον

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thence, by metaphor, and with an ellipsis of νοῦν, to err in mental operations: to be out of one's senses.

ΧΡΕΙΑ, *use, purpose*.—In ὃ δὲ λελασθεὶς ὁ δῆμος, εἰς πᾶσαν ἤδη τιθασὸς αὐτοῖς ἐγγέγονει, Plutarch. in Pomp. t. iii. p. 806. ed. Reisk. for εἰς πᾶσαν χρεῖαν, *for every purpose*.<sup>a</sup>

ΧΡΗΜΑ, *a thing*. [See the note on Μέρος, p. 78.]—1. In concord with adjectives or participles expressed: e. g. ἀγαθόν: οὐκ ἀγαθὸν πολυκοιρανίῃ, Hom. Il. β, 204. Ἀνένδεκτον: ἀνένδεκτόν ἐστι, μὴ ἐλθεῖν τὰ σκάνδαλα, St. Luke xvii, 1. *it is an impossible thing*. Ἀπιστον: ἀπιστον θάλασσα, Laert. Ἐνδεχόμενον, *possible; feasible*: κατὰ τὸ ἐνδεχόμενον, (viz. χρῆμα,) Synes. Ἱερὸν: fully, σκόπει τοῖνον, ὡς ἱερὸν χρῆμα συμβουλή, Lucian. Adv. Indoct. p. 392. Ἰκανόν: ἰκανὸν (viz. χρῆμα) τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ, 2 Cor. ii, 6. Κοινόν, *res publica, commonwealth*: τὸ κοινὸν τῶν Λατίνων, Dionys. Hal. v. p. 320. See Hor. Od. ii, 15. 13. Fully, in Latin, *de toto statu rerum communium cognoscas*, Cic. ad Div. i. ep. 8. See note on Onosand. c. 35. Παράδοξον: παράδοξόν γε, οὐ γὰρ ἀληθές; ἐκπεσόντος Δημοσθένους ἐν Μακεδονίᾳ, Ælian. V. H. viii, 12. for παράδοξόν γε χρῆμα. (Ἀληθές is here used adverbially for ὄντως. See Aristoph. Ran. 864. and the Schol. and Thom. Mag. *a strange thing* (for *is it not so in truth?*) Πιστόν: πιστόν γῇ, Laert. Σοφόν: fully, σοφόν τι χρῆμα ἄνθρωπος, [ὦνθρωπος,] Theocrit. xv, 83. See Herodot. Clio 36. So in Latin, *triste lupus stabulis*, (viz. *negotium*.) *varium et mutabile semper femina*. (With respect to this supposed ellipsis of χρῆμα with neuter adjectives, see, besides the note on Μέρος, Fisch. ad Weller. iii, 1. p. 310. Bast. ad Plat. Sympos. p. 144. Schneider ad Xen. Cyrop. v, 4. 49. Brunck ad Epigr. adesp. ccccxix. (Lect. et Emend. p. 280.) Porson. ad Eurip. Or. 626. Phœniss. 1705.)—2. In verbs: as ἐνδέχεται, *it is possible, practicable*, &c. for χρῆμα εἰδέχεται: ὅτι οὐκ εἰδέχεται, προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ, St. Luke xiii, 33. for *it cannot be that a prophet perish*, &c. Ἐχει: as, καλῶς (or εἶ) ἔχει, *it is well*; for τὸ χρῆμα καλῶς ἔχει ἑαυτό. πῶς ἔχει τοῦ σώματος; for πῶς ἔχει ἑαυτὸ τὸ χρῆμα τοῦ σώματος; (εἰ ἄρα ταῦτα οὕτως ἔχει; (viz. ἑαυτὰ,) Acts vii, 1.)

ΧΡΗΜΑΤΑ, *riches, possessions*.—The plural χρήματα is understood—1. In concord with adjectives, pronouns, or participles expressed: as ἀγαθὰ: πεινῶντας ἐρέπλησεν ἀγαθῶν, St. Luke i, 53. Ἀρκοῦντα: ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης, Lucian. Somn. p. 2. Δημόσια: οἱ κατανοσφιζόμενοι τὰ δημόσια, Dionys. Hal. iv. p. 217. Fully, τὰ δημόσια χρήματα, Æschin. p. 419. t. i. χρημάτων ιδιωτικῶν καὶ δημοσίων ἀρπαγῆς, Herodian. vii, 9. 22. So Schol. Dorvil. Aristoph. Plut. 569. Διάφορα, 2 Maccab. i. and iii. (and in the same sense the singular τὸ διάφορον, (viz. χρῆμα,) Theophr. Char. c. 10.<sup>b</sup> Ἠμέτερα: τὰ δὲ ἡμέτερα (viz. χρήματα) μικρὰ εἶναι, Lucian. Somn.

<sup>a</sup> Here again Schäfer has recorded his partnership with Musgrave in the error of supposing an enallage of gender instead of an ellipsis. See Στιγμή, and the note,

p. 122. J.S.

<sup>b</sup> Ἡ δὲ μικρολογία ἔστι φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν. J.S.

p. 2. Ἰδία: ἐκ τῶν ιδίων ἀνέθηκεν, (viz. χρημάτων:) Inscript. ap. Spon. Itiner. t. iii. p. 206. and Smith p. 21. 29. Ἰδιωτικά: fully, χρημάτων ιδιωτικῶν καὶ δημοσίων ἀρπαγῆς, Herodian. vii. 9. 22. Κοινά: πλουτήσαντες ἀπὸ τῶν κοινῶν, from the public property, Aristoph. Plut. 569. Νοθεΐα, money given to illegitimate children: τι δ', ἦν ὁ πατήρ ἐμοὶ διδῶ τὰ χρήματα Τὰ νοθεῖ' ἀποθνήσκων; Aristoph. Av. 1655. Τὰ ὄντα: fully, ὄντων ἐν οἴκοις χρημάτων ὀνήσομαι, Eurip. Hel. 941. Παιδικά, Themist. Orat. xi. p. 144. Fully, τὰ παιδικὰ χρήματα, Max. Tyr. Diss. xviii. s. 10. Παππῶα: τοῖς γε ἐκ τῆς γνησίας θυγατρὸς παισὶ γεγονόσιν ἀπάντων τῶν παππῶων κληρονομία προσήκει, Isæus p. 46. t. 7. Πατρῶα: κληρονόμος τῶν πατρῶων, Ælian. V. H. xiii. 11. τὰ πατρῶα, Isæus p. 617. t. i. τῶν πατρώων, Id. p. 577. t. i. καὶ τὴν εἰλημμένον σοῦ τῆς Κορίνθου καὶ τῶν πατρῶων ἀγαθῶν χαίρω, Liban. Ep. 734. p. 352. ὥσπερ τὰ πατρῶα ἀποστεροῦμενοι, καὶ οὐ τὰ ἀλλότρια ἀποδιδόντες, Dionys. Hal. Ant. Rom. t. ii. p. 663. Περιττά: τοὺς τὰ περιττὰ κεκτημένους, Plut. in Cat. Maj. p. 346. τὰ γὰρ περιττὰ τούτων, Ælian. V. H. xiv. 32. Fully, τὰ περιττὰ χρήματα, Xen. Cyrop. viii. p. 211. Πνευματικά: τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, (viz. χρήμασιν,) Rom. xv. 27. Πρεσβεΐα.<sup>a</sup> Προσιόντα, revenue: income: Aristoph. Vesp. 662.<sup>b</sup> Fully, Aristoph. Eccl. 707.<sup>c</sup> Πρωτανεΐα, money deposited by the plaintiff and defendant in an action, before trial: see the Schol. on Aristoph. Nub. 1134.<sup>d</sup> Σαρκικά: ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς (viz. χρήμασι) λειτουργῆσαι αὐτοῖς, Rom. xv. 27. Τὰ σά: ἀπὸ τοῦ αἵροντος τὰ σά μὴ ἀπαίρει, St. Luke vi. 30. Ὑπάρχοντα: παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, St. Matth. xxv. 14.<sup>e</sup> Ὑποφόνια, money paid, as a penalty, to the friends of persons killed: see Harpocration. [See Μίσθωμα.]

In Latin there is a similar ellipsis of pecuniæ in repetundæ: de repetundis saucius Pilio tradetur, Cic. ad Div. viii. ep. 8. Fully, te lege pecuniarum repetundarum non teneri, Id. pro Cluent. c. liii. —2. Before or after substantives: e. g. ἐκ τῶν τῆς πόλεως (viz. χρημάτων, Æschin. p. 415. t. i. ταμίαι, (viz. χρημάτων,) H. Steph. Thesaur. L. Gr. in v. [iii. 1238. F.] After περιουσία: fully, περιουσίας μᾶλλον ἔχουσαι χρημάτων, Thucyd. i.—3. governed by a participle expressed: οἱ ἔχοντες, (viz. χρήματα,) the rich; persons of property: πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, in favor of the rich, Eurip. Alcest. 58. φησὶ γὰρ αὕτη, τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ μῆν' ἀποπέμπειν, Aristoph. Plut. 596. See Kuster. φασὶ γὰρ αὐτὸν ἐρεπτόμενον Τὰ τῶν ἐχόντων ἀνέρων, οὐκ ἂν ἐξελεῖν ἀπὸ σιπύης, Id. Eq. 1291. καὶ ταῖς παρὰ τῶν ἐχόντων ὠφελείαις, Isocrat. Areop. οἱ δ' ἔχοντες ὄλβιοι, Stob. p. 503, 15. See Valcken. ad Eurip. Phœn. 408. Fully, οἱ τὰ χρήματα ἔχοντες, St. Luke xviii. 24. and with κτήματα: ἦν γὰρ ἔχων πολλὰ κτήματα, St. Matth. xix,

<sup>a</sup> Πρεσβεΐα: γέρα τὰ τοῖς πρεσβυτέροις διδόμενα, Poll. quoted by H. Steph. Thesaur. iii. 547. B. (7955. A. in the new edition printed by Mr. Valpy.) J. S.

<sup>b</sup> Οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἀρ' ἐγίγνεθ' ὁ μίσθος, v. 664. ed. Brunck. J. S.

<sup>c</sup> Ἦν ἀποδέχωμαι τὰ προσιόντα χρήματα, v. 712. ed. Brunck. J. S.

<sup>d</sup> On 1120. ed. Bekk. p. 123. of the edition of the Nubes printed for Mr. Priestley, 1826. J. S.

<sup>e</sup> See note a, p. 4. J. S.

22. and with πράγματα, Thucyd. iii, 72. for πράγματα sometimes signifies *possessions, riches*. See Mæris Atticist. in χρήματα, and Obs. Misc. vol. vii. t. iii. p. 410. Οἱ μὴ ἔχοντες, on the contrary, signifies *the poor*: καταισχύνετε τοὺς μὴ ἔχοντας; 1 Cor. xi, 22. (But in that passage Knatchbull understands δεῖπνον.) κακὸς δ' ὁ μὴ ἔχων, οἱ δ' ἔχοντες ὄλβιοι, Stob. p. 503, 15. There is a similar ellipsis in Latin: *amor habendi*, Ov. Fast. i, 195. Art. Am. [iii.] 541. *cura habendi*, Phædr. iii. Prol. "et *habentium* pia et religiosa collatio *non habentibus* subveniret," Lactant. Divin. Institut. v, 8.—4. In verbs: as ἀγείρειν: ὥσπερ οἱ τῇ μητρὶ ἀγείροντες, Lucian. Pseud. Αἶρειν, αἰτεῖν, ἀπαιτεῖν: παντὶ δὲ τῷ αἰτοῦντί σε δίδου. καὶ ἀπὸ τοῦ αἰρόντος τὰ σὰ μὴ ἀπαίτει, St. Luke vi, 30. *give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.* Ἀποδοῦναι: μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, (when they had nothing to pay,) ἀμφοτέροις ἐχαρίσατο, St. Luke vii, 42. Ἀπολαμβάνειν: ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, St. Luke vi, 34. Δανείζειν: δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα, Id. ib. Ἐπαιτεῖν: *to beg*: καὶ τὴν θεὸν ἐπαιτεῖν ἀναγκαζόντων, Lucian. Asin. Ὑπερεκτίνειν: νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν, Lucian. Dial. Char. et Men. for εἰ μέλλω γε καὶ ἐκτίνειν χρήματα ὑπὲρ τῶν νεκρῶν. Φυλάττειν: τοῖς παισὶ τοῖς πλουσίοις οἱ πατέρες φυλάττειν παρανοῶσιν, Plutarch.<sup>a</sup> See Cupér. Observ. iii, 4.

XPHΣTHPION, *an oracle*.—In χρῆσθαι or χρᾶσθαι, *to consult an oracle*. Fully, ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται, Herodot. vi, 70.

XPONOS, *time*.—Χρόνος, of which the ellipsis occurs most frequently, is understood:—

I. In concord with adjectives, pronouns, and participles expressed: as, αἰδιος: ἦν μὲν ἐξ αἰδίου (viz. χρόνον) συνὼν τῷ τεκόντι, *from eternity*, Leo Imp. Serm. de resurr. Christ. An equivalent word is expressed Rom. xvi, 25. ἐν χρόνοις αἰωνίοις. Ἀκαρῆς: ἐν ἀκαρεῖ, Themist. Orat. vii. p. 86. D. Fully, ἀκαρῆς χρόνος, Onosand. c. x. p. 59. Ἀρχαῖος: ἀβροτέροι ἐξ ἀρχαίων οἱ Ἰῶνες, Schol. Hermogen. τὸ τηρούμενον παρ' αὐτοῖς ἐξ ἀρχαίων νόμιμον, Diod. Sic. i, 14. οἷς ἐξ ἀρχαίων ἐπιβουλεύουσι, Id. i, 21. So v, 77. Fully, ἀπ' ἀρχαίων χρόνων, Id. i, 3.<sup>b</sup> Ἄτομος, *indivisible*: ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, 1 Cor. xv, 52. *in a moment*. Βραχύς: διὰ βραχέος, (*brevi* in Latin,) Dio Cass. Hist. Rom. xxxvi. p. 10. ἐν βραχυτάτῳ, Id. xxxvi, 16. Fully, ἐν βραχεῖ χρόνῳ, Æschyl. Pers. 715. Δεύτερος: καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ, Acts vii, 13. *at the second time*. Δηρὸς: ἔλπεο μὴ δηρὸν κείνην πόλιν ἀτρεμέεσθαι, Theogn. 47. So ἐπὶ δηρὸν: ἐπὶ δηρὸν ἐλλειπτικῶς εἴρηται, ἀντὶ τοῦ, ἐπὶ πολὺν χρόνον, Eustath. ad Il. a. Fully, δηρὸν χρόνον, Hom. Hymn. xxviii. in Minerv. v. 14. δαρὸν ἐκ Τροίας χρόνον ἄλαισι πλαγχθεῖς, Eurip. Or. 55. μέλλουσα δαρὸν πατρὸς ἀποικήσειν χρόνον, Id. Iph. A. 680.<sup>c</sup> (But Schæfer

<sup>a</sup> Περὶ παιδ. ἀγωγ. J.S.

<sup>b</sup> But Schæfer takes the adjective to be in the neuter gender without any ellipsis. J.S.

<sup>c</sup> Πολὺν, πολλὸν, δαρὸν τε δὴ Κατείχετ'

ἀμφὶ Τροίαν Χρόνον, Soph. Aj. 414. ed. Brunck. J.S.

takes *δηρὸν* to be in the neuter.) *Διερῆς*: τοὺς παῖδας—ἀπὸ διερῶν καὶ κατωτέρω, St. Matth. ii, 16. Fully, ἤδη δὲ διερῶν χρόνον δίκνου- μένου, Long. Past. i. p. 5. *Δίμηνος*: ἐν διμήνῳ, Inscript. p. 499, 68. Marm. Arund. (as Reines. reads.) *Εἰς*: ἐν εἰς: see in *Τόπος*, p. 135. *Ἐκεῖνος*: καὶ τὸ ἀπ' ἐκείνου (viz. χρόνον) εὐδαιμονοῦσι, Lucian. t. i. p. 744. τὸ ἀπ' ἐκείνου καθεύδει, Id. t. i. p. 750. ἐξ ἐκείνου καλεῖται Καπιτωλῖνος ὁ τόπος, Dionys. Hal. Ant. Rom. t. ii. p. 787. (ἐξ ἐκείνου —τοῦ χρόνου, Ms. Vat.) Fully, ἐξ ἐκείνου τοῦ χρόνου, Herodot. vii, 59. *Ἐκμήνος*, of six months duration: τρεῖς ὅλους—ἐκμήνους χρόνους, Soph. Œd. Tyr. 1156. (as Schæfer reads.) [1137. ed. Br.] in which passage the common reading is ἐμμήνους, or ἐκμήνους. *Ἐλάχιστος*: δι' ἐλαχίστου, in a very short time, Dio Cass. H. R. xlii. p. 208. *Ἐνεστώς*: τὸν ἐνεστώτα, (viz. χρόνον,) the present, Justin. Mart. πα- ραιν. πρὸς Ἑλλ. p. 38. *Ἐξάμηνος*, the time of six months: τελευτῶντος τοῦ θέρου, ἐς ὃ ὁ ἐξάμηνος καὶ ὀκτὼ καὶ εἴκοσιν ἔτη τῷ πολέμῳ ἔτε- λείτα, Xen. Hist. Gr. ii. 3. 9. in which passage see Schneider. cf. Dionys. Hal. Ant. R. t. ii. p. 1014. 1016. *Ἐσχατος*: πρὸς ἐσχατοῖς ὄντες, (viz. χρόνους,) at the point of death, Artemidor. Oneirocr. ii, 26. See *Κίνδυνος*, p. 65. *Ἐωθινός*: ἀπολεῖ μ' ἀλοῶν ἄνθρωπος ἐξ ἑωθινοῦ, Aristoph. Thesmoph. 2. (but Schæfer takes ἑωθινοῦ to be in the neuter, from τὸ ἑωθινόν.) *Ἰκαρός*: ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ (viz. χρόνον,) ἰδεῖν αὐτὸν, St. Luke xliii, 8. a considerable time; of a long season. *Λοιπός*: τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω, Galat. vi, 17. for ἀπὸ τοῦ λοιποῦ χρόνου. *Μακρός*: οἱ Μεσσήνιοι—τὴν νίκην οὐ διὰ μακροῦ (viz. χρόνον) Λακεδαιμονίοις ἔδωκαν, quickly, soon, Polyæn. i, 17. See Perizon. ad Ælian. V. H. x, 21. and Kuhn. ad Pausan. Bæot. xxviii. p. 467. *Ὁ μέλλον*, the future time (or tense.) See below, (παρεληλυθός, p. 154. l. 44.) *Μικρός*: κατὰ μικρόν, Ælian. V. H. xiv, 29. παρὰ μικρόν, Lu- cian. Somn. p. 5. Fully, ἔτι μικρόν χρόνον μεθ' ἡμῶν εἰμί, St. John vii, 33. ἔτι μικρόν χρόνον τὸ φῶς μεθ' ἡμῶν ἐστί, ib. xii, 35. When καὶ follows μικρόν, as, μικρόν, καὶ οὐ θεωρεῖτέ με, St. John xvi, 17. (See Septuag. Isai. xxix, 17. Jerem. li, 33.) Michaelis takes the full ex- pression to be μικρόν διάστημα χρόνου ἐστί. *Νέος*: ἀπὸ νέου, lately; not long since, Theophr. Char. "Ὅδε: τὸ ἀπὸ τοῦδε ἀρξάμενος, [from this time,] Lucian. t. i. p. 752. (as Schæfer reads.) ἐν τῷδε, mean- while: τὰς δ' αἰγας ἐγὼν ἐν τῷδε νομευσῶ, Theocrit. i, 14. *Ὀλίγος*: ἐπαναμείνωμεν ὀλίγον, a little while, (for δι' ὀλίγον χρόνον,) Aristoph. Lys. 74. δι' ὀλίγου, presently, Lucian. t. i. p. 846. Pausan. iii. c. 2. iv. c. 16. ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι, Acts xxvi, 28. Michaelis understands χρόνῳ, so as to make the signification, in a short time: it is commonly rendered almost. ἐξ ὀλίγου, (viz. χρό- νου,) Lysias 2. p. 50. t. i. παρ' ὀλίγον: see Mai. Obs. Sacr. i. p. 65. πρὸ ὀλίγου τοῦ τὸ ληστήριον ἀλῶναι, Xen. Eph. p. 58. a little before it was captured. πόνων τε ἀπηλλαγμένοι πρὸς ὀλίγον, for a short time, Long. p. 67. Vill. ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, 1 Tim. iv, 8. ἀπεδήμησε πρὸς ὀλίγον, Diog. Laert. v. c. 2. p. 499. (In such phrases Schæfer takes ὀλίγον to be in the neuter: certainly in the following passage a neuter signifying time follows ὀλίγον: εἰ γὰρ τις—καταθείη πρὸς ὀλίγον,—εἴτ' ἀποστὰς

ἐπανελθῶ μετ' οὐ πολὺ, Porphyr. de vit. Pythag. p. 44. Kust. Ἐπ' ὀλίγον too, and δε' ὀλίγου, are used not only of *time*, but of *quantity*, *space*, &c. See Diod. Sic. i, 81. Ecl. t. ii. p. 524, 13. Marcellin. de Thucyd. vit. p. 6. Thucyd. iii, 21. Philostr. Her. p. 32. Boiss. and Musgr. ad Eurip. Phœn. 1133.) See Dorvill. ad Charit. p. 570. Fully, μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον, Hom. Il. ψ, 418. ἀλλ' ὀλίγον ζώεσκον ἐπὶ χρόνον, Musæus in Leandr.<sup>a</sup> "Ὅλος : καθόλου, or καθ' ὅλου, *omni*, (viz. *tempore*,) Artemidor. Oneirocrit. iii, 53. Ὅποσσοῦν : εἰ καὶ ἐφ' ὅποσονοῦν ὁσφραίνονται τι αὐτοῦ, Dio Cass. t. ii. p. 1142, 34. Fully, κἄν ὅποσονοῦν χρόνον ἄρχοντες διαγέωνται, Xenoph. Cyrop. (But Aristides in quoting the passage has omitted χρόνον, and it is therefore inclosed in brackets in Zeunius's edition.) "Ὅς : ἀφ' οὗ, (viz. χρόνου,) *from the time when*, Xen. Cyrop. i, 7. See Aristoph. Amphiar. Fragm. v. [ἀφ' οὗ Κωμφδικὸν ἔγνων μορμουλκεῖον, p. 218. ed. Br.] ἐν οἷς, (viz. χρόνοις,) St. Luke xii, 1. ἐξ οὗ, (which has the same signification,) Hom. Il. α, 6. ἐξ οὔτε Βάκχαις ἐστρατήγησεν θεός, Æschyl. Eumen. 25. ἐξ οὗ δὴ τιμὰς Φυτάλου γένος ἔσχεν ἀγήρως, Epigr. adesp. 183. See Diod. Sic. Ecl. t. ii. p. 518, 41. ἕως οὗ ; *until what time? how long?* in interrogation; otherwise *until*: Παλæphat. ἀπίστων, c. 4. ἐν ᾧ, (viz. χρόνῳ,) *while; when*: [see the Abridgment of Viger, p. 227. r. xi.] κἄν ᾧ τὸ κείσε δεῦρό τ' ἐξορμώμεθα, κ. τ. λ. Soph. Trach. 946. ἐν ᾧ ἂν θαρσῇσῃ, Thucyd. vii, 29. "i. e. ὅταν, subaud. χρόνῳ," Hudson. ἐν ᾧ καὶ ὁμότιμοι ὤκνον, Xen. Cyrop. ii, 14. ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει, St. John v, 7. ἐν οἷς (viz. χρόνοις) εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, *meanwhile*, Acts xxiv, 18. "Ὅσος : ἐν ὅσῳ περιεκομίζοντο, *while*, Thucyd. iii, 81. χρόνῳ δρλονότι, schol. εἰς ὅσον, ἐφ' ὅσον, καθ' ὅσον, *so long as; whilst*: for εἰς, or ἐπὶ, τοσοῦτον χρόνον, εἰς ὅσον.—χρόνον τοσοῦτον, εἰς ὅσον, Soph. Philoct. 104. μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; St. Matth. ix, 15. Fully, ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον Ἐῖ, Rom. vii, 1. Οὗτος : ἐκ τούτου, (viz. χρόνου,) *from this time*: Ælian. V. H. ii, 18. ἵν' εὐσεβεστάτῃ ψῆφος βεβαία τ' ἐστὶν ἐκ τούτου θεοῖς, Eurip. Electr. 1271. Musgr. [1263. ed. Beck.] ex em. Pierson. Verisim. p. 248. ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, St. John vi, 66. ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτὸν, Id. xix, 12. ἕως τούτου, (viz. χρόνου:) ἐᾶτε ἕως τούτου, *suffer ye thus far*, St. Luke xxii, 51. ἐν τούτῳ, (viz. χρόνῳ,) *meanwhile*: καὶ ἐν τούτῳ λελουμένοι εἰσεκώμασαν ἡμῖν, Lucian. t. ii. p. 334. (as Schæfer reads.) ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, Acts xxiv, 16.<sup>b</sup> Fully, ἐν τούτῳ τῷ χρόνῳ, Xen. Eph. p. 20. So in the plural, ἐν τούτοις, (viz. χρόνοις.) Παλαιός : ἐκ παλαιοῦ, Herodot. viii, 62. ἐκ παλαιτέρου, Id. i, 60. Fully, ἐκ παλαιῶν χρόνων, Diod. Sic. v, 8. xix, 67. (But Schæfer takes the adjective to be in the neuter without any ellipsis, τὸ παλαιόν.) Ὁ παρεληλυθὼς, *the past time* (or *tense*): ἐγὼ εἰμι ὁ ὢν,—τῆς ὦν συλλαβῆς οὐχ ἓνα μόνον (ἓνα χρόνον, R. Steph. See Sylburg. p. 97. Hutch.) δηλούσης, ἀλλὰ

<sup>a</sup> Παιρίδιον ζώεσκον ἐπὶ χρόνον, He- be here said of time: herein do I exercise  
iod. Erg. 132. J.S. myself. J.S.

<sup>b</sup> Our translators did not take τούτῳ to

τοὺς τρεῖς, τὸν τε παρεληλυθότα, καὶ τὸν ἐνεστῶτα, καὶ τὸν μέλλοντα, Justin. Mart. παραιν. πρὸς Ἑλλ. p. 38. Παρών: ἐπὶ τοῦ παρόντος, Aristot. Theophil. ad Autolye. iii. 5. p. 298. Wolf. See Luzac. Exerc. Acad. p. 144. ἐν τῷ παρόντι, (viz. χρόνῳ.) So in Latin: *hæc ad te in præsentî scripsi*, Cic. ad Div. ii. ep. 10. Πᾶς: διὰ παντός, *always*; *for ever*: fully, διὰ παντός τοῦ χρόνου, Plat. ep. 4. Isocr. ad Nic. p. 63. t. i. It is sometimes written διαπαντός, in one word. Πολύς: ἀλλ' ἐπὶ σοί τοι καὶ τοῖς σοῖσιν πολλὴ πολλοῦ (viz. χρόνου) ἵπικαθοῖτο, *a long time*, Aristoph. Ran. 1046. φίλος ἀπὸ πολλῶν<sup>a</sup> (viz. ἐτῶν or χρόνων,) Lucian. Revivisc. c. 35. διὰ πολλοῦ ἀναθεωροῦντες, Id. t. i. p. 476. διὰ πολλοῦ, *after a long time*, Id. t. ii. p. 220. where see Reitz. Add Villosion ad Long. p. 240. ἐκ πολλοῦ, Isocr. Paneg. p. 133. t. i. Fully, ἐκ πολλοῦ χρόνου ἐνόμιλον, Galeomyomach. ἐκ πολλῶν ὄντες ἄπειροι πολιορκίας, Diodor. Sic. xiii, 55. Fully, τῆς πόλεως γεγενημένης εὐδαίμονος ἐκ πολλῶν χρόνων, Diod. Sic. xix, 22. (St. Luke has expressed ἐτῶν: ἐκ πολλῶν ἐτῶν ὅτα σε κριτὴν τῷ ᾧ θῶι, Acts xxiv, 10.) ἦλθον ἐκ πλείονος, Thucyd. v. p. 338. πρὸ πλείονος χρόνου, Schol. πρὸ πολλοῦ, (viz. χρόνου,) *long before*: τούτους γὰρ ἔκρινε συμφέρειν μὴ πρὸ πολλοῦ μισθοῦσθαι, Diod. Sic. xiv, 43. κριθία μετῴντας οὐ πρὸ πολλοῦ λελικημένα, Longus p. 93. Vill. ἐγεγόνει δὲ αὐτοῖς ἄρρην παιδίον οὐ πρὸ πολλοῦ τινος, Id. p. 87. and with a genitive following πολλοῦ: οὐ πρὸ πολλοῦ τοῦ σε ἰδεῖν, Xen. Eph. p. 57. Loc. οὐ πρὸ πολλοῦ τοῦ ἐν Ῥώμῃ ἀγῶνος, Artemidor. iv, 42. Ταχύς: διὰ ταχέων, (viz. χρόνων,) sometimes in one word διαταχέων: *speedily*; *quickly*: εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη, Plat. Apol. Socr. διὰ ταχέων πορεύσομαι, Herodot. de vit. Hom. p. 755, 54. συμμαχίας οἷσι πέμψαι διὰ ταχέων, Dionys. Hal. Ant. Rom. t. ii. p. 904. ἐξεβοῖθαι τὰ ὄπλα λαβὼν διαταχέων, Id. t. i. p. 206. ἐπεΐγεσθαι διαταχέων, Id. ib. p. 209. διαταχέων σώζειν ἑαυτοὺς, ib. p. 320. See Lennep. ad Phalar. p. 256. B. (In Schæfer's opinion ταχέων is in the neuter gender.) Τελευταῖος: τελευταῖον, (viz. χρόνον,) *at length*, Chrysost. Hom. 2. in Ep. ad Philem. Τίς: ὥς τίος; (viz. χρόνον,) *how long*? Exod. x, 3. μέχρι μὲν τίος, (viz. χρόνον,) Cebes p. 21. ed. Gron. [See Τίς.] Fully, μέχρι τίος χρόνου ταῦτα πάσχοντες ὑπομενοῦμεν; Dionys. Hal. Ant. Rom. t. ii. p. 831. Τοσοῦτος: ἐν τοσούτῳ δ' ἐπαίρεσθων, (viz. χρόνῳ,) *in the mean time*, Lucian. Contempl. p. 351. ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσούτῳ φυλάττειν τὸ πέλαγος, Id. dial. Panop. et Gal. Τριετής: τοῦτῳ διετελὼν τριετῇ μαχόμενος, Isocr. Panath. p. 321. t. ii. Τρίμηρος. Ὑπόγυιος: ἐξ ὑπογυίου, (viz. χρόνον,) *suddenly*; *extemporaneously*, Aristot. Eth. i. Ὑστερος: ἐν ὑστέρῳ, Thucyd. viii, 27. χρόνῳ δηλονότι, Schol. Fully, ὑστέρῳ χρόνῳ, Æschyl. Agam. p. 189. See Dorvill. ad Charit. p. 360. An imitation of this ellipsis is common in Latin. See Burmann. ad Ovid. Amor. iii, 3. 11.

II. In concord with the article expressed, either alone or accompanied by some adverb. Ἀπὸ τοῦ, *from this time*; *henceforth*; Philem. ap. Just. Mart. de Monarch. p. 161. Hutch. (for τούτου.)

<sup>a</sup> Michaelis refers to St. Luke xxiii, 8. for the phrase ἀπὸ πολλοῦ: but the words there are ἐξ ἱκανοῦ. J. S.

ἐκ τοῦ οἱ πρόπολος καὶ ὀπίων ἔπλετ' ἀνασσα, Hom. Hymn. in Cerer. 440. πρὸ τοῦ, (written by the Attics in one word προτοῦ: see Reiz. de accent. inclin. p. 15. Heyn. ad Apollodor. p. 864. first edition,) *heretofore*: and πρὸ του for πρὸ τινος (χρόνου) indefinitely, Ælian. V. H. viii, 11. τὸν αἰεῖ—στενάχουσ', Soph. El. 1081. "Subauditur χρόνον," Brunck. τὸν αἰεῖ χρόνον δηλονότι, Gloss. Fully, ἐς τὸν αἰεῖ χρόνον, Herodot. i, 54. εἰς τὸν αἰεῖ χρόνον, Plat. t. x. p. 242. προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, Rom. i, 13. 'Ο ἔμπροσθεν: ἐν τοῖς ἔμπροσθεν χρόνοις, Æschin. c. Ctes. p. 55. 'Ο ἐξῆς: fully, ἐν τοῖς ἐξῆς χρόνοις, Polyb. xvii. 35. and with another word, τὸν ἐξῆς αἰῶνα, Heliodor. Æthiop. x, 39. ἐν δὲ τῷ μεταξὺ (viz. χρόνῳ) ἡρώτων αὐτὸν οὐ μαθηταί, St. John iv, 31. *in the mean time*. ἀπὸ τοῦ νῦν, *henceforth; hereafter*: St. Luke xxii, 69. for ἀπὸ τοῦ χρόνου ἰὼν ὄντος: (but in ἀπ' ἄρτι, a similar phrase, the article is omitted, St. John i, 52. understand χρόνου ὄντος.) 'Ο πρόσθεν: fully, ἐν τῷ πρόσθεν χρόνῳ, Plat. Gorg. 58. p. 195. ἐν τῷ τότε, Andoc. 2. p. 82. t. 2. τοὺς ἐν Ἀρκαδίᾳ Ζεῦξας, ἐν τῷ τότε τοὺς ταχίστους ἵππους, Lucian. Charidem. p. 792. συνέβη τε ἐναντία τοῖς Πλαταιεῦσιν ἐν τῷ τότε ἢ τύχῃ, Pausan. ix, 1. Θηβαῖοι δὲ ἐν τῷ τότε ἀφελόμενοι μὴ εἰσελθεῖν σφᾶς, &c. Id. ib. ὥς ἐν τῷ τότε λόγου μάλιστα ἄξιον τοῦτο ὑπάρξαν σφίσιν, Id. iii, 2. (as Fac. and Schæf. read.) Fully, ἐν τῷ τότε χρόνῳ, Andoc. p. 81. t. 2. (But Schæfer thinks the article in ἐν τῷ νῦν, ἐν τῷ τότε, is in the neuter.) 'Ο ὕστερον: τοῖς δ' ὕστερον, (viz. χρόνοις,) Strabo viii. p. 580. See Elsner. Schediasm. Crit. p. 152.

III. In the genitive after substantives, adjectives, pronouns, participles, and adverbs, accompanied in some cases by the article: e. g. ἐν ἀκαρεῖ, (viz. χρόνον,) see Obs. Misc. v. p. 62. Spanhem. ad Aristoph. Plut. 244. Valcken. ad Ammon. p. 19. τῶν μὴ κατὰ ταῦτ' (for τὸ αὐτὸ χρόνον) βεβιωκότων, Etym. Magn. c. 225, 38. μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη, &c. St. Luke xxii, 58. (for μετὰ βραχὺ διάστημα χρόνου.) μέχρι μὲν τινος ἡδεῖα δοκεῖ εἶναι ἢ διατριβῇ, (χρόνον viz.) Cebes p. 21. ed. Gron. Fully, καὶ χρόνου διατριβὴν ἐμποιοσάντων, Thucyd. iii, 38. τὸ ἐξῆς, (viz. χρόνον.) τὸ πᾶν: εἰς τὸ πᾶν αἰεῖ ξένον, Æschyl. Choëph. 682. Fully, πιστὸς εἰς τὸ πᾶν χρόνον, Id. Eumen. 673.

4. In verbs: e. g. τρίτην ταύτην τὴν ἡμέραν ἄγει (viz. χρόνος) σήμερον, ἀφ' οὗ ταῦτα ἐγένετο, St. Luke xxiv, 21. Not unlike this is *sive diem festum rediens advexerit annus*, Hor. Sermon. ii, 2, 83. μὴ νῦν διάτριβε (viz. τὸν χρόνον,) *do not delay*, Aristoph. Plut. 413. p. 44. Ἔστιν ὅτε, *sometimes*; for ἔστι χρόνος, ὅτε. [See the Abridgment of Viger, p. 80. r. ii.] And so in other tenses: ἦν ὅτε μυρία φῦλα κατὰ χθόνα—, Stasinus in the Schol. on Hom. Il. α, 5. ἦν ὅτε ὕας Βοιωτίων ἔθνος ἔνεπον, Pindar. Fragm. ex Dithyr. iv. ἦν καλὸς Ἡράκλειτος ὅτ' ἦν ποτε—νῦν δὲ, &c. Meleager xxii. The order is ἦν ποτε ὅτε Ἡράκλειτος ἦν καλός. See xxvii. Glauc. Poem. i. and in Ænigm. xviii, 5. Leonid. Alexandr. xxvii. Markl. ad Eurip. Suppl. 1145. ἦν ὀπότε ἦσαν ἐν τινι ποτὲ ἦσαν, Hesych. t. i. c. 1643. ἔσσεθ' ὅτ' οὐ πύομεσθα πολὺς πολὺς, Apollonidas i, 5. Fully, ἦν χρόνος, ὅτ' ἦν ἀτακτος ἀνθρώπων βίος, Eurip. Sisyph. Fragm. i. ἦν ποτέ τοι χρόνος, Linus in Diog. Laert. Proœm. 4. ἦν χρόνος, ἡνίκα—, Magn. Medic. Epigr.

ἦν ποτ' αἰὼν, — ὀπηνίκα —, Moschio in Stob. t. i. p. 240. Περ. ἔσται — τοῦτ' ἄμαρ, ὀπανίκα —, Theocrit. xxiv, 84. ἦν κείνος ὀνιαντός, φ —, Callimach. Choliamb. in Fragm. Benth. p. 459. ἔως ἂν ἤξη, ὅτε εἶπητε —, St. Luke xiii, 35. for ἔως ἂν ἤξη χρόνος.

ΧΡΩΜΑ, *die, color.* — In βαπτόμενος βατραχείοις, (viz. χρώμασι,) *died of a frog color ; pale dirty green* : Aristoph. Eq. 530.

ΧΩΡΑ, *a region, a country.* — There is an ellipsis of χώρα — 1. In concord with adjectives, pronouns, and participles expressed : as e. g. ἄβυσσος, *bottomless* : εἰς τὴν ἄβυσσον ἀπελθεῖν, St. Luke viii, 31. *into the deep.* Ἀκρῆ, *a promontory* : q. d. *extrema regio* : Κρήσσης ἀκρῆς, Dionys. Perieg. 87. Ἡ ἀνυδρος, Ps. cvi, 14. Isaï. xliii, 19. Βασιλὶς, *royal* : τοὺς παραβάλλοντας Ῥωμαίων εἰς τὴν βασιλίδα, Diod. Sic. Exc. Leg. t. ii. p. 623, 35. See Wesseling in Addend. Thom. Magist. p. 144. Sophocl. Troili fragm. ii. ex. emend. Benth. in Epist. ad Hemsterhus. p. 108. (p. 70. Opusc. Ruhnck.) Eurip. Iphig. Aul. 1316. Musgr. Rhes. 719. Δημοσίᾳ (which is commonly taken for an adverb, and translated *publicly*) is properly an adjective, and put for ἐν δημοσίᾳ χώρᾳ : δειράντες ἡμᾶς δημοσίᾳ, — ἔβαλον εἰς φυλακὴν, Acts xvi, 37. Ἐναντία : ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, Tit. ii, 8. for ὁ ἐξ ἐναντίας χώρας ὢν.<sup>a</sup> Ἐρημος, *desert*, (viz. χώρα or γῆ.) Fully, ἐν τοῖς ἐσχάτοις τῆς ἐρήμου χώρας, Diod. Sic. i. p. 38. ἔρημος χώρα καὶ ἀργός, Xenoph. Cyrop. iii. Ἐτέρα : τοὶ μὲν δύνοντες, τοὶ δ' ἐξ ἐτέρης ἀνίοντες, Aratus Phæn. 571. (viz. χώρας.) ἐν μὲν τῇ Ζεύξιππον ἔχω πέλας, ἡδὺ λοετρόν· Ἐκ δ' ἐτέρης ἵππων χώρων ἀεθλοφύρων, Leon-tius Epigr. xi. ἡ μὲν ἄρ' εἰς ἐτέραν (viz. χώραν) φέρεται, Aratus 659. Εὐθεΐα : ἔσται τὰ σκολιὰ εἰς εὐθείαν, (viz. χώραν,) St. Luke iii, 5. Ἐφα, i. e. *the eastern region*. Ἡ ἡρημωμένη, Ezek. xxiii, 27. Ἰδία : ἰδία τῶν ἄλλων, for ἐν ἰδίᾳ χώρᾳ ἀπὸ τῶν ἄλλων. διαιροῦν ἰδία ἐκάστῳ καθὼς βούλεται, 1 Cor. xii, 11. ὑπεχώρησε κατ' ἰδίαν, (viz. χώραν,) St. Luke ix, 10. Μακρά : ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, (viz. χώραν οὖσι,) Acts ii, 39. where εἰς has the sense of ἐν. εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς, Ephes. ii, 17. See Septuag. Isaï. lvii, 19. Fully, ἀνθρω-πὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, St. Luke xix, 12. (Εἰς μακρὰν is used of *time* also ; as in Lucian. Somn. p. 2. [οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρων αἰεὶ τὸ γιγνόμενον, p. 2. B. ed. Salmur. *in no long time ; after a short time.*] when μερίδα τοῦ χρόνου may be understood.) Μέση : ἡ μέση τῶν ποταμῶν, *the country between the rivers* ; i. e. Mesopotamia : Zosim. i, 4. 6. Pænius, Eutrop. Metaphrast. ix, 6. 13. Psell. περὶ ἐνεργείας δαιμόνων, p. 37. ed. Paris. Γῆ is expressed by Herodian. iii, 9. 6. Μεσογαία, Polyb. t. i. p. 336. Μόνῃ : for καταμόνας (*in private ; apart ;*) is fully κατὰ μόνας χώρας : ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν, &c. St. Mark iv, 10. In the feminine of ὕδε : Θρήικα χρυσολύρην τῇδ' Ὀρφέα Μοῦσαι ἔθαψαν, Diog. Laert. Proëm. for τῇδε χώρᾳ, *here*. Ἀδιον φῶη Τᾷδ', ὑπὸ τὰν κότινον, Theocrit. v, 32. Sometimes it signifies *hither* ; as, ἔπλων δ'

<sup>a</sup> Schæfer has been induced by the instead of an ellipsis. See Στιγμή, and error into which Musgrave led him, to the note. J.S. suppose an enallage of gender here too,

ὄτ' ἔπλευν ἐλεῖνος Τῆδε, Epigr. adesp. cxxxv, 5. ἀκουσον, Τᾷδ' ἐνθών, Theocrit. v. 67. Ὀρεινή: ἴθι τὴν ὄρεινῃν, (viz. χώραν,) *the high or mountainous region*; Xen. Cyrop. ii, 27. ἐπορεύθη εἰς τὴν ὄρεινῃν μετὰ σπουδῆς, St. Luke i, 39. καὶ ἐν ὅλῃ τῇ ὄρεινῇ Ἰουδαίας διελαλεῖτο πάντα, ib. 65. Fully, ἐν ὄρεινῇ οὖσῃ τῇ χώρᾳ, Xen. Cyrop. i. p. 19. In the feminine of *ὅς*: καὶ (τάξας) τοὺς ἄλλους, ἧ ᾧμην δεῖν, Xen. Cyrop. ii, 11. for ἧ χώρα, *where*. Ἡχι, which signifies the same as ἧ, is referred to χώρα expressed, as its antecedent, in the following passage: ταύτην δ' ἄρα νάσσατο χώραν, Ἡχι περ ἐννυχίῃ ἔτι φαίνεται ἀνθρώποισι, Aratus Phænom. 134. 135.<sup>a</sup> In the feminine of οὗτος: κατὰ μὲν δὴ τοῦ λόγου τὸ εἰκὸς ἐτάφησαν ἐν τῇ Μεσσηνίᾳ, καὶ οὐ ταύτῃ, Pausan. iii, 13. for ἐν ταύτῃ χώρᾳ. ὑπὸ τῶν ταύτῃ κατοικούντων, Artemidor. Oneirocrit. ii, 3. Παράλιος, *maritime region*; *sea-coast*: πλεῖθος πολὺ—ἀπὸ—τῆς παραλίου Τύρου καὶ Σιδῶνος, St. Luke vi, 17. Πεδίᾱς, and πεδινῇ, *a flat or champaign country*: πεδιᾱς καὶ ψιλῇ, Onosand. c. vi. πεδινῇ, 1 Kings x, 27. Ἡ περίχωρος. Πιτυέσσα, πιτυοῦσσα: and πλατανιστόεσσα, πλατανιστοῦσσα: see Sylburg. ad Pausan. Lac. xiv. [See Νῆσος, p. 90.] Πολεμία: see Γῆ. [In ὕπαιθρος. See Τόπος, p. 136. l. 43.] Ὑπερόριος. Φιλία: see Γῆ. Fully, ἐκ φιλείας χώρας, Thucyd. vi, 34. Ψιλῇ: πεδιᾱς καὶ ψιλῇ, Onosander c. vi. And in the same manner in concord with *proper names* expressed; as Γαλιλαία. Ἰουδαία: fully, ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, St. Mark i, 5. Ἡ Μεγαρική. Πανορμίτις. Σπαρτιάτις. Τραχωνίτις: fully, Φιλίππου—τετραρχοῦντος τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας, St. Luke iii, 1.—2. In concord with the article expressed; and either alone, or followed by a genitive, or by a preposition with its case: as, ἐν μὲν τῇ Ζευξίππου ἔχω πέλας, ἡδὺ λοετρόν. Ἐκ δ' ἐτέρης ἱππων χώρον ἀεθλοφόρων, Leontius Epigr. xi. [for ἐν τῇ ἐτέρᾳ χώρᾳ.] τὴν βασιλέως κακῶς ἐποιοῦν, Xenoph. rer. Græc. ii, 1. 11. See Dorrill. ad Charit. p. 610. ἔξω τῆς ἐαυτῶν, Xenoph. Cyrop. i. p. 14. αὐτόθε μοι ποτέρισε,—Τὰν σουτοῦ πατέων, Theocrit. v, 61. τάν· γῆν δηλονότι ἡ χώραν, Schol. ἀοίκητος ἡ ὑπ' οὐρανόν, Job. xviii, 4. πηγαὶ τῆς ὑπ' οὐρανόν, Prov. viii, 28. ὥσπερ γὰρ ἡ ἀστραπή, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανόν, εἰς τὴν ὑπ' οὐρανόν λάμπει, St. Luke xvii, 24. for τῆς ὑπ' οὐρ. χώρας, and τὴν ὑπ' οὐρ. χώραν.—3. In some verbs; as διέρχεσθαι: οἱ μὲν οὖν—διήλθον (viz. τὰς χώρας) ἕως Φοινίκης καὶ Κύπρον καὶ Ἀντιοχείας, Acts xi, 19.

ΧΩΡΙΟΝ, *a place*.—Χωρίον is very frequently understood;—1. In concord with adjectives, pronouns, or participles, expressed: as, ἀναντα, (viz. χωρία,) [*steep, upward places*:] πολλὰ δ' ἀναντα, κάταντα, πέραντά τε δόχημί τ' ἦλθον, Hom. Il. ψ, 116. Ἀσφαλές: ἐν ἀσφαλεῖ, (viz. χωρίῳ,) Xen. Cyrop. iii, 3. 17. Αὐτό: ἐπ' αὐτό, and ἐπὶ τὸ αὐτό, which Hesychius explains ἐπὶ τὸν αὐτὸν τόπον: ἦν δὲ ὄχλος ὀνομάτων ἐπὶ τὸ αὐτό (viz. χωρίον) ὥς ἑκατὸν εἰκοσιν, Acts i, 15. Ἀφανές: ἐν ἀφανεστάτῳ, Xen. Cyrop. iii, 3. 14. Βραχύ: τὰ βραχεά, (viz. χωρία,) *shallows*. Fully, (but in a different sense,) βραχέειν εἰσερπύσας χωρίοις, Philo de Legat. ad Caium p. 773. E. So in

<sup>a</sup> “Latine dicitur, hunc locum, ubi. Schafer. But ubi is not a pronoun in the Quis inde colliget, ubi κατ' ἑλλειψιν dici?” *feminine gender.* J.S.

Latin, *brevia*, and fully, *brevia vada*: "tres Euris ab alto In *brevia* et Syrtis urget," Virgil. *Æn.* i, 115. where see Servius. "In scopulo luctantem deserit alto Sergestum, *brevibusque vadis*," *Æn.* v, 221. But in βράχεια, proparoxytoned, nothing can be understood; for it comes from βράχος, not from βραχύς. ἐν τοῖσι βράχεσι, Herodot. iv, 179. See Abresch. Animadv. ad Æschyl. iii. p. 84. and Voss. ad Pompon. Mel. p. 659. ed. Gron. poster. Γεώλοφον, rising ground: an eminence; a hillock: τῇδε καθίζας, Ὡς τὸ κἀναντες τοῦτο γεώλοφον, Theocrit. i, 13.<sup>a</sup> Fully, ἐν ἐλώδεσι καὶ γεωλόφοις χωρίοις, Dioscorid. iii, 17. Τὰ δασέα, *shaggy, woody places*: διὰ τῶν κοίλων καὶ τῶν δασέων, Aristoph. Nub. 324. Δόχμια, (viz. χωρία,) *indirect, oblique*: πολλὰ δ' ἀναντα, κἀναντα, πᾶραντ' αὖτε, δόχμιά τ' ἦλθον, Hom. Il. ψ, 116. Δύσβατον, *difficult of passage*: διὰ δυσβάτου, Ctesias exc. Persic. 24. Δυσπρόσοδον, *difficult of access*. Fully, χωρίον δυσπρόσοδον, Thucyd. v, 65. δυσχερῇ, (viz. χωρία,) *difficult, troublesome, places*: Xen. Cyrop. i, 21. Ἐκεῖνο: κατ' ἐκεῖνο, (viz. χωρίον,) Lucian. t. ii. p. 136. Ἐν, (viz. χωρίον,) as, συνάγειν εἰς ἐν, *to assemble or collect into one place*. Fully, εἰς ἐν συνάγουσι τὰς δυνάμεις χωρίον, Dionys. Hal. vi. p. 343. ἐπικαίριον, *a suitable or commodious place*: as ἐν ἐπικαίριῳ, (viz. χωρίῳ or τόπῳ.) Τὰ ἐργάσιμα, (viz. χωρία,) *the cultivated parts of a country*: εἰς τὰ ἐργάσιμα καὶ εὐήλατα, Xenoph. Cyrop. i, 4. 16. ἔρημον, *desert*: fully, εἰς ἔρημον χωρίον, Lucian. Asin. p. 104. ἐρυμνόν, *strong; fortified*. Fully, χωρίον ἐρυμνόν, Thucyd. v, 65. εὐήλατα, (viz. χωρία,) *parts of a country easily passable by cavalry*: τὰ —εὐήλατα, Xenoph. Cyrop. i, 4. 16. Ἰσοπέδον, *level; plain*: ἐν τῷ ἰσοπέδῳ, (viz. χωρίῳ,) Xenoph. Cyrop. i, 43. ἱππάσιμα, (viz. χωρία,) *parts passable by horse*. Fully, εἰς τὰ ἱππάσιμα χωρία, Xenoph. Cyrop. i, 4. 14. Καλόν, *suitable; convenient*: ἐν καλῷ (viz. χωρίῳ, or τόπῳ.) [See Τόπος.] Καρτερόν, *a strong place; a fastness*. Fully, πρὸς χωρίον καρτερόν, Thucyd. v. 65. Κἀναντες, [*steep; downward*; viz. χωρίον, *a declivity*;] Bion. Idyll. iv.<sup>b</sup> and κἀναντα, [*poetic for κατάντη, steep-down; declivities*,] viz. χωρία: πολλὰ δ' αἶναντα, κἀναντα, πᾶραντ' αὖτε, δοχμία τ' ἦλθον, Hom. Il. ψ, 116. Καταφανές, [*a conspicuous place*]: ἐν καταφανεῖ, Xenoph. Cyrop. iii, 3. 14. Κοῖλα, (viz. χωρία,) *hollow places*: διὰ τῶν κοίλων καὶ τῶν δασέων, Aristoph. Nub. 324. Κρυπτόν, *secret*: ὅπως ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ: καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, St. Matth. vi, 4. Λάσια, *shaggy with woods and thickets; bosky*: (viz. χωρία:) ἐκ τῶν λασίων—εἰς τὰ ἐργάσιμα καὶ εὐήλατα, Xenoph. Cyrop. i, 4. 16. Τὰ λεῖα, *smooth, plain places*, Ælian. V. H. iii, 1. Μέσον: διὰ μέσον, (viz. χωρίου or μέρους:) αὐτὸς δὲ διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας, St. Luke xvii, 11. The neuter of ὅδε: εἰς τόδε, *hither; to this place*; for εἰς τόδε χωρίον:

<sup>a</sup> Γεώλοφον δὲ ὁ ἐν τῷ ὁμαλῷ πέδῳ ὑπερανέστηκώς ὄχθος, ὅς καὶ κολωνὸς καλεῖται. Schol. In what follows, πῶς—ψιλογραφεῖται τὸ γεώλοφον, τὸ ὡς ἀνάγειν, καὶ κατῶγειν, the true reading is, I suppose, ὡς καὶ τὸ ἀνάγειν, καὶ κ. J.S.

<sup>b</sup> Κἀναντες is not in the fourth Idyllium

of Bion: but it occurs in one of the Fragments of his poems: (vi.) αὐτὰρ ἐγὼν βὰς εὖ καὶ ἐμὴν ὁδὸν, ἐς τὸ κἀναντες Τῆνον, ποτὶ ψάμαθόν τε καὶ ἡῖονα ψιθυρίσσω. See also the new edition of H. Stephens' Thesaur. printed by Mr. Valpy, col. 2074. A. J.S.

θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις, Hom. Od. κ, 75. τόδ', ἀντὶ τοῦ ἐν-  
 ταῦθα, *hither*, Eustath. πολλοῖσιν γὰρ ἔγωγε ὀδυσάμενος τόδ' ἰκάνω,  
 Odys. τ, 407. and with δεῦρο preceding: ἐνθεν δὴ νῦν δεῦρο τόδ'  
 ἴκετο πῆματα πάσχων, Odys. ρ, 524. See Ilgen. ad Hymn. in Mercur.  
 v. 32. Οἰονόμον, (viz. χωρίον,) *a solitude; a desert*: μὴ σύ γ' ἐπ'  
 οἰονόμοιο περίπλεον ἰλύος ὧδε τοῦτο χαραδραῖης θερμόν, ὀδίτα, πῆς, Leo-  
 nidas Tarent. Epigr. xxxix. where Schæfer construes ἰλύος with  
 χαραδραῖης, and ἐπ' οἰονόμοιο ὧδε, *here in the desert or solitude*.  
 Ὀμαλόν, *a plain; a flat*: ἐν τῷ ὀμαλῷ,—ἐς τὸ ὀμαλόν, Thucyd. v, 65.  
 Παραθαλάσσια, *maritime parts; coasts*: τῆς Ἀττικῆς τὰ παραθαλάσσια,  
 Herodot. v, 89. Fully, τὰ παραθαλάσσια χωρία, Palæphatus fab.  
 xxix, 4. Πάραντα, (viz. χωρία,) [poetic for παράντη, *side-long*,  
*turning, winding, devious*:] πολλὰ δ' ἄναντα, κάταντα, πάραντά τε,  
 δοχμία τ' ἦλθον, Hom. Il. ψ, 116. See Eustath. p. 1401. l. 13. Πε-  
 δινόν, *plain*: ὅπου μὲν πεδινόν εἴη, Xenoph. Cyrop. vi, 3. 1. Περι-  
 τεταφρευμένον, *a moated place*: ἐν περιτεταφρευμένῳ, Xenoph. Cyrop.  
 iii, 3. 14. Τὰ περίχωρα, (viz. χωρία:) τὰ περίχωρα τῆς Σικελίας,  
 Palæphat. fab. xxi, 2. Πετρῶδες: ἄλλο δὲ ἔπесен ἐπὶ τὸ πετρῶδες,  
 ὅπου οὐκ εἶχε γῆν πολλήν, St. Mark iv, 5. ἄλλα δὲ ἔπесен ἐπὶ τὰ  
 πετρῶδη, (viz. χωρία,) St. Matth. xiii, 5. Πλείον and πλείστον: ἐκ  
 πλείονος, (viz. χωρίου, or rather διαστήματος, if any thing is to be  
 understood.) Æneas Tactic. c. xxvi. ἐκ πλείονος ἢ τὸ πρόσθεν  
 ἔφευγον, Xenoph. Anab. i, 10. 11. *ex longiore intervallo vel spatio*,  
 Schneider. So ἐκ πολλοῦ, Xenoph. Cyrop. vii, 1. 27. which Zonaras  
 interprets πόρρωθεν. Add Arrian. Anab. i, 10. 11. Πρανὲς, (viz.  
 χωρίον,) *a declivity*: ἐπὶ τὸ πρανὲς, Xenoph. Cyrop. i, 43. τὰ πρανή,  
 (viz. χωρία,) Id. Στενόν: κατ' αὐτὸ τὸ στενόν, Thucyd. iii, 92. ἐν  
 τοῖς στενοῖς, Isocr. Paneg. p. 164. t. i. διὰ τῶν τοῦ Ἑλλησπόντου  
 στενῶν, Zosim. v. 19. 10. Συγκείμενον: [viz. χωρίον, *a place agreed*  
*upon; a rendezvous*:] ἦλθον ἐς τὸ συγκείμενον, Herodot. v, 50.  
 Ὑψηλὰ, [viz. χωρία:] ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,  
 Hebr. i, 3. Ὑψιστα: δόξα ἐν ὑψίστοις (viz. χωρίοις) Θεῷ, St. Luke ii,  
 14.

Among these words there are many, in which, as Schæfer has  
 remarked, it would be better to suppose no ellipsis.

2. In concord with the article expressed and followed by an ad-  
 verb: e. g. ἡμεῖς ἐκ τῶν κάτω (viz. χωρίων) ἐστὲ, ἐγὼ ἐκ τῶν ἄνω  
 (χωρίων) εἰμὶ, St. John viii, 23. ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μα-  
 θητῶν αὐτοῦ εἰς τὰ ὀπίσω, (viz. χωρία,) καὶ οὐκέτι μετ' αὐτοῦ περιεπά-  
 τουν, St. John vi, 66. *many of his disciples went back*.

ΧΩΡΟΣ, [*a place*.]—In ἀγνός: ἐν ἀγνῷ, δεσμός ὡς πελειάδων,  
 "Ἰζεσθε, Æschyl. Suppl. 231. *in loco sancto*, Schütz. whose inter-  
 pretation is approved by Schæfer. ἔχεις γὰρ χῶρον οὐκ ἀγνόν πα-  
 τεῖν, Sophocl. Œd. Col. 37. So ἐν καθαρῷ, and ἐν καλῷ, (viz. χώρῳ.)  
 Fischer (ad Weller. iii. 1. p. 265.) understands χώρῳ in ἐν Οὐίης,  
 Herodot. vii, 178. Wesseling also says τεμένει or χώρῳ may be un-  
 derstood. But Schæfer has shown that the true reading is ἐν Οὐίῃ.

ΨΗΦΟΣ, *a pebble used in giving votes or verdicts; a ballot; a*  
*vote; a suffrage*.—Ψῆφος is understood—1. In concord with ad-

jectives or participles expressed: as, ἀναιρούσα, *condemning*: (viz. ψῆφος:) *a verdict of guilty*. Ἀπολύουσα, *acquitting*: *a verdict of acquittal*. Fully, οἱ δικάσται τὴν ἀπολύουσαν ψῆφον ἀνέθεσαν, Chariton i. 5. p. 9. Ἐναντία, *adverse*, or *opposite*: ὁ τὴν ἐναντίαν θέμενος, Lucian. Bis Accus. p. 235. Καταδικάζουσα, *condemnatory*. Fully, ἐν ἴσῃ τάξει τὴν καταδικάζουσαν τῆς ἀπολούσης δέχονται ψῆφον, Athenagoras in Legat. pro Christian. ii. p. 13. τὴν καταδικάζουσαν ψῆφον ἤνεγκεν, Chariton. i. 5. p. 9. Ἴσαι, (viz. ψῆφοι:) ἐὰν δέ τις ἴσαι γίγνωνται, *in equal numbers*; *equally divided*: Plato. Λευκὴ, *white*; *absolutory*. Μέλαινα, *black*; *condemnatory*. Μία: πάσαις κρατεῖ, πλὴν μιᾶς, (viz. ψήφου,) Lucian. Bis. Accus. p. 226. and so p. 235. ἀπὸ μιᾶς, (viz. ψήφου,) *unanimously*; *nemine dissentiente*. (See Φωνή.) Fully, ἐμπρὶς ὡμεν αὐτόχειρες πάσας, [*all the women*,] ὑπὸ ψήφου μιᾶς, Aristoph. Lysistr. 270. p. 853. ὑπὸ ψήφου μιᾶς ἀπὸ γνώμης, ἀπὸ κρίσεως μιᾶς, Suid. t. iii. p. 564. See Toup. Emendat. t. ii. p. 319. and Musgrav. ad Eurip. Ion. 1242. Ὅλαι, *all*: βαβαῖ, δέκα ὅλαις (viz. ψήφοις) κρατεῖς, Lucian. Bis Accus. p. 237. And so πᾶσαι: νικῶν ἀπάσαις, οὐ μόνον ἡμῶν ψηφίζομένων, ἀλλὰ καὶ θεῶν δικαζόντων, Libanius t. i. p. 401. ἀπάσαις: scil. ψήφοις, Reisk. See Markland. Explicat. veter. aliqu. auctor. p. 249. and Porson ad Eurip. Med. 1011. In the same sense ἀπάσαις αἰρεῖν, in Synesius; and πάσαις κρατεῖν: πάσαις ἢ Ἀκαδημία κρατεῖ, πλὴν μιᾶς, Lucian. Bis Accus. p. 226. τίς κρατεῖ; πάσαις ὁ Σύρος, πλὴν μιᾶς, ib. p. 235. ἀφιεμέν σε τῆς αἰτίας, καὶ ἀπάσαις κρατεῖς, Lucian. Reviviscent. p. 413. and, πάσαις ὑπερέχειν: τίς ὑπερέσχεν: πάσαις ἢ Ἥδονη, *who has carried it? who has got the better? Pleasure, by every vote*, Id. Bis Accusat. p. 229. Fully, οὐχ ἀπάσαις ψήφοις προτιμῶσιν ἀπάντων τὸ κάλλος; Id. in Charidem. p. 629. t. iii. ψήφοις δὲ πάσαις πᾶν ἔθνος νικᾷς βροτῶν, ibid. p. 662. Πλείονες: πλείοσι γὰρ (viz. ψήφοις) κρατῆσαι βούλομαι, Lucian. Reviviscent. p. 403. Πλήρης, *whole*, *entire*; *not perforated*: the ψῆφος πλήρης was used for acquittal. Ἡ σώζουσα, *absolutory*; *acquitting*. Τετρυντημένη, *bored*: *perforated*: used for condemnation: καὶ πᾶσι τὴν τετρυντημένην (viz. ψῆφον) οὗτος φέρει, Lucian. Bis Accusat. p. 238.

2. In concord with the article expressed, and followed by a preposition and its case: e. g. ἡ ἐπὶ θανάτῳ, *condemning to death*, understand ψῆφος.

3. In some verbs; as τίθεσθαι: ὁ τὴν ἐναντίαν θέμενος, Lucian. Bis Accusat. p. 235. and with a dative: τινὰ τῇ μέθῃ τιθέμενον; (viz. ψῆφον.) Lucian. Bis Accusat. p. 226. κἄγὼ γνώμῃ ταύτῃ τίθεμαι, Sophocl. Philoct. 1494. τίθεσαι ταύτῃ, Plato Theæt. 141. where see Heindorf. Add Toup. Emendat. t. i. p. 200. and Porson. Append. p. 447. So the compounds: ἀνατίθεσθαι: οἱ δίκασται τὴν ἀπολύουσαν ψῆφον ἀνέθεσαν, Chariton. i. 5. p. 9. Συγκατατίθεσθαι: οὗτος οὐκ ἦν συγκατατεθειμένος, (viz. ψῆφον,) τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, St. Luke xxiii, 51.

ΨΥΧΗ, *the soul*.—In ἀπ' εὐθείας, (viz. ψυχῆς,) *candidly*, *ingenuously*: τὴν ἦτταν ὁ πεμφθεὶς ἄγγελος ἀπ' εὐθείας οὐκ ἔφρασεν,\* Plu-

\* In this sentence I would rather understand ὁδοῦ: since ἀπ' εὐθείας appears Bos. X

tarch. in Fab. Maxim. Or *διανοίας* or *γνώμης* may be understood : *ἀπ' ὀρθῆς διανοίας*, Dio Cass. xlv. p. 284. *ἵνα μὴ καὶ ἐκεῖνα διαβάλλῃς, ὥς οὐκ ἀπ' ὀρθῆς διανοίας*, Id. xlv. p. 353. *ἀπ' ὀρθῆς γνώμης*, Dionys. Halic. Ant. Rom. t. iv. p. 2129. So Dio Cass. p. 78. In *ἀπὸ μᾶς*, and *ἐκ μᾶς*, (viz. *ψυχῆς* :) fully, *ὥσπερ ἐκ μᾶς ψυχῆς ἅπαντες ἀνεβόησαν*, Dionys. Halic. vi. p. 348.

**ΩΔΗ**, *a song, a tune, a measure*.—In *ἐμβατήριος* and *ἐμβατηρία*, which signify a song or tune, to which the Lacedæmonians marched to battle : *καὶ μὴν ἐμβατηρίας μετ' αὐλοῦ ἀσκοῦντες*, Polyb. iv. p. 403. Fully, *ἢ αὐλὸς τριηρικὸς, ἢ ᾠδὴ ἐμβατήριος*, Maxim. Tyr. Dissert. xxxiii. p. 334. In *ἐπιθαλάμιος*, an *epithalamium* : thus the title of Theocritus's eighteenth idyllium is *Ἑλένης ἐπιθάλαμιος*. Fully, *ἐπιθαλάμιος ᾠδὴ*, Dionys. Halic. i. p. 37. In *ἐπιλήνιος*, [*a song at the wine-press, in honor of Bacchus*.] In *ἐπιτάφιος*, *a dirge* : in the title of Bion's first Idyll. Fully, *Nenia, ἐπιτάφιος ᾠδὴ*, Glossar. vet. In *κρουσίθυρος*, [*a serenade sung at the door of a mistress, to induce her to open it*.] In *παρακλαυσίθυρος*, [*a plaintive serenade*.] Before genitives following *ᾄδειν* and similar verbs : *ὥστ', εἰ μὲν γέ τις Ἀἰδοὶ Τελαμῶνος, Κλειταγόρας ᾄδειν δέον*, Aristoph. Lysistr. 1239. p. 910. *ἐν τούτῳ δέ ἐστιν ἔλλειψις. Τὸ πλῆρες, ᾄδοι Τελαμῶνος ᾠδὴν, ἢ μέλος. οὕτω καὶ δέον ᾄδειν Κλειταγόρας ᾠδὴν ἢ μέλος*, Bisetus. Φρουρᾶς ᾄδων Ὀλίγου φρουδὸς γεγένημαι, Aristoph. Nub. 721. Some preposition is commonly thought to be understood before these genitives. Schæfer thinks that such verbs govern sometimes an accusative, and sometimes a genitive. See Jacobs. ad Anthol. Gr. i, 2. p. 372.

**ΩΝ**, *being*.—*Ὦν* is often understood in the article, followed by an adverb or preposition : as *ἐν τοῖς μάλιστα* : *φίλος εἰμὶ ἐν τοῖς μάλιστα*, for *ἐν τοῖς μάλιστα οὖσι φίλοις*. (But Schæfer is of opinion that *τοῖς* and *μάλιστα* are closely united, and that *μάλιστα* is not to be taken separately ; citing the expressions *τὰ μάλιστα* and *ἐς τὰ μάλιστα*, and the following sentence ; *Ἀράβιοι πίστις ἀνθρώπων ὅμοια τοῖσι μάλιστα*, Herodot. iii, 8.) *Ὁ πάλαι*, (viz. *ὦν*.) *Ὁ πάνυ*, (viz. *ὦν*.) *Ἀλεξάνδρου τοῦ πάνυ*, Athen. t. iv. p. 496. See *Περὶ βόητος*, and the note on that word. *Οἱ ἀπὸ φιλοσοφίας*, (viz. *ὄντες*,) for *οἱ φιλόσοφοι. οἱ ἀπὸ τοῦ περιπάτου*, (viz. *φιλόσοφοι ὄντες*,) *the peripatetics*, Athenagoras c. xiii. *οἱ ἀπὸ τῆς Στοᾶς, the Stoics*, Id. c. vi. *τὰ ἐν τῇ Ἀσίᾳ ἔθνη*, (viz. *ὄντα*,) Xenoph. Cyrop. i, 3. *Ἑλλήνων, τῶν ἐν τῇ Ἀσίᾳ*, (viz. *ὄντων*,) Ib. *πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς*, (viz. *ὦν*,) St. Matth. vi, 9.<sup>a</sup> *οἱ περὶ Ἀρκαδίαν*, i. e. *Ἀρκάδες. οἱ περὶ τὴν Ἰδην, ἐκ τῆς Ἰδης, ἐν τῇ Ἰδῇ*, for *Ἰδαῖοι. οἱ περὶ Λακεδαίμονα, for Λακεδαιμόνιοι. οἱ περὶ τὸν Παῦλον, οἱ περὶ τὸν βασιλέα*, (viz. *ὄντες*.) [See *Τεταγμένος*.]

to mean directly ; at once ; bluntly : without circuit for the purpose of preparation. Schæfer's error about an enallage of genders appears again here. See *Στοιχμή*, and the note on that word. J. S.

<sup>a</sup> Schæfer has remarked that in what is here delivered by Bos and his commentators about *ὦν*, there is a great abuse of

the doctrine of ellipsis : and Hermann says that in these phrases the article was originally a pronoun ; which being used demonstratively, began to have an explication as short as possible subjoined : e. g. *οἱ, ἀμφὶ Πλάτωνα, those, to wit, around Plato ; οἱ, ἐνδον, those, to wit, within*. J. S.

In οἱ πρότεροι, (viz. ὄντες:) τοὺς θησαυροὺς τ' αὐτοῖς δείξουσ', οὓς οἱ πρότεροι κατέθεντο, Aristoph. Av. 600. In δεινῆς ἀπλοίας, Eurip. Iphig. Taur. 15. "Scil. οὐσης," says Markland: adding however afterwards, "ἀπλοίας absolute." The latter explication is preferred by Schæfer; who compares νηρεμῆς in Iliad ε, 523. In the title which is given by some to one of Æschylus's plays, ἐπὶ τῇ Θήβῃς, either ὄντες or γενόμενοι must be understood.

There is a similar ellipsis in Latin: *aut mihi Romanis militibus*, (existentibus,) *aut me rege Romanis* (existente). Florus i, 18. § 18.

ΤΑ ΩΝΙΑ, wares, merchandize.—Leisner understands τα ὄνια in οἱ ἐν τῇ ἀγορᾷ μεταβαλλόμενοι, Xenoph. Memorab. iii, 7. 6. But, says Schæfer, the Greeks employed the words μεταβάλλεσθαι, μεταβολὴς, μεταβόλος, in speaking of commerce or barter, without any more thought of an ellipsis than the moderns have when they use similar words upon such subjects.

ΩΝ, an egg.—In ὑπνέμιον, formed without sexual intercourse: ὑπνέμια λέγονται τὰ δίχα συνουσίας καὶ μίξεως, Hesych. t. i. c. 1583.

ΩΡΑ, hour; season; time.—"Ωρα is understood—1. In concord with adjectives and pronouns expressed: as αὐτῇ: ἐξ αὐτῆς, (or in one word ἐξαντῆς,) immediately, (viz. ὥρας:) ἐξ αὐτῆς οὖν ἔπειτα πρὸς σε, Acts x, 33.<sup>a</sup> In βουλυτὸς, the hour at which oxen are released from their gears, and cease work; and in δορπιστὸς, supper-time, (Aristoph. Vesp. 103.) Leisner supposes an ellipsis of ὥρα: but, as Schæfer remarks, the gender of those nouns is masculine. Ἐκείνη: ἀπ' ἐκείνης. Fully, καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης, St. Matth. xv, 28. Ἐκμηρος: "ἔκμηρος, ἡ, scil. ἀρχὴ vel ὥρα, semestre imperium, semestre tempus." Schweighæuser. Lex. Polyb. p. 195. A. Ἐκτῇ: ὁ γνώμων οὕτω σκιάζει τὴν ἑκτην, (viz. ὥραν, the sixth hour,) Alciophr. iii. ep. 4. p. 282. Bergl. Ἐπομβρία: ἐν τῇσιν ἐπομβρίῃσιν, (viz. ὥραις,) in the rainy seasons; Hippocrat. Aphorism. iii, 16. Ἐωθινῇ, morning: ἐπὶ ἑωθινῇ, (viz. ὥραν,) Polyb. t. i. p. 325. ὑπὸ τὴν ἑωθινῇ, Id. Ἡοίη, morning: πᾶσαν δ' ἡοίην μένομεν, (viz. ὥραν,) Hom. Odys. δ. 447. So. mane totum dormis, Martial v, 36. a mane diei, Hirtius de Bello African. c. xlii. i. e. a mane, or mano, tempore diei; for mane is for mano (viz. tempore.) See Festus in Mane. Θερείαι: θερείαις, (viz. ὥραις,) the summer season, Pindar. Isthm. ii, 61. Μακρά: μακρὰν, (viz. ὥραν,) a long time: καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακρὰν, 2 Samuel. vii, 19. καλέσει δὲ οὐκ εἰς μακρὰν, Maxim. Tyr. Dissertat. i. p. 14. ed. Davis. Add Heliodor. ii. p. 99. Artemidor. Oneirocrit. i. c. 28. p. 29. and Raphel. on Acts ii, 39. Μία: μίαν, εἶπε, μίαν μόνον κοινωνήσατε, (viz. ὥραν,) Auctor vit. S. Theodori Grapti p. 209. In the feminine of ὅς: ἀφ' ἧς γὰρ (viz. ὥρας,) οἱ πατέρες ἐκοιμήθησαν, 2 Pet. iii, 4. αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας, St. Luke vii, 45. ἡ πανσέληνος, (viz. ὥρα.) See Herodot. ii,

<sup>a</sup> Here again Schæfer applies the unlucky lesson which he learned from Musgrave; and supposes an enallage of genders. See Στιγμή, and the note on that word. J. S.

47. vi, 106. 120. Πέμπτη, *the fifth hour*: ἀθάνατοι λούονται ἀνοιγόμενου βαλανείου, Πέμπτη δ' ἡμίθεοι, μετέπειτα δὲ πῆματα πάντα, Epigr. adesp. cccxli. Ἡ πρωΐα, *the morning*. Πρώτη: οὐ γὰρ ἐκέλευες τὴν γε πρώτην μὴ βιάζεσθαι, Lucian. t. iii. p. 512. τὴν μὲν πρώτην ἡσύχως, ἔπειτα σφοδρότερον, Antyllus ap. Oribasium. See Mercurial. de Arte Gymn. ii. 4. c. 544. Pol. Bengel. ad Gregor. Thaummat. Panegyric. p. 171. s. [In this use of πρώτη it is better to understand ὁρμή. See Ὅρμή.] Ψστέρα: ἐξ ὑστέρης,<sup>a</sup> Herodot. i, 108. Χειμερινή: τὴν χειμερινήν, Herodot. i, 202. Ὠραία, (viz. ὦρα:) ληστεΐαις τε κατ' ὀλίγους αἰεὶ καὶ περὶ τὴν ὥραν καταδρομαῖς ἐς τὴν ἀλλήλων χρώμενοι, Pausanias iv, 10. (But Æmil. Port. in Lex. Ion. v. Ὠραίη, and Schæfer, take ὥραία to be put for ὦρα, παραγωγῶς:) [i. e. by adjunction of letters at the end.] οὐ μόνον ὦρα τὸ ἔαρ ἀλλὰ καὶ ὥραία, Thom. Mag. p. 932. οὐδὲ βολῇσι Μίμνει ἐς ὥραίην τερσήμεναι ἡελίου, Apoll. Rhod. iii, 1389. where the Scholiast says, ὥραίην παραγωγῶς εἶπεν ἀντὶ τοῦ εἰς ὥραν καὶ τὸν δέοντα καιρόν. Ὀμήρος,—ἀναγκαίη γὰρ ἐπείγει.—2. In an adverb: ἀπ' ἄρτι, ἕως ἄρτι (viz. οὔσης ὥρας.) Fully, ἄχρι τῆς ἄρτι ὥρας, 1 Cor. iv, 11. or χρόνου may be understood. See Χρόνος.

ΩΤΑ, *the ears*. See Οὔς.

ΩΦΕΛΕΙΑ, *advantage, utility*.—Ὠφέλεια is understood after the verb συμφέρω.

<sup>a</sup> This expression too, in Schæfer's principle, by an enallage of genders. See opinion, is to be explained on Musgrave's Στιγμή, and the note. J. S.

## ON THE ELLIPSIS OF VERBS.

**ΛΓΕΙΝ, to lead.**—In the phrase *εἰς τὰ ὄπλα* occurring sometimes in the writings of tacticians and historians. Fully, ἄγε εἰς τὰ ὄπλα, Arrian in Tact. p. 73. See Ælian. c. liii. In an accusative put alone or unconnectedly, to express emotion of mind: τοὺς Θρᾶκας, ὦ Παρμένων, (viz. ἄγε,) Lucian. t. iii. p. 304.

**ΑΚΟΥΕΙΝ, to hear.**—In πύθος γὰρ πάνυ με, ὃ τι φωνεῖς, ἔχει, (viz. ἀκοῦσαι,) Aristoph. Ach. 361. οἶμαί γε τῶν νεωτέρων τὰς καρδίας Πηδᾶν, ὃ τι λέξει, Id. Nub. 1393. Leisner understands ἀκοῦσαι βουλομένων after νεωτέρων: Kuster προσδοκῶντων, or βουλομένων εἰδέναι, or the like. But Ernesti and Schæfer think there is no necessity for this ellipsis. See Λογιζόμενος.

**ΑΛΓΕΙΝ, to suffer pain.**—In τὴν κεφαλὴν μου, τὴν κεφαλὴν μου, (viz. ἀλγέω,) <sup>a</sup> 2 Kings iv, 19.

**ΑΝΑΚΕΙΣΘΑΙ, to be set up as an offering; to be dedicated or consecrated.**—In inscriptions on votive tablets, or other offerings: e. g. Κλειοῦς αἱ δύο παῖδες Ἀριστοδίκη καὶ Ἀμεινῶ Κρήσσαι, πόγνια σῆς, Ἀρτεμι, νειοκόρου, Τετραετείς ἀπὸ μητρὸς, Pancrates Epigr. i. “In ἀπὸ μητρὸς subaudiendum ἀνάκειται, s. ἀναρθειμένα ἐστήκασιν.” Brunck. (The preposition ἀπὸ is not here put for ὑπὸ, but has the same signification as παρὰ, when the payment or disbursement of money is spoken of: as, παρ’ ἐωῦτοῦ διδόντα ἄλλα, Herodot. ii, 129. ὡς παρ’ ἐωῦτοῦ δῆθεν διδοῦς, Id. viii, 5. καὶ καταδαπανῶντα παρ’ αὐτοῦ κρίνεσθαι, Lucian. t. ii. p. 207. as Schæfer reads.) See Antholog. vii. p. 436. ἀ φόρμιγξ, &c. Vann. Crit. p. 199. Jens. Lection. Lucian. iii. 1. p. 307. καὶ ἔστιν ἀνδρίας ἐν Δελφοῖς, Pausan. Phocic. ix. Sylburg. and Leisner understand, αὐτῷ ἀνακελμενος. Schæfer reads καὶ ἔστιν οἱ ἀνδρίας ἐν Δελφοῖς.

\***ΑΝΑΚΡΙΝΕΙΝ, to interrogate.** See Καλεῖν.

**ΑΝΑΤΙΘΕΝΑΙ, or ΑΝΑΤΙΘΕΣΘΑΙ, to dedicate; to consecrate; to set up as an offering.**—These verbs are frequently understood in the formulæ by which the dedication or consecration of any thing is expressed: e. g. ταῖς Νύμφαις Κινύρης τόδε δίκτυον (viz. ἀνέθετο')

<sup>a</sup> Fully, Ἀλγέω τὰν κεφαλάν' τίνδ' οὐ μέλει, Theocrit. iii, 52. J. S.

οὐ γὰρ αἰερεῖ Γῆρας ἀκοντιστὴν μόχθον ἐκβολήης. Julian. Epigr. in Anthol. l. vi. τῇ Παφίῃ τὸ κάτοπτρον· (viz. ἀνατίθεμαι, ἱερόομαι, or the like :) ἐπεὶ τοίη μὲν ὀράσθαι οὐκ ἐθέλω· οἷη δ' ἦν πάρος οὐ δύναμαι : the words of Lais in an Epigram of Plato.

The verb is often expressed in inscriptions, as ἀνατίθημι, ἀνέθηκα, ἀνθήμην, δωροῦμαι, δῶρα ἐθέμην, δῶρον ἔθηκα, δῶρον ἐκρέμασα, θῆκα, ἱερωσάμην, τίθεμαι, &c. See Scaliger ad Catalecta p. 507. ed. Lugd. In Latin also the verb is sometimes omitted : thus, *Æneas hæc de Danais victoribus arma*, (viz. *dedicavit*.) Virg. [*Æneid.* iii, 288.]

F. Stosch has observed that in inscriptions of dedication on statues and monuments this verb is often thought to be understood before an accusative case, when in reality it is not so. Zeibich quotes two examples of the full expression : τὸν ἀρχιερέα κ. λ. ἡ Ἀντιοχίς φυλὴ ἀνέθηκεν : and Εὐμηλον κ. λ. φροντιστὴς ἀνέθηκεν. Athl. παρυδ. p. 63. But in the opinion of Stosch the accusative depends on τιμάω understood, (see below,) and the following nominative begins a new sentence or member. The latter example therefore, according to his opinion, would, if fully expressed, stand thus : Εὐμηλον θεὸν πατρῶον φράτορσιν Εὐμηλίδων, (viz. ἐτίμησε.) Τ. Φλαουῖος Πίος φροντιστὴς ἀνέθηκεν σὺν Τ. Φλαουίῳ τέκνῳ. (understand τὴν τειμήν.)

ΑΝΙΣΤΗΜΙ, *to set up*.—This verb too, as well as ἀνατίθημι, may be understood in lapidary inscriptions : e. g. τοῦτο τὸ ἥρῳον Στεφάνῳ, in Smith. Not. 7. eccl. Asiæ p. 38. (viz. ἀνέστησεν, ἡ ἐργασία τῶν βαφένων.) Fully, ἡ βουλὴ ἐκ τῶν ιδίῳν μαρτυροῦσα ἀνέστησεν, Inscript. in Spon. t. i. p. 311. Hence ἐπιμεληθέντων τῆς ἀναστάσεως τῶν στρατιωτῶν, Smith. p. 10.

\*ΑΝΤΙΚΡΙΝΕΣΘΑΙ, *to be put in comparison*. See Ἐξετάζεσθαι.

ΑΠΑΓΕΙΝ, *to depart*.—The imperative, or the future of the indicative, of this verb is usually understood in such expressions as ἐς κόρακας, ἐς Μακαρίαν, εἰς ὄλεθρον. Fully, ἀπαγε, (σεαυτὸν,) or ἀπέρχου, ἐς κόρακας : ἀπαγ' ἐς κόρακας, Theophrast. Char. c. xxv. ἀπαγε σεαυτὸν ἐκποδῶν, Aristoph. Ran. 377. So in οὐκ ἀπ' ἐμεῦ ; Meleager cxviii, 5. Add Dorvill. ad Chariton. p. 707. Other verbs also may be understood ; as, ἐρρεῖ<sup>a</sup> or ἐρρήσεις, οἶχον, πέμπου, πορεύου : Ἄνδρες Μεγαρήs, οὐκ ἐς κόρακας ἐρρήσετε ; Aristoph. Pac. 499. p. 658. ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχήσεται, Aristoph. Vesp. 51.

ΑΠΑΛΛΑΣΣΕΣΘΑΙ, *to come off*.—In ὡς εὐτυχῶs, ὅτ' οὐκ ἐλήφθην ἐνδοθεν Κλέπτων τὸν οἶνον, Aristoph. Eq. 101. for ὡς εὐτυχῶs ἀπηλλάχθην.<sup>b</sup> So in Latin : *quam bene ! o bene ! bonum factum !*

\*ΑΠΕΡΧΕΣΘΑΙ. See Ἀπάγειν.

ΑΠΙΕΝΑΙ, *to depart*.—In ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλωμαι, (viz. ἀπιέναι,) Aristoph. Ran. 1312. ἐγὼ δὲ ἐπὶ τὴν ἀκρόπολιν,

<sup>a</sup> Also βάλλε : βάλλ' ἐς κόρακας, Aristoph. Thesmoph. 1079. See the Abridgment of Viger, p. 65. l. 3. and note u. J. S.

<sup>b</sup> There is no reason, says Hermann, why ἀπηλλάχθην should be understood rather than ἐγένετο. As to Schæfer's

opinion that there is no ellipsis in such exclamations, Hermann entirely disproves of it, and thinks no ellipsis can be more manifest. No adverb, says he, can have any signification without the addition of a verb. J. S.

(viz. ἀπειμι,) Lucian. Bis Accusat. p. 219. αὐτὴ δ' οὐρανὸν ἔκεν Οἰκαδε ἱεμένων, Hom. Il. β, 154. Bos understands ἀπιέναι, Heyne ἰέναι or πορεύεσθαι (t. vi. p. 320.): but Schæfer thinks there is no ellipsis; for Hesychius says "ἱεμαὶ ὁρμῶ. Τὸν γὰρ πῖλόν μοι ἀφελεῖν οἴκοθεν ἔδοξεν, Lucian. de Gymnas. t. ii. p. 895. Fully, οἴκοθεν ἀπιόντι, says Bos. But here too it appears to Schæfer that there is no ellipsis, the signification of ἀπιέναι being latently involved in οἴκοθεν, which is for ἀπ' οἴκου. He translates the passage, *pileum enim deponere, simulac domo exieram visum est*. So in Hom. Il. θ, 53. δειπνὸν ἔλοντο,—ἀπὸ δ' αὐτοῦ θωρήσσοντο, where ἀπ' αὐτοῦ (αὐτόθεν) is, *as soon as they had taken food*. In the same manner the passages quoted under the word Ἐρχόμενος, p. 46. may be understood. See also Fischer. Ind. Græc. ad Theophr. Charact. v. Ἀπό. Add ὡς ἀπὸ γυμνασίου καλὸν πόνον ἄρτι λιποῦσι, Theocrit. ii, 80. where however Bos says *ut e gymnasio* (redeuntibus); and the Scholiast, καθὰ ἀπὸ τῆς παλαίστρας ἐξελθοῦσιν. This ellipsis has been imitated in Latin: *et ceteri quidem alius alio, Marius a subselliis in rostra*, (viz. abiit,) Cic. de Offic. iii, 20. *nam ego hinc perinde mane cogito*, (viz. abire,) Id. ad Div. xvi. ep. 17. Add Dorvill. ad Chariton. p. 706. s.

ΑΠΟΔΙΔΟΝΑΙ, *to give in return; to render*.—In ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα αἰτὶ ὀδόντος, (viz. ἀποδώσεις,) St. Matth. v, 38. Fully, μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, Rom. xii, 17. See Exod. xxi, 23. 24.

ΑΡΚΕΙΝ, *to suffice*.—In ὅσον ἐς τὸ ὑγιᾶναι (viz. ἤρκεσεν) ἐχρήτο αὐτοῖς, Ælian. V. H. iv, 15.

ΒΑΛΛΕΙΝ, *to cast*.—In the following lapidary inscription, Φλαυῖος Ζεῦξίς—κατεσκεύασεν τὸ μνημεῖον ἑαυτῷ, καὶ τοῖς τέκνοις, καὶ ᾧ ἂν ἐκένοι συγχωρήσωσιν, (viz. βαλεῖν ἕτερον, or θεῖναι τινα,) Smith. Not. 7. eccl. Asiæ p. 33. Βαλεῖν is expressed in p. 59. Μηδενὸς ἕχοντος ἐξουσίαν ἕτερον βαλεῖν. Θεῖναι is expressed in p. 19. [See Ἀπάγειν.]

ΒΙΑΕΙΝ, *to press; to urge; to force*.—In χρεὼ βουλῆς ἐμὲ καὶ σέ, (viz. βιάει,) Hom. Il. κ, 43. So, μάλα δὲ χρεὼ πάντας Ἀχαιοὺς Ἑσθλῆς καὶ πυκινῆς, Il. ι, 75. τί δέ σε χρεὼ ἐμεῖο; Il. λ, 605. τῷ με μάλα χρεὼ Πάντα Θέτι καλλιπλοκάμῳ Ξωάγρια τίτειν, Il. σ, 406. τίπτε δέ σε χρεώ; Odyss. α, 225.<sup>a</sup> Fully, ἀλλὰ μάλα μεγάλη χρεὼ βεβήκεν Ἀχαιοὺς, Iliad. κ, 172. Ἐπείγειν also, or ἰκάνειν, may be understood. See those words.

ΒΑΛΕΠΕΙΝ, *to see*.—The imperative βλέπε, (or ὄρα, or σκόπει,) is elegantly understood before ἵνα, μὴ, and ὅπως: e. g. μὴ ἀδικήσητε τὴν γῆν, μὴτε τὴν θάλασσαν, &c. for βλέπετε μὴ, Revel. vii, 3. μήποτε οὐκ ἄρκέση ἡμῖν καὶ ὑμῖν, St. Matth. xxv, 9. So, ὅπως μὴ ποιήσης, for βλέπε ὅπως μὴ ποιήσης. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, Aristoph. Nub. 256. [258. Br.] Add Æschyl. Prom. 68. M. Antonin.

<sup>a</sup> Eustathius and the anonymous Scholiast endeavour to explain such passages by supposing a solecism, the employment of the accusative case instead of the dative; as Leisner remarks. J. S.

iv. § 24. 2 Tim. ii, 25. Acts v, 39. Kust. ad Aristoph. Plut. 326. See Σκοπεῖν, and Φροντίζειν, and Raphel. annotat. in N. T. ex Xenoph. p. 260.

ΒΛΗΘΗΝΑΙ, *to be cast*.—In ἐνοχος ἔσται εἰς τὴν γέενναν, St. Matth. v, 22. Homberg understands βληθῆναι before εἰς.

ΒΟΥΛΕΣΘΑΙ, *to be willing*.—After εἰ δέ, especially in poetry : εἰ δέ, καὶ αὐτοὶ Φεργόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, Hom. Il. i, 46. ἀντὶ τοῦ, εἰ δέ βούλονται, φευγέτωσαν καὶ αὐτοὶ, Eustath. Afterwards in the same book, εἰ δ' ἄγε, &c. τοῦτ' ἔστιν, εἰ δέ βούλεσθε, Eustath. εἰ δ, ἄγε, Θέστυλι, μοὶ χαλεπὰς νόσω ἔτρε τι μάχος, Theocrit. ii, 95. The ellipsis is supplied, but not with βούλεσθαι, in Il. α, 42. εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥστε νέεσθαι, Ἔρχεο. See Heyne on Il. ε, 376. As the words εἰ δέ in such passages are used imperatively, and not in signification of doubt, (as in Apollon. Rhod. ii, 686.) many critics recognise no ellipsis in them, but derive εἰ from the hortative particle εἴα.

In Ἐπειρ' ἀπὸ τάρρου τοὺς θεοὺς ὑπερφρονεῖς, Ἄλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ, Aristoph. Nub. 226. Bos understands βούλει after εἶπερ, Kuster ὑπερφρονεῖν δεῖ τοὺς θεοὺς.<sup>a</sup> More examples of this ellipsis are adduced by Arnaud. in Lection. Græc. p. 229.

ΓΙΝΕΣΘΑΙ, *to be ; to become : to take place*. [See Συμβαίνειν.] Γίνεται is understood in πῶς δὴ : ὅτι ταῦτόν ἐν γῇ θηρίον, κὰν οὐρανῷ, κὰν τῇ θαλαττῇ γ' ἀπέβαλεν τὴν ἀσπίδα ; Aristoph. Vesp. 21. "Quæstio est elliptica : πῶς δὴ γίνεται, ὅτι ταῦτόν θηρίον, &c." Brunck. ἀλλ' ἐν αὐταῖς (viz. γίνεται) ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν, Hebr. x, 3. ὡς ἐπὶ τὸ πολὺ, (viz. γίνεται,) *it happens for the most part* : εἰ δέ μὴ, τοῦναντίον,<sup>b</sup> (viz. γίνεται, Hippocrat. Aphorism. i, 2. Ἐγίνοντο : in σκέψεις οὖν ὑπὲρ τῶν συμβεβηκότων, (viz. ἐγίνοντο,) Longus p. 106. Villos. Add Brunck. ad Eurip. Androm. 770. [Ἐγένετο : see the note on ἀπαλλάσσεσθαι, p. 166.] Γένηται : Πρ. Τὰς πόρνας καταπαῦσαι βούλομαι. Βλ. Ἰνα τί ; (viz. γένηται.) Πρ. Δῆλον τοῦτό τι, ἵνα, &c. Aristoph. Eccl. 713. p. 745. But Schoetigen would rather understand γέγονεν in ἵνα τί ; (*why? wherefore?*) Thus ἵνα τί ἀδικεῖτε ἀλλήλους ; Acts vii, 26. is put, in his opinion, for τί γέγονεν, ἵνα ἀδικεῖτε ἀλλήλους ; see Pfochen. in Diatrib. § 61. Lamb. Bos Exerc. ad Luc. xiii, 7. and he thinks ἵνα stands for ὅτι, which is similarly used : Κύριε τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν ; St. John xiv, 22. ὅτι τί ; Lucian. Dial. Mort. p. 346. Michaelis however takes ἵνα for a preposition, and compares ἵνα τί to the Hebrew מִן מַה, *propter quid?* In ἵνα, καθὼς γέγραπται ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω, 1 Cor. i, 31. for ἵνα γένηται κ. γ. Γένοιτο is understood when a wish is expressed by the infinitive mood : as, Ἐρμᾶ

<sup>a</sup> Perhaps it may be better to understand ὑπερφρονεῖς only after εἶπερ. J. S.

<sup>b</sup> Weiske observes that before the formula εἰ δέ μὴ, something, which the subject itself may suggest, must almost always be understood, and especially when

εἰ δέ μὴ commences an answer in a dialogue : thus in Xenoph. Conviv. iii, 7. ἔχω γὰρ λέγειν may be understood before it ; and in Xen. Mem. iv, 4. 10. λόγος τοιοῦτος ἐστὶ οἷος ἱκανῶς ἀποδεικνύναι, ἃ μοι δοκεῖ δίκαια εἶναι. J. S.

ἔμπολαῖς. (So Schafer. See Porson. præfat. ad Eurip. Hecub. p. ix.) τὰν γυναῖκα τὰν ἐμὴν, Οὕτω μ' ἀποδόσθαι, τὰν τ' ἐμαντοῦ μητέρα, Aristoph. Ach. 816. Λεῖπει δὲ τὸ γένοιτο, Schol. In νῶϊν ἐκδυμέν ὄλεθρον,<sup>a</sup> (viz. γένοιτο,) Hom. Il. π, 99. In μηδαμῶς put by itself: ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κυρίε, Acts x, 14. and so in μὴ. Fully, μὴ γένοιτο, Rom. iii, 6. In τί γάρ; Rom. iii, 4. [3.] Γένοιτο, or γίνεται, according to the tenor of the context, is understood too in καὶ τοῦτο and καὶ ταῦτα, when used for exaggeration; and that too: [see Ποιεῖν:] ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; 1 Cor. vi, 6. ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς, ib. v. 8. See Wolf. Γέγονεν is understood in τί ὅτι; τί ὅτι ἐζητεῖτέ με; St. Luke ii, 49. for τί γέγονεν, ὅτι ἐζητεῖτε; τί (viz. γέγονεν,) ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; Acts v, 4. τί ὅτι συνεφωνήθη ἡμῖν, Acts v, 9. Fully, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν; St. John xiv, 22. See above. And in ὅτι alone: [both τί and γέγονεν being understood:] λέγοντες· ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἔλθεῖν πρῶτον; St. Mark ix, 11. In ἵνα: οὐκ ἐκρατήσατέ με. ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί, St. Mark xiv, 49. ἀλλ' ἵνα πληρωθῇ ὁ λόγος, &c. St. John xv, 25. Γεγονὼς is understood in οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, (viz. γεγονότων,) Tit. iii, 5. ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς [viz. γεγονυίας] μετὰ τὸν νόμον, Hebr. vii, 28. A similar ellipsis occurs in Latin: *quid si melius hoc?* (viz. fiat.) Cic. ad Div. xiii. ep. 47. *est aliquid, quod non oporteat, etiamsi licet: quidquid vero non licet, certe non oportet,* (viz. fieri.) Id. pro Balb. c. iii.

ΓΙΝΩΣΚΕΙΝ, *to know*.—In Ἐξ ὀνύχων λεόντα, Ἐκ τραχημάτων εὐωχίαν, [viz. γινώσκειν ἔξεστιν.] ἀλλὰ μὴ ἐκ τούτων τὸν Ἀριστείδην, Philostrat. de vit. Sophist. ii. p. 584. τὸν Ἀχιλλέα μὴ ἀπὸ τῆς κόμης, Id. Icon. ii. p. 821. (viz. γινώσκει.) So, *sed hæc quoque te ex aliis malo,* (viz. cognoscere,) Cic. ad Div. xii. ep. 24.

ΓΡΑΦΕΙΝ, *to write*.—Γράφει is understood in ὥς δὲ Φρόνιχος, Steph. Byz. in v. Θημακοὶ; and in many other such passages. In the commencement of most of the epistles of St. Paul: as, Παῦλος, δοῦλος Ἰησοῦ Χριστοῦ—πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, (viz. γράφει, or the like,) Rom. i, 1.

Γέγραπται is understood in καὶ ὁ Κροῖσος, ἐφ' ὃν ἡ πυρὰ, οὐχὶ αὐτῷ Ξενοφῶντι, Philostrat. Icon. ii. p. 824. In ὃν τὰ ὀνόματα ἐν βιβλῷ ζωῆς, Philipp. iv, 3. Γραφόμενος in μήτε δι' ἐπιστολῆς, ὥς δι' ἡμῶν, (viz. γραφομένης,) 2 Thess. ii, 2. So in Latin: *sed rursus glauc' eis Ἀθήνας, qui ad te hæc,* (viz. scribo,) Cic. ad Div. iv. ep. 3. *sed hac de re alias ad te pluribus,* (viz. scribam,) Id. xii. ep. 24.

ΔΕΔΕΤΑΙ, *is bound*.—Δέδεται or δέδετα νόμῳ is understood in St. Matth. xv, 5.

ΔΕΙΔΕΙΝ, *to fear*.—In μὴ πολὺπικρα καὶ αἰὰ βίας ἀπαρτῆσαι ἐλθῶν, Hom. Odys. π, 255. Λεῖπει δὲ δεῖδω, ἢ ταιωῦτό τι, Schol. Gr. So in μήτις μοι Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται, Iliad. ρ, 93.

<sup>a</sup> Hermann reads νῶϊ δ' ἐκδυμέν ὄλεθρον, in the optative. J. S.

μήπως με περιστείωσ' ἔνα πολλοί, *ibid.* 95. ὅπως μὴ αἰσχροὶ μὲν φανούμεθα, Xenoph. *Cyrop.* iv. p. 223. (*viz.* δέδοικα, or δείδω.) Fully, δείδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεύς Μοῦνον ἀποτμήξας πόλιος πεδίονδε δίηται, Hom. *Il.* χ, 455. See *Iliad.* φ, 563. *Odys.* ε, 467. 473. π, 381. τ, 81. and Eustath. p. 610. 1. 13. In Sophocl. *Electr.* 1537. [1503. ed. Bruck.] Ægisth. ἦ μὴ φύγω σε; Orest. μὴ μὲν οὖν καθ' ἡδονὴν Θάνης, Schæfer understands βαδιστέον πάρος, which has preceded, rather than this verb, [*viz.* δείδεις, and δείδω.] In μὴ που κνίσματ' ὄνυξιν ἔχῃ, *Epigr. adesp.* vi. Bruck understands ὄρα or δείδω: but Schæfer (*Meletem. Crit. in Dionys. Hal. i.* p. 116.) adopts the reading of the Vatican Ms. μὴ που κνίσματ' ὄνυξιν ἔχει;

ΔΕΙΝ, *to be necessary, to be wanting.*—Δεῖν, *to be necessary*, is often understood before verbs in the infinitive mood: as, καταλαβεῖν δ' ἡμᾶς ἔδρας, Aristoph. *Eccl.* 21. “Subauditur δεῖ.” Bruck. καὶ τί ποιῆσαι ἢ διαπράξασθαι (*viz.* δεῖ,) οὐκ ἐπίσταμαι, Euseb. *monach.* in vit. Philipp. Presbyt. Agyriens. in Act. Sanct. Maii. p. 3. and especially before verbs in the infinitive put absolutely or unconnectedly to signify command or injunction—a phrase which Eustathius (on *Il.* α, 582. p. 117. l. 33.) calls σχῆμα ἑλλειπτικὸν Ἰωνικὸν ἢ καὶ Ἀττικὸν—as, ὅθεν οὐ μακρὰν ἀπάγειν τοὺς ἄνδρας τῶν πόνων, Onosand. c. ix. μένειν ἐπὶ τῶν αὐτῶν, *Id.* c. x. s. 10. ταῦτα δὲ πιπράσκειν τὸν στρατηγόν, *Id.* c. xxxv. ἐξ ὧν—πεῖραν λαμβάνειν, *Id.* c. xxxviii. χαίρειν μετὰ χαίρόντων, καὶ κλαίειν μετὰ κλαιόντων, (*viz.* δεῖ,) Rom. xii, 15. χωρίζεσθαι, (*viz.* δεῖ ὑμᾶς,) Acts i, 4. μήτε ἀνὰ δύο χιτῶνας ἔχειν, (*viz.* δεῖ ὑμᾶς,) St. Luke ix, 3. ὥστε—μᾶλλον ὑμᾶς χαρίσασθαι, καὶ παρακαλέσαι, (*viz.* δεῖν,) 2 Cor. ii, 7. See the Syriac version. Fully, ἐπιβοῶντες, μὴ δεῖν ᾤην αὐτὸν, Acts xxv, 24. Sometimes θέλησον or μέμνησο may be understood in such expressions. See Schwebel. *not. ad Onosand. c. vi.* p. 29.

Δεῖν is understood too before infinitives which follow such verbs as ἀναιρεῖν, [*to answer oraculously, to oracle,*] ἀξιοῦν εἰπεῖν, κηρύσσειν, κρίνειν, λέγειν, &c. as, ἦν μὲν τὸ χρηστήριον ἀνέλη μιν βασιλέα εἶναι Λυδῶν, &c. Herodot. i, 13. Παῦλος δὲ ἡξίου—μὴ συμπαραλαβεῖν τοῦτον, Acts xv, 38. οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς Ζύμης &c. St. Matth. xvi. 11. τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς Ζύμης τοῦ ἄρτου, *ib.* v. 12. εἶχον ἰχθύδια ὀλίγα—εἶπε παραθεῖναι καὶ αὐτὰ, St. Mark viii, 7. ὁ κηρύσσω μὴ κλέπτειν, κλέπτεις; Rom. ii, 21. ἔκρινεν, ἀποθανεῖν τὸν ἄνδρα. κρίναντος ἐκείνου ἀπολύειν, Acts iii, 13. λεγόντων δὲ τῶν Συρακουσίων διὰ μάχης κρίνειν ὡς τάχιστα τὰ πράγματα, (*viz.* δεῖν,) Diod. Sic. xiv, 96. λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, (*viz.* δεῖν,) Acts xv, 24. λέγω ὑμῖν, μὴ ὁμόσαι, St. Matth. v, 34. λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ, *ib.* v. 39. ὁ λέγων, μὴ μοιχεύειν, μοιχεύεις; Rom. ii, 22. More fully, ἡ φωνή, ἐρᾷν δεῖν λέγουσα, Ælian. V. H. iii, 12. ἦν αὐτῷ κεχηρηματισμένον—μὴ ἰδεῖν θάνατον, πρὶν, &c. St. Luke ii, 26.

Δεῖν, *to be wanting*, is understood with ὥστε in μικροῦ, and ὀλίγου, signifying, *within a little; almost; very nearly*: καὶ ὀλίγου καὶ τὴν πόλιν κατέλαβον, Ælian. *Var. Hist.* iv, 8. μικροῦ ἑξετραχίλισεν αὐτὸν,

Xenoph. Cyrop. i. 4. 8. for ὥστε μικροῦ δεῖν, or rather ὥστε ἀπὸ μικροῦ πράγματος δεῖν.<sup>a</sup>

ΔΙΑΦΕΡΕΙ, *concerns, signifies*.—In τί ἐμοὶ τοῦτο; τί δ' ἐμοὶ τὸν ἐπουρανίων βασιλῆα Ἀνταθλον νίκης τῆς ἐν ἔρωτι λαβεῖν; Meleager xiv. 3. τί δ' ἐμοὶ τὸ θρασὺ τοῦτο τρέφειν; Id. xcv. 2. τί δὲ τιν, εἰ κωτίλαι εἰμές; Theocrit. Adoniaz. v. 89. τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; 1 Cor. v. 12. τί μοι; ὥς μήποτ' ὄφελόν σφ' ἰδεῖν, Eurip. Ion. 286. τί μοι καὶ τεθηπέναι τὸν μυθικὸν αὐλητήν; τί δέ μοι καὶ, κατὰ Ἀριστόξενον, τὸν Θηβαῖον Ἀντιγενίδην πολυπραγμονεῖν; Paul. Tatian. Orat. ad Græc. Sect. 40. τί μοι, διὰ τὸν Περικλόμενον, γύναιον, ib. sect. 55. τί μοι σέβειν θεοὺς δωρολήπτας, Id. xvi. p. 40. ed. Worth. Fully, τί ἐμοὶ τοῦτο διαφέρει; Plato Rep. i. The ellipsis may be supplied by μέλει also, or προσήκει: τί μοι Μέλει; προσήκει μ' οὐθὲν, Eurip. Ion. 433. προσήκει μοι ταῦτα ποιεῖν, Demosth.—or by κέρδος or ὄφελός ἐστι: see "Ὀφελος." But the most simple and best way of supplying it is perhaps by the substantive verb alone: Pr. τί δ', ὦ μέλε Σοὶ τοῦτ'; B. ὅ τι μοὶ τοῦτ' ἐστίν; Aristoph. Eccl. 517. εἰ δὲ Φαίδραν λοιδορεῖ, Ἡμῖν τί τοῦτ' ἐστ'; Id. Thesmoph. 505. So Lysistr. 514. See Valcken. ad Theocrit. Adoniaz. 89. p. 383. and ad Eurip. Hippol. p. 183. B.

ΔΙΔΑΣΚΕΙΝ, *to teach*.—In the proverb, ὅς τὴν Ἀθηνᾶν, (viz. διδάσκει,) Proverb metric. 1175. See Schol. Gr. ad Theocrit. v. 23. "Nam etsi non sus Minervam, ut aiunt, tamen inepte, quisquis Minervam docet." Cic. Academ. i. 4. In ἡ πόρνη τὴν σώφρονα, (viz. διδάσκει or ἐλέγχει,) Athenagoras in Legat. pro Christian. c. xxix.

ΔΙΔΟΝΑΙ, *to give*.—Δώσεις, or δώσεις, is understood in ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, St. Matth. v. 38. Comp. Exod. xxi. 23. 24. Δὸς is understood before the accusative case of nouns: as, ὁ μὲν τις ἔλεγε, Παῖ, λύχνειον· ὁ δὲ, λυχνέα· ὁ δὲ, λοφνίαν· ὁ δὲ, φανὸν, &c. Athenæus Deipnosoph. xv. p. 699. ταύτην πρώτην ἀφῆκε φωνήν· Ποτόν, Charito p. 47. s. "Ποτόν. Δὸς nimirum: quæ ellipsis in plerisque linguis obtinet," Dorvill. p. 279. It is understood too before the infinitive mood of verbs, when a prayer or wish is expressed: e. g. Ζεῦ κύδιστε,—Μὴ πρὶν ἐπ' ἡέλιον δύναι, καὶ ἐπὶ κτέφας ἔλθεῖν, Hom. Il. β. 412. "Λεῖπει τὸ δὸς, ἢ ποιήσον. καὶ παρ' Ἡροδότῳ (v. 105. where see Valcken.) σχῆμα ὅμοιον εὐχῆς Δαρεῖος ἠὔξατο, ὃ Ζεῦ, γενέσθαι μοι Ἀθηναίους τίσασθαι," Eustath. Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱόν, Ἡ αὐτὸν βασιλῆα πολυχρόσιο Μυκήνης, Hom. Il. η. 179. Δήμητερ φίλη, Καὶ Περσέφαττα, πολλὰ πολλάκις μέ σοι Θύειν ἔχουσιν, Aristoph. Thesmoph. 294. p. 782. for δὸς ἐμέ, &c. Νύμφαι πετραῖαι, πολλάκις με βουθυτεῖν, &c. Eurip. Electr. 805. for δότε πολλ. &c. Fully, αὐτὸν Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων, Hom. Il. ε. 307. Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀρπρεπέα Τρώεσσιν, Id. Il. ε. 476. λῦσαί τε πρίμνας, καὶ χαλινωτήρια Νεῶν δὸς ἡμῖν, πνευμένοὺς τ' ἀπ' Ἰλίου Νόστου τυχόντας, πάντας εἰς πάτραν μολεῖν, Eurip. Hecub. 543. Pors.

ΔΟΚΕΙ, *it seems*.—In ὥς γε ἐμοὶ κριτῇ, in my judgment; were

<sup>a</sup> See the Abridg. of Viger, p. 72. the second paragraph of Rule V. J. S.

*I to judge*; Ælian. Var. Hist. ii, 41. See Toup. Emendat. in Suid. t. i. p. 454. s. t. ii. p. 116. Valcken. ad Euripid. Hippolyt. 324. Koppiers. Observ. Philol. p. 86. Brunck. Lex. Soph. v. ὦς ἐμοί, and P. Abresch. Paraphr. Ep. ad Hebr. p. 404.

In πάντων ἄπειρος τῶνδε, γενναία δέ τις; Sophocl. Trachin. 313. Schwebel understands εἶναι δοκεῖς: Schæfer, with the Scholiast, εἶ.

\*ΔΠΑΝ, *to do*. See Μήδεσθαι, and Ποιεῖν.

ΔΥΝΑΣΘΑΙ, *to be able*.—In ὁποθενοῦν and ὁκοθενοῦν: ὁκόσοισιν ἐν τοῖσι πυρετοῖσιν αἰμορράγει πλῆθος, ὁκοθενοῦν, (viz. δύναται,) Hippocrat. Aphor. iv, 27. In οὐκ ἔχειν, ποῦ, when construed with an infinitive mood: ὧ κοσμία καὶ ἀγία κεφαλῇ, ἥτις πάλαι μὲν οὐκ εἶχες, ποῦ κλιθῆναι καὶ ἀναπαύσασθαι, (viz. ἐδύνω,) Simeon Metaphrast. in planct. St. Mariæ p. 247.

In ὥς ἕκαστος, and ὥς πλεῖστα: δῶρά τε ὥς ἕκαστοι (viz. ἐδύναντο) φέροντες, Arrian. iii. p. 195. See the interpp. ad Lucian. t. ii. pp. 81. Wyttenbach. Annot. ad Herodot. in Select. Princip. Historic. p. 346. 351. 362. [See the Abridgment of Viger, p. 211. r. xiv. and note s.] ταῦτα (πλοῖα) ὥς πλεῖστα (viz. ἐδύναντο) ξυναγαγών, Arrian. i. p. 9.

ΕΙΔΕΝΑΙ, *to know*.—Bos supposes an ellipsis of εἰδέναι, and of βουλομένων εἰδέναι, in the passages quoted above, under the verb Ἀκούω: but the remarks there made will apply to this supposed ellipsis also.

ΕΙΚΑΖΕΙΝ, *to conjecture*.—In such expressions as the following; ὥς ἀπ' ὁμμάτων, (viz. εἰκάσαι,) Sophocl. Œd. Col. 15. ὅσον ἀπὸ τοῦ συμποσίου, Lucian. t. ii. p. 318. or στοχάζεσθαι may be understood: ὅσον μὲν γὰρ ἐκ τῆς ἡλικίας καὶ καταστάσεως τοῦ σώματος στοχάζεσθαι, Schol. ad Sophocl. Trachin. 312.

ΕΙΝΑΙ, *to be*.—No verb is more frequently omitted than this: e. g. πλέως μὲν οἶνον, Eurip. Cycl. 503. (viz. εἰμί.) εἰδέναι πρόθυμος, Eur. Helen. 1543. (viz. εἰμί.) εἰ τῶνδε χρῆζεις πλῆσιαζόντων κλύειν, Ἔτοιμος (viz. εἰμί,) εἰπεῖν, εἴτε καὶ στείχειν ἔσω, Sophocl. Œd. Tyr. 92. ἐγὼ γὰρ αὐτῇ—Ονήσκειν ἐτοίμα, Eurip. Heraclid. 503. (viz. εἰμί.) See Eurip. Phœniss. 997. Dorvill. ad Chariton. p. 49. τοῖον γὰρ καὶ πατρὸς, (viz. εἶς,) Hom. Odys. σ, 125. ὅτι μόνος ὅσιος, (viz. εἶς,) Revel. xv, 4. ἔκλυνεν, εἰ καὶ κριῶν ἀμαθέστερος (viz. ἐστὶν) εἰς τὰ ἔρωτος ἔργα, Longus p. 77. Vill. ἡμῖν δ' Ἀχιλλεὺς ἄξιος (viz. ἐστὶν) τιμῆς, Eurip. Hecub. 313. See Porson. ἄξιον γὰρ (ἐστὶν,) Ἑλλάδι, Aristoph. Acharn. 8. τῇ πόλει γὰρ ἄξιον (ἐστὶ) Ξυλλαβεῖν τὸν ἄνδρα τοῦτον, ib. 205. ἢ γαρμεῖν οὐκ ἄξιον (ἐστὶν,) Eurip. Alcest. 639. See Musgr. πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος (viz. ἐστὶ) λόγου δικαιοσύνης, Hebr. v, 13. ὁ μὲν, ἐπιθυμῖν ἐκτελέσαι καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνεῖκαι δυνατώτερος' (ἐστὶν, viz.) ὁ δὲ τοιοῦδε προέχει ἐκείνου, ἄτην μὲν καὶ ἐπιθυμῖν οὐχ ὁμοίως δυνατὸς ἐκείνῳ ἐνεῖκαι, Herod. i, 32. [In ἐν and the dative of a pronoun. See Κεῖσθαι.] καὶ τοῦτο θαυμαστὸν οἶον ἔδοξέ μοι, Lucian. t. i. p. 844. for θαυμαστὸν ἐστὶν, οἶον. διαφέρουσι θαυμαστὸν ὅσον, Aristot. for θαυμαστὸν ἐστὶν, ὅσον διαφέρουσι. καὶ οὐδὲ ἀπανλισθῆναι τῆς πόλεως αὐτοῖς θέμις, (viz. ἐστὶ,) Dionys. Halic. viii, 554. κίνδυνος, (ἐστὶ, viz.) Ἑρμῖον γὰρ

οὐ σμικρὰ φύλαξ, Eurip. Androm. 86. λῆρος· (ἐστὶ, viz.) οὐ γὰρ παύ-  
σομαι, πρὶν ἂν φράσῃς μοι, Aristoph. Plut. 23. p. 4. ὡς δὲ ὁ τῶν  
ἀληθευόντων λόγος, (viz. ἐστίν,) Gregor. οἷος τε, (viz. ἐστίν.) See  
Porson. ad Eurip. Hecub. p. 101. s. ed. Lips. alter. So after ὅσον  
followed by an infinitive mood : πίνουσιν ὅσον ἀρπάσαι, Aelian. Var.  
Hist. i, 4. for πίνουσι τοσοῦτον (ὑδωρ) ὅσον ἐστὶν ἀρπάσαι : [the mean-  
ing is, *the dogs drink only by snatches*, for fear of being seized by  
the crocodiles.] ὅσον ἀψαμένῳ τεκμήρασθαι, Id. xiii, 1. *as far as one  
may conjecture by the touch*. ὅσον εἰκάσαι, Synesius. ἡ μῦθα ἐστι  
μὲν οὐ τὸ σμικρότατον τῶν ὀρνέων, ὅσον ἐμπίσι καὶ κώνωψι καὶ τοῖς ἐτε-  
λεπτοτέροις παραβάλλειν, Lucian. t. iii. p. 91. ἦν δὲ οὐ πολλὴ ἡ ἐπὶ  
τοὺς χάρακας ἀπὸ Φιδίηνης φέρουσα ὁδός, ἀλλ' ὅσον ἡ δυσὶν ὥραις ἢ τρισὶν  
ἀνυσθῆναι, Dionys. Halic. Ant. Rom. t. i. p. 419. σαφὲς δ' οὐκ οἶδα  
νοῆσαι "Ὅστις ὁ παῖς, (viz. ἐστίν,) Homer. Hymn. in Mercur. 208.  
Ζεὺς δ', ὅστις ὁ Ζεὺς, (viz. ἐστὶ,) πολέμιόν μ' ἐγείνατο Ἥρα, Eurip.  
Herc. F. 1266. ἐφρόντιζε βαδίζων καθ' αὐτὸν, ὅστις ὁ Δάφνις, (viz.  
ἐστὶ,) Longus p. 95. πόνος μὲν· (viz. ἐστίν,) ἡμεῖς δ' οὐ πόνῳ κεχρή-  
μεθα, Eurip. Med. 335. Pors. ex Musgrav. emend. Ἀσιάτιδος γῆς  
σχῆμα (viz. ἐστὶ,) Θηβαία πόλις, Androm. 1. See Brunck ad So-  
phocl. Philoct. 863. ὅτι σωφρονικὸς, (viz. ἐστὶ,) Aristoph. Eq. 545.  
τί γὰρ (viz. ἐστίν,) εἰ ἡπίστησάν τινες; *for what if some did not  
believe?* Rom. iii, 3. Expressed : τί οὖν ἐστι; 1 Cor. xiv, 15. [Τί  
μοι; (viz. ἐστὶ.) See Διαφέρει.] ὦρα (viz. ἐστὶ) νῦν ἀπιέναι. ὦρα  
ποιῆσαι. [See Ἐξεῖναι.] [Ἐσμέν in ἐν and the dative of a pronoun.  
See Κεῖσθαι.] δαιτὸς μὲν ἔσσης οὐκ ἐπιδευεῖς, (viz. ἐσμέν,) Hom. Il.  
ι, 225. [ἐνδεεῖς ἐσμέν, Schol. Pseudo-Didym.] ἀλλὰ καυχώμενοι ἐν  
τῷ Θεῷ, (viz. ἐσμέν,) Rom. v, 11. ἀλλὰ ἀφορμὴν διδόντες (viz.  
ἐσμέν) ὑμῖν καυχήματος, 2 Cor. v, 12. ἄλλοι ὅσοι, (viz. εἰσὶ,) see  
the Abridgment of Viger p. 46. r. vii. ἄξιοι τιμωρίας, (viz. εἰσὶ,)  
Diod. Sic. xiii, 31. ὁ βωμὸς καὶ αἱ σοροὶ Αἰλ. Παΐτου Αὐρηλιανοῦ,  
(viz. εἰσὶ,) Smith. Not. 7. eccl. Asiæ p. 38. ἱκαναὶ δὲ (εἰσὶ viz.)  
τεκμηριώσαι τὸ κράτος αὐτῆς πολλὰ πόλεις, Dionys. Halic. Ant. Rom.  
t. i. p. 439. μύριοι ὅσοι, (viz. εἰσὶ,) see the Abridgment of Viger,  
p. 46. r. vii. οἱ κατὰ δῶματ' Ὀδυσσεὺς θεῖοιο, (viz. εἰσὶ,) Hom. Odys.  
v, 298. ὅσαι νύκτες, *every night*; for ὅσαι νύκτες εἰσὶ. πῶς δ' αἱ τῶν  
ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί; (viz. εἰσὶ,) Hom. Il. κ, 408. See  
Porson. ad Eurip. Orest. 73. But Heyne (t. vi. p. 84.) understands  
ἔχουσι, Apollon. de Synt. p. 83. φυλάσσονται. Fully, ὅ τι ποτ'  
εἰσὶν οἱ θεοὶ, Eurip. Orest. 412. where see Porson and on 1645.  
αἵτινες αἱ βόες εἰσὶ, Hom. Hymn. in Mercur. 277. Add Eustath. in  
Hom. p. 714. Schol. in Æschyl. Choephor. 643. and Wolf. ad Ar-  
gum. Olynth. i. Demosth. ἀλλ' ἐκεῖνος οὐχ οὕτως, (viz. ἦν,) Psellus  
in laudat. Metaphrast. p. 225. καὶ (viz. ἦν) ἐκλεξάμενος ἀπ' αὐτῶν  
δώδεκα, St. Luke vi, 13. μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία Χάλας  
ἐπιβρόῃσας; (viz. ἦν;) for ἐπεβρόαξεν, Soph. Œd. Col. 1572. λαβὼν  
γὰρ (viz. ἦν) παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, 2 Pet. ii, 17. οὐκοῦν  
ὅδ' ἔργον τοῦτο ποιήσας ποτὲ, (viz. ἦν,) Soph. Antig. 327. as Schæfer  
reads : [321. ed. Brunck.] εἶτα συγκαλέσας, (viz. ἦν : for συνεκάλεσε.)  
Chariton iii, 10. p. 60. See D'Orville p. 347. 617. 624. 670. 726.  
746. Wesseling ad Diod. Sic. t. ii. p. 11. Markland ad Eurip.

Iphig. Aul. 262. ad Iphig. Taur. 208. 820. Heyn. ad Hom. Il. t. v. p. 470. Sturz. ad Empedocl. Carm. p. 614. οὐ γὰρ ἑώρακα, πολὺς ἤδη χρόνος, (viz. ἦν,) αὐτὸν παρ' ὑμῖν, Lucian. Dial. Meretr. p. 559. ἀλλ' οὐ πολὺς χρόνος, (viz. ἦν,) ὅτε, &c. Maxim. Tyr. Dissert. xxxi. Fully, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, ὥρα ἦν ὥσεϊ ἔκτε, St. John iv, 6. So in Latin, *crastina lux*, &c. Virgil. See Anna Fabri [Madame Dacier, daughter of Tannegui le Fevre,] ad Ter. Hecyr. p. 403. οὐδεμίαν ἔσχηκεν ἀνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· (viz. ἦμεν·) 2 Cor. vii, 5. εὐχολαί,—As, ὁπότ' ἐν Λήμνῳ, (viz. ἦτε,) κενεαυχέες ἠγοράασθε, Hom. Il. θ, 230. See the reading of the Schol. Leid. and Wyttenbach. Annotat. ad Thucyd. in Select. Princip. Historic. p. 358. κατὰ δύναμιν,—καὶ ὑπὲρ δύναμιν αὐθαίρετοι, (viz. ἦσαν,) 2 Cor. viii, 3. γράψαντες (viz. ἦσαν) διὰ χειρὸς αὐτῶν τάδε, Acts xv, 23. αἱ ἡμέραι ἐρχόμεναι, (viz. ἦσαν,) τὰ πάντα ἐπελήσθη, Septuag. Ecclesiast. ii, 16. (but Leisner takes αἱ ἡμέραι ἐρχόμεναι for nominatives absolute.) [See Πνέειν.] διδοὺς (viz. ἔσομαι) νόμους μου εἰς τὴν διάνοιαν αὐτῶν, Hebr. viii, 10. ὑμεῖς δὲ οὐχ οὕτως, (viz. ἔσεσθε,) St. Luke xxii, 26. χάρις ὑμῖν καὶ εἰρήνη, (viz. ἔστω,) Rom. i, 7. ὁ Κύριος μετὰ σοῦ, (viz. ἔστω,) St. Luke i, 28. εἰρήνη τῷ οἴκῳ τούτῳ, (viz. ἔστω,) St. Luke x, 5. τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, 1 Pet. ii, 12. (viz. ἔστε : ἔχοντες ἔστε for ἔχετε.) οἱ οἰκέται ὑποτασσόμενοι (viz. ἔστε, for ὑποτάσσεσθε,)—τοῖς δεσπόταις, ib. v. 18. So in 1 Pet. iii, 1. ὑποτασσόμεναι (ἔστε). συνοικούντες (ἔστε,) v. 7. πάντες ὁμόφρονες, &c. (ἔστε,) v. 8. ἀλλ' ὃν μὲν κ' ἐπιεικὲς (viz. ἦ) ἀκουέμεν, οὐκ ἐπειτα Οὕτε θεῶν πρότερος τὸν γ' εἴσεται, οὐτ' ἀνθρώπων, Hom. Il. α, 547. καδδὲ κτήματα πολλὰ, (ἐλίπον,) τὰ τ' ἔλδεται ὅσκι' ἐπιδευῆς, (viz. ἦ,) Hom. Il. ε, 481. ἐπισκοποῦντες, μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, (viz. ἦ,) Hebr. xii, 15.

On the ellipsis of the optative see Schæfer Meletem. Crit. i. p. 43. Περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου, Acts i, 4. viz. εἶναι. "*quam promissionem patris de spiritu sancto audivistis meam esse*. See Rom. viii, 9. St. Luke xxiv, 49. St. John xv, 26. xvi, 7. Acts ii, 33. F. Stosch. δῆλα γὰρ δὴ, ὅτι, κ. τ. λ. (viz. εἶναι,) Herodot. i, 4. Διδάσκειν, παιδεύειν, and other such verbs, have two accusatives with an ellipsis of εἶναι: as, ἀλλὰ μ' ἀνὴρ ἐμῆς ἐλικωνίδα, Epigr. adesp. ccclxxxvii, 3. Fully, δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι, Lucian. Somn. c. ii. See Abresch. Lection. Aristænet. v, 102. and 114. So in Latin: *tonstrices docuit filias*, Ammianus Marcell. xvi, 8. *eos viros bonos instituebant*, Vitruvius vi. Præf.—δύναται καὶ Ἀσπίδιος, (viz. εἶναι,) Steph. Byzant. v. Ἀσπιδίς. Fully, καὶ Ἀχιλλεΐτης δύναται εἶναι, Id. v. Ἀχιλλεῖος δρόμος. ἀργαὶ μανθάνουσι, (viz. εἶναι,) 1 Tim. v, 13. μανθάνουσιν (εἶναι viz.) περιερχόμεναι, ib. But Schæfer rejects this ellipsis: it is the usual and legitimate construction of that verb, says he. καὶ ὁμολογοῦσι τοῦ αὐτοῦ μηνὸς πάντα, (viz. εἶναι,) Ælian. Var. Hist. ii, 25. ἐπάυσато λαλῶν, St. Luke v, 4. ἐτέλεσεν (viz. εἶναι) διατάσσων, St. Matth. xi, 1. But Schæfer makes the same remark with regard to the construction of these two verbs, as on that of μανθάνω. See above.—ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, (viz. ὦν,) St. Matth. xxvii, 57. ὁ τότε κόσμος (viz. ὦν,) ἀπώλετο, 2 Pet. iii, 6. γυνὴ ἐκ τῆς Σαμαρείας

(viz. οὔσα,) St. John iv, 7. *Helen.* πρὸς θεῶν πιθοῖ' ἂν δῆτά μοι τι, παρθένε; *Electr.* ὡς ἄσχυλός γε συγγόνου προσεδρία, Eurip. Orest. 93. Musgrave understands εἰμι: but Schæfer says that if any word is to be understood, it is οὔσα: "obtemperabo tibi, quantum potero, ut quæ sim occupata assidendo fratri." *I will comply with your wishes as far as my close attendance on my brother will allow me to.* — πάντων ἐν τῇ συναγωγῇ ὀφθαλμοὶ, (ὄντες,) St. Luke iv, 20. where see Wolf. οἱ νῦν οὐρανοὶ, (viz. ὄντες,) 2 Pet. iii, 7. ἔθιους τῶν (viz. ὄντων) ὑπὸ τὸν οὐρανὸν, Acts ii, 5.

This verb is understood also in prepositions which, having their accents drawn back, are put for the verb substantive compounded with them: as ἐπι, μέτα, ὑπο. See Reiz. de Accent. Incl. p. 126. Something more on the ellipsis of the verb substantive may be seen in Schæfer's Meletem. Crit. i. p. 43. and Georg. in Vindic. Nov. Testam. p. 180. sq. To the examples of its ellipsis in participles, which are given above, may be added those collected by Knatchbull ad Ephes. iv, 1.

The ellipsis of the verb substantive is frequent in Latin also: thus, *me certiore, quam se, candidatum*, (viz. esse,) Cic. ad Div. viii. ep. 3. *quid? in omnibus cognitionibus quam mitis severitas, quam non dissoluta clementia! Non locupletando fisco sedes*, (viz. est,) Plin. Paneg. c. lxxx.

EINAI or IENAI, *to go*.—In ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι,<sup>a</sup> Aristoph. Ran. 1312. In ἐπὶ τὰ ὄπλα: see Ælian. Tact. c. liii. κελεύσαντες ἐπὶ τὰ ὄπλα, Xenoph. Hist. Gr. ii, 3, 20. where however see Wytttenbach. in Select. p. 401. Fully, ἵτε οὖν ἐπὶ τὰ ὄπλα, Xenoph. Cyrop. iii. p. 163. ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ τῶν τριάκοντα κήρυξ τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην, Xenoph. Hist. Gr. ii, 3, 54. (viz. ἰέναι.) See Wolf. ad l. Hemsterh. Miscell. Observat. iv, p. 282. the Comment. on Thucyd. vi, 54. Zeunius ad Xenoph. Cyrop. p. 799. and Wytttenb. l. c. ὦρα ὁμως κεῖς οἶκον, (viz. ἰέναι,) Theocrit. Adoniaz. 147. See D'Orvill ad Chariton p. 706. and Brunck ad Aristoph. Ran. 1276. [See "Ερχεσθαι.]

EIPEIN, *to say*.—In ἀργαλέον, ὡς σοφός, Aristoph. Vesp. 1270. for ἀργαλέον εἰπεῖν, *it is hard to say, how wise*. In συνελόντι, for συνελόντι φάναί or εἰπεῖν, or more fully, ὡς συνελόντι λόγῳ εἰπεῖν. [See Λέγειν.]

\*ΕΛΕΓΧΕΙΝ. See Διδάσκειν.

\*ΕΜΒΑΛΛΕΙΝ. See Ποιεῖν.

ΕΞΑΡΚΕΙΝ, *to suffice*.—In ὅσον with an infinitive mood: νεμόμενοί τε τὰ αὐτῶν ἔκαστοι, ὅσον ἀποζῆν, Thucyd. i, 2. for ὅσον ἐς τὸ ἀποζῆν ἂν που ἀρκέσειεν.—"Ὅστ' οὐκ ἔμελλον ἰσχύσειν οἱ ἐχθροὶ τοσούτον, ὅσον δέκα ἀφαιρεῖσθαι πόλεις αὐτῶν, Strabo iv. p. 274. κῆρ με φάγῃς ἐπὶ ῥίζαν, ὁμως ἔτι καρποφορήσω, "Ὅσον ἐπισπεῖσαι σοὶ, τράγε, θυομένην,

<sup>a</sup> Hermann disallows this ellipsis of ἰέναι, and accounts for the construction on the principle of a confusion or blending of two distinct expressions; when something is referred rather to what is in the

thoughts, than to what the words properly signify in themselves. (See the note on Στέφανος, p. 122.) There is an exchange of verbs, says he, when we say *velle* for *tendere*. J.S.

Epigram. ascribed to Evenus. [See the Abridgment of Viger, p. 46. r. ix.] Fully, τοσοῦτον καθέξεις τῆς γῆς, ὅσον ἔξαρκεῖ ἐντεθάφθαι τῷ σώματι, Arrian. de Expedit. Alex. vii. c. 1.

ΕΞΕΙΝΑΙ, *to be lawful; to be allowed*.—In μάλα τοι Ἀπορα πυκνῶς ἐνιδεῖν πάθη, Sophocle. Philoctet. 874. ἐνιδεῖν depends on γίγνεται, ἐγγίγνεται, ἔξεστιν, ἔστιν, or the like, understood, says Brunck. ὅς μὲν πιστεύει (viz. ἐξεῖναι) φαγεῖν πάντα, Rom. xiv. 2.

ΕΞΕΛΑΥΝΕΙΝ, *to drive out*.—In ἔξω Χριστιανούς.—ἔξω Ἐπικουρείους, (viz. ἐξελαύνετε,) Lucian. t. ii. p. 245. Εἴτ' εὐθὺς ἐν ἀρχῇ ἐξέλασις ἐγίγνετο had preceded.

ΕΞΕΤΑΖΕΣΘΑΙ, *to be compared*.—There is an ellipsis of this verb before πρὸς and ὡς πρὸς, when something less is set in comparison with something greater: e. g. λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, &c. Rom. viii. 18. for ἄξια ἐξετάζεσθαι πρὸς τὴν δόξαν. λῆρός ἐστι τᾶλλα πρὸς Κινησίαν, Aristoph. Lysistr. 860. p. 890. i. e. εἰ ἐξετάζεται πρὸς Κινησίαν. Μηδεὶς δοκεῖτω, μηδὲν ἀνθρώπων ποτὲ Ἀελπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν, Eurip. Ion. 1511. χρόνος μικρὸς ὡς πρὸς τὸν ἅπαντα, Plato de Republ. vi. i. e. ἐξετάζεσθαι πρὸς τὸν ἅπαντα. See more examples in Jens. Lection. Lucian. p. 46. sq. Fully, οὐ μικρὰ—ὡς πρὸς τὴν δύναμιν ἐξετάζεσθαι τῆς συμπάσης ἀρχῆς, Lucian. Saturnal. p. 809. ὁ πρὸς μὲν τοὺς νῦν ἐξεταζόμενον βίους, γέλως ἂν ἄξιον φανείη, Dionys. Halic. ix. 586. Συγκρίνεσθαι also, or ἀντικρίνεσθαι, or παραβάλλεσθαι, or the participle παραβαλλόμενον, may be understood: ῥώμην τε καὶ ἀλκὴν τὰ πρῶτα φέροιτο ἂν πρὸς ἐκείνους ἀντικρινόμενος, Ælian. Hist. Anim. xiii. 17. πάντες—ὡς πρὸς ἐκείνον παραβαλλόμενοι, Josephus contra Apion. ii. p. 1070.

ΕΞΗΓΕΙΣΘΑΙ, *to interpret*.—In ἄλλως, when used by Scholiasts. Fully, ἄλλως ἐξηγοῦνται τινες, or ἐξηγήσαντο. See H. Steph. Proparasc. ad Schol. Thucyd. p. 581. A. Duk. [An example appears below in Θέλειν.]

ΕΠΙΑΓΕΣΘΑΙ, *to bring in; to introduce; to import*.—In the proverb, ὁ Καρπάθιος τὸν λαγῶν, viz. ἐπηγάγετο, which is applied to those who procure what proves their own ruin. Καρπάθιος δὲ λαγῶν, κατ' ἑλλειψιν τοῦ ἐπηγάγετο. διὰ τὸ μὴ εἶναι λαγῶους ἐν τῇ χώρᾳ (of the Carpathians) ἐπηγάγοντο αὐτοὶ, καὶ τοσοῦτοι ἐγένοντο, ὥστε τὸν τε σῆτον αὐτῶν καὶ τὰς ἀμπέλους ὑπ' αὐτῶν βλάπτεσθαι, Hesychius. See Aristot. Rhet. iii. c. xi.

ΕΠΕΙΓΕΙΝ, *to urge; to press*.—In χρεῶ βουλῆς ἐμὲ καὶ σέ (viz. ἐπείγει,) Hom. Iliad. κ. 43. where Eustathius indeed says, ἑλλειπτικὸν κατὰ πρόθεσιν, ἵνα λέγῃ, ὅτι χρεῖα βουλῆς εἰς ἐμὲ καὶ σέ: but on τίπτε δέ σε χρεῶ in the same book the following are the words of Hesychius: τίς δέ σε χρεῖα καταλαμβάνει, p. 908. and so in p. 906. τίπτε δέ σε χρεῶ; Τίς δέ σε χρεῖα κατέλαβεν: (for that is the right reading.) And Homer himself has expressed a verb: ἀλλὰ μάλα μεγάλην χρεῖω βεβίηκεν Ἀχαιοὺς, Il. κ. 172. See Βιάειν, and Ἰκάνειν. [See the note on Ἰκάνειν.]

ΕΠΙΕΝΑΙ, *to approach; to assail; to come against*.—In ὁ γεωργὸς δὲ λίθοις ἐπὶ τὸν Ἡρακλέα, Philostr. Icon. ii. p. 850. viz.

ἐπῆκει, ὄμμα, Hemsterh. *Observat. Miscellan.* vol. iv. t. ii. p. 282.

\*ΕΠΙΣΤΡΕΦΕΙΝ. See Παραλαμβάνειν.

ΕΠΙΤΑΣΣΕΙΝ, *to command*.—In σῖγα δ' ὑλακτεῖν νιν καὶ τῇ κυρί, Theocrit. vi, 29. the scholiast understands ἐπέταξα : but Ruhnken corrects the passage thus, σίξα δ' ὑλακτεῖν νιν καὶ τὰν κύνα : [an ingenious and most satisfactory emendation.]

ΕΡΕΣΘΑΙ, *to say*.—In ταῦτα μὲν νυν ἐπὶ τοσοῦτον, and, Ἄλλὰ περὶ μὲν τούτων ἐπὶ τοσοῦτον, (viz. εἰρήσθω) Fully, καὶ περὶ μὲν τούτων ἐπὶ τοσοῦτον πρὸς γε τὸ παρὸν εἰρήσθω, Cleomed. in fin. Κυκλ. Θεωρ. and so in καὶ ταῦτα μὲν δὴ ταῦτα, Aristoph. Plut. 8. Athenæus i. p. 5. [See Κεῖσθαι.]

\*ΕΡΡΕΙΝ. See Ἀπάγειν.

ΕΡΧΕΣΘΑΙ, *to come*.—In καὶ ἀπὸ ἀγορᾶς (viz. ἐλθόντες,) ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι, St. Mark vii, 4. where see Wolf. In δεῦρο, *hither* : δεῦρο εἰς γῆν, ἣν ἂν σοι δείξω, Acts vii, 3. Fully, Γλαυκῶπι χρυσόλογχε—ἐλθὲ δεῦρο, Aristoph. Thesmoph. 325. "Θεὸς is expressed by Lucian, δεῦρο ἔθι πρὸς ἡμᾶς, Asin. p. 93. Χῶρει by Aristoph. χῶρει δεῦρο, Thesmoph. p. 779. Verbs of *coming*, *going*, &c. are often omitted for the sake of elegance. See *Observ.* *Miscell.* vol. iv. t. ii. p. 282. and D'Orvill. ad Chariton. p. 706. s.

ΕΥΧΕΣΘΑΙ, *to pray*.—Εὐχεσθαι is understood before the infinitive mood<sup>b</sup> of various verbs employed in salutation, supplication, wishes, &c. as χαίρειν, εὖ πράττειν, εὖ διάγειν, ὑγιαίνειν, with which the Greeks were accustomed to commence their letters : e. g. Ἀλέξανδρος Ἀριστοτέλει χαίρειν, (viz. εὐχεται.) Χαίρην πολλὰ τὸν αἰδρα Θυνώνιον, (viz. εὐχομαι,) Theocrit. xiv, 1. but the scholiast understands λέγω or γένοιτο. Ἰάκωβος—ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν, St. James i, 1. Fully, ἀγαπητὲ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, St. John Ep. iii. v. 1. Add St. Matth. v, 34. 39. comp. 44. Hippocrat. Aphorism. § iv. in many places. Callimach. Hymn. in Dian. 262. 264. 266. Artemidor. iv, 5. and see Wolf on Libanius, ep. 16. p. 39. 40. ep. 93. p. 281. In such salutations Priscian (b. xviii.) thinks κελεύω may be understood, since *jubeo* is used in a similar manner in Latin : e. g. *salvere Hegionem plurimum jubeo*, Ter. Adelph. iii, 4. 14. The following are ex-

<sup>a</sup> See the Abridgment of Viger, p. 63. x. xiv. J. S.

<sup>b</sup> Such infinitives among others are supposed by Schoettgen and Schæfer to be put for imperatives; without any good grounds, as Hermann thinks: "repugnante quidem," says he, "ipsa infinitivi natura, qui modus non per se constantis, sed aliunde pendentis est orationis. Quin etiam constructionis varietas, quæ est in isto infinitivi usu, satis arguit, aliam ejus originem esse, (viz. than a very ancient custom, remaining in later times.) Nam ubi nomen, infinitivo junctum, personæ est quam alloquimur, nominativus adhibe-

tur: Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, ubi autem alius personæ est, accusativus: Νύμφαι πετραῖαι, πολλαῖς με βουθυτεῖν. Infinitivus igitur in istis loquutionibus quid causæ est cur non per ellipsen aliquam explicetur, quum nulla neque frequentior sit ellipsis, nec facilitatem veniam habeat, quam quæ in verbo est, aliquod studium, aliquam voluntatem aut animi affectionem indicante? Cujusmodi verba hoc facilius omittuntur, quod ipsa loquentis vox in hujusmodi formulis ita conformatur, ut, quid aliquis dicere velit, minime possit obscurum esse." J. S.

amples of this ellipsis in supplications or wishes : *Δήμητερ, — εὐδαιμονεῖν με, Θεσέα τε παῖδ' ἐμὸν, (viz. εὐχομαι,)* Eurip. Supplic. 3. *Νύμφαι πετραῖαι, πολλάκις με βουθυτεῖν, Id. Electr. 805.* See Aristoph. Ran. 914. 920. Acharn. 250. Herodot. v, 105. and J. Gronov. there. Abresch. Adnotat. ad N. T. p. 579. Brunck ad Aristoph. Acharn. 436. See also the verbs *Γίνεσθαι* and *Διδόναι*. Schoettgen thinks there is an ellipsis of *εὐχόμεθα* in *Ὡσαννὰ τῷ υἱῷ Δαβίδ, St. Matth. xxi, 9.* “*Serva, quæsumus, Domine, id quod adprecamur, filio Davidis.*” *Precor* in Latin is omitted in the same manner as *εὐχομαι* in Greek. *Serus in cælum redeas, (viz. precor,)* Hor. Od. i, 2, 45. Fully, *reddas incolumem precor, Id. Od. i, 3, 7.*

EXEIN, *to have.*<sup>a</sup>—In the expression *ὥς λόγος, as report has it ; as it is reported :* Lucian. t. i. p. 183. Apollinarius Epigr. i, 2. Artemidor. ii, 20. Arrian. i. p. 33. ii. p. 115. Constantin. Porphyrogen. de imagin. Christ. Edessen. p. 79. See Markland ad Eurip. Suppl. 655. Valcken. ad Herodot. p. 598, 54. Fully, *λόγος δέ τις ἔχει, Artemidor. i, 28. ὥς ὁ λόγος ἔχει, Auctor demonstrat. chronograph. p. 437.* Arrian commonly expresses *κατέχει :* *θῦσαι δὲ αὐτὸν καὶ Πριάμῳ ἐπὶ τοῦ Διὸς τοῦ Ἐρκείου, λόγος κατέχει, i. p. 32.* (See Ind. Locut. Elliptic. v. *Ἐπὶ τοῦ Διός.*) Add iv. p. 284. vi. p. 404. vii. p. 464. 470. 478. 486. 487. See Bast. Epistol. Critic. ad Boisson. p. 198. s.

The participle *ἔχων* is understood in such phrases as the following : *ὁ δὲ τὴν πορφυρίδα οὕτως καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ὢν τυγχάνει :* Lucian. Dial. Mort. ὁ Μῆδος, ὁ τὸν κἀνδυν καὶ τὴν τιάραν ; Id. Council. Deor. ἐκέισε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν τὸ τριπλοῦν τεῖχος, Id. t. i. p. 501. *ποῦ ὁ τὸ ξύλον, Id. in Catapl. Σίμων ὁ τὰ πιναρὰ, Id. in Gall. ὁ τὴν σύριγγα,—ἡ τὰ ποικίλα, Id. in Bis Accusat. ὁ τὴν κιθάραν, Id. in Fugitiv.* See Jensius Lection. Lucian. and the notes on Lucian. t. i. p. 365. also *Ἐχων* under Ellipsis of Nouns.

ZHN, *to live.*—In *ἀπαλλάττειν* and *ἀπαλλάττεσθαι*, when death is spoken of : (viz. *ἐκ τοῦ ζῆν.*) See Budæus Comment. Gr. L. p. 610. and H. Steph. Thesaur. Gr. L. p. 349. Fully, *οὓς ἂν περὶ πλείστον ποιῶνται, θάττον ἀπαλλάττονσι τοῦ ζῆν,* in the Dialogue entitled *Axiochus*, and ascribed to Plato. [Æschines.] (Pausanias supplies the ellipsis rather differently : *χείρων ἀπηλλαγμένος ἤδη παρὰ ἀνθρώπων καὶ ἡξιωμένος εἶναι σύνοικος θεοῖς, v. c. 19.*) A similar ellipsis occurs in Latin writers : e. g. *dum hæc aguntur, unus ex amicis ejus Ephæstion decedit, Justin. xii, 12.* Fully, *qui jam de vita discesserunt, Cic. pro Rabirio perduell. reo c. xi. ex vita ita discedo, tamquam ex hospitio, non tamquam ex domo, Id. de Senect. c. xxiii.* and with an elegant variation of the phrase, *de præsidio et statione vitæ discedere, ib. c. xx.* So in *ἀπολύειν*, when dismissal or release from life is spoken of : *νῦν ἀπολύεις τὸν δοῦλόν σου, [viz. τοῦ ζῆν,] St. Luke ii, 29.* [In *ἐκλείπειν, to die :* viz. *τὸ ζῆν.* See Diod. Sic. xx, 71. and Excerpt. t. ii. p. 566.] So in *μεθίσταναι* and *μεθίστασθαι :*

<sup>a</sup> In οὗτι με ταύτης χρεώ τιμῆς, Hom. Hermann understands ἔχει. See the note on Ἰκάνειν.

καὶ μεταστίσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ, Acts xiii, 22. Fully, τῶν ἀλιτηρίων αὐτῆς ἐκ τοῦ ἔξῃν μεθισταμένων, Polyb. t. ii. p. 1465. And in μετάστασις: τῇ μὲν οὖν ἐκείνου μεταστάσει ταῦτ' ἂν τις εὐλόγως ἐπιφθέγξαιτο καὶ δικαίως, Id. t. ii. p. 1472. So *discessus* in Latin: *sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore*, Cic. de Senect. c. xxiii. o *præclarum discessum, inquit, e vita*, Id. de Divinat. i. c. 23. Ἐκ τοῦ βίου also, or ἐκ τῆς ζωῆς, might be understood in the foregoing Greek passages. See *Bíos*.

**ΗΚΕΙΝ**, *to come*.—In ὦ φίλε Φαῖδρε, ποῦ δὴ καὶ πόθεν; (viz. ἦκεῖς.) Plato Phædr. p. 195. ed. Bas. In μηδὲν εἰπόντα, τίς ἦ παρὰ τίνος, (viz. ἦκοι,) Polyb. t. ii. p. 1311. Fully, ὦ ἄνθρωπε, τίς τε ἐὼν καὶ πόθεν τῆς Φρυγίης ἦκων, ἐπίστιος ἐμοὶ ἐγένεο, Herodot. i, 35. See Valcken. ad Eurip. Phœniss. 175. and Ruhnken. ad Xenoph. Memor. p. 231. Ernest. So Horace, *unde et quo Catius?* (viz. venit,) Serm. ii, 4, 1.

\***ΗΣΥΧΑΖΕΙΝ**. See Πάνεσθαι.

**ΘΑΥΜΑΖΕΙΝ**, *to wonder*.—In such sentences as the following: τὸ δὲ μὴ πατάξαι σ' ἐξελέγξαντ' ἄντικρυς, "Οτι, δούλος ὢν, ἔφασκες εἶναι δεσπότης, Aristoph. Ran. 753. Λεῖπει τὸ θαυμάζω, Schol. See Ellipsis of several words, § 2.

**ΘΕΛΕΙΝ**, *to be willing*.—In καὶ λέγουσιν αὐτῷ. Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους—; St. Mark vi, 37. where εἰ θέλεις ἵνα is understood before ἀπελθόντες. In ὁ δὲ ἔφη, Οὐ (viz. θέλω) μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον,<sup>a</sup> St. Matth. xiii, 29. In such passages as the following: εἰ δὲ, καὶ αὐτοὶ Φεργόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν, Hom. Il. i, 46. λείπει τὸ θέλουσι. ἄλλως, προσληπτέον δὲ τὸ βούλονται, Schol. Gr. εἰ δὲ, (viz. θέλεις,) σὺ μὲν μὲν ἄκουσον, ἐγὼ δὲ κέ τοι καταλέξω, Hom. Il. α, 262. λείπει τὸ θέλεις, Schol. Gr. See Barnes on this last passage.

There is an ellipsis of θέλειν before infinitives in that use in which some have erroneously supposed them to be put for imperatives: [see the note on Εὔχεσθαι, p. 177.] e. g. μὴ κλέπτειν, μὴ μοιχεύειν, in the N. T. μὴ πείθεσθαι, Lucian. in Rhet. Præcept. (viz. θέλε.) μήτε ἀνὰ δύο χιτῶνας ἔχειν, (viz. θέλετε,) St. Luke ix, 3. where see Abresch. p. 578. ἄρχεσθ' ἀμνητοῦ, Hesiod. "Εργ. for θέλε ἄρχεσθαι ἀμνητοῦ. So σπείρειν, ἀμῆσθαι, Id. ib. "The poet, says Tzetzes, puts ἄρχεσθαι and all infinitives for imperatives; or θέλε is understood in all of them, as θέλε ἐργάζεσθαι, θέλε σπείρειν, βρωτεῖν, and the like." Fully, πᾶσαν διήγησιν θείαν θέλε ἀκούειν, Ecclesiastic. vi, 35. μὴ θέλε ψεύδεσθαι πᾶν ψεῦδος, Id. vii, 13. τήνδ' ἐμοὶ χάριν θέμεναι θέλησον, Æschyl. Prometh. Vinc. 782. and with an equivalent word; μὴ βούλου

<sup>a</sup> This can hardly be considered as a legitimate ellipsis; for θέλεις is expressed in the question to which the words are an answer; θέλεις οὖν—συλλέξωμεν αὐτά;

Schwebel supposes an ellipsis of γένοιτο: but, as Schæfer observes, οὐ γένοιτο is a solecism. J. S.

παθεῖν, Sophocl. *Œdip. Colon.* 1608. See J. Gronov. ad Arrian. v, 2.

There is an ellipsis of *velle* in Latin: *Adactus miles sua sponte jurejurando, nisi capta urbe non remeare*, Florus i, 12. 8. i. e. *non remeatu-ros*, or *se non velle remeare*. *Re nunciata ad suos, quæ imperarentur, facere dixerunt*, Cæsar Bell. Gall. ii, 32. i. e. *se factu-ros*, or *facere velle*. See Oudendorp on this last passage; and Burman on Phædr. iv, 17, 31.

\*IENAI. See Ἀπιέναι.

IKANEIN, *to come to; to come upon*.—In μάλα δὲ χρεὼ πάντας Ἀχαιοὺς (viz. ἰκάνει) Ἑσθλῆς καὶ πυκινῆς, Hom. Il. ι, 75. where see Heyne. So οὔτι με ταύτης χρεὼ τιμῆς, ib. 608.<sup>a</sup> and χρεὼ βουλῆς ἐμέ καὶ σέ, Il. κ, 43. So Il. λ, 605. σ, 406. Odys. α, 225. Fully,<sup>a</sup> χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτὸς, Il. κ, 118. ὅτι δὴ χρεὼ τόσον ἵκει; ib. 142. See Βιάειν [and Ἑπείγειν.]

IKETEYEIN, *to supplicate*.—In the following passage of Euripides: Creon. ἀλλ' ἔξθ' ὡς τάχιστα, μὴ λόγους λέγε. Ὡς ταῦτ' ἄρηρε, κοὐκ ἔχεις τέχνην ὅπως Μενεῖς παρ' ἡμῖν. Med. Μὴ (ἐξελάσῃς με, or ποιήσῃς) πρὸς σέ γονάτων, (viz. ἰκετεύω),<sup>b</sup> Medea. 325. where see Porson. So πρὸς σέ τῶνδε γονάτων, Οἰκτεῖρον ἡμᾶς, Eurip. *Androm.* 892. and in *Helen.* 1235.<sup>c</sup> there is plainly an ellipsis of ἰκετεύω. Fully, πρὸς γονάτων σε πάντες Πάντως ἰκετεύομεν, Eurip. *Med.* 849.

ΙΣΤΗΜΙ.—The imperative of one of the aorists of this verb is understood in the Homeric and tragic phrase ἀλλ' ἄνα. See Reiz. de Accent. Incl. p. 123. 126. s. and Porson ad Eurip. *Med.* 325. and also when ἄνα [*up; arise;*] is put alone: as, ἄνα, δυσδαίμων, πεδόθεν κεφαλὴν Ἑπάειρε, Eurip. *Troad.* 98. for ἀνάσθηθι. ἀλλ' ἄνα ἐξ ἐδράων, Soph. *Aj.* 194. So *Auf*, for *Steh' auf*.

ΚΑΛΕΙΝ, *to call*.—In σέ δὴ, σέ, τὴν νεύουσιν ἐς πέδον κἀρα, Φῆς ἡ κατὰρ ἡ μὴ δεδρακέναι τάδε; Sophocl. *Antig.* 447. [441. ed. Br.] In σέ δὴ either καλῶ, or ἀνακρίνω, or some similar verb is understood, says Brunck. So σέ, τὸν πρόθυμον ὄνθ', ἃ μὴ χρεὼν, ὄρᾳν, Σπεύδοντα τ' ἀσπούδαστα, Πενθέα λέγω, Ἐξίθι κ. τ. λ. Eurip. *Bacch.* 900. Br. (where σέ is not to be referred to λέγω, for the words Πενθέα λέγω are parenthetical. See Sophocl. *Philoct.* 1293. and Valcken. ad Eurip. *Phæniss.* 994.) σέ τὴν ὄρεγμα δεινὸν (f. δειλόν, Schæfer.) ἡμιλλημένην Τύμβου πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας, Μείνον, Eurip.

<sup>a</sup> It is an error, says Hermann, to suppose that the very same word which is sometimes expressed, is always to be understood: e. g. because Homer has said χρεὼ γὰρ ἰκάνεται οὐκέτ' ἀνεκτὸς, to conclude that in οὔτι με ταύτης χρεὼ τιμῆς the same word ἰκάνεται is to be understood. In this case, as in all others, the most simple course is the truest: and therefore it is better to understand ἔχει.

J. S.

<sup>b</sup> Quis intellecturus esset, si quis in eandem sententiam diceret μὴ σε, non additis πρὸς γονάτων in ea parte prædicati ex qua altera pars, ἰκετεύων, una cum copula εἰμὶ sponte intelligeretur? Hermann. J. S.

<sup>c</sup> Πρὸς νῦν σε γονάτων τῶνδ', ἐπέπερ εἰ φίλος,—Eurip. *Helen.* 1253. ed. Beck. This, I suppose, is the verse meant. J. S.

Helen. 554. Musgr. οὗτος ὦ σέ τοι, (viz. καλῶ,) Aristoph. Av. 275.

**ΚΑΤΑΙΣΧΥΝΕΙΝ**, *to defile*.—In οὗ λέγεται τὰν Κύπριν ὁ βουκόλος, Theocrit. i, 105. λείπει τὸ καταισχύναι' ἴν' ἢ τὸ ἔλιν, ὅπου ὁ βουκόλος—τὴν Ἀφροδίτην καταισχύναι λέγεται, Schol. Gr. So, *novimus et qui te*, Virgil. Ecl. iii, 8. viz. *corruperunt*: as Servius says.

\***ΚΑΤΑΛΑΜΒΑΝΕΙΝ**, *to take; to seize*. See Ἐπείγειν.

**ΚΑΤΑΣΚΕΥΑΖΕΙΝ**, [*to construct; to build*].—In sepulchral inscriptions there is sometimes an ellipsis of κατασκευάζειν before the dative of a person: e. g. τοῖς τέκνοις καὶ Οὐαλερίῳ Οὐαλερίου γραμματικῷ Ῥωμαϊκῷ, Smith. Not. 7. Eccl. Asiæ p. 21. ἐαυτῇ καὶ τοῖς ἐν τῇ διαθήκῃ, ib. p. 57. Fully, Φάβιος Ζώσιμος κατεσκεύασεν σαρῶν—ἐαυτῷ καὶ τῇ γλυκυντᾷ αὐτοῦ γυναικί, ib. p. 18. κατεσκεύασεν τὸ μνημεῖον ἐαυτῷ, κ. λ. p. 38.

**ΚΑΤΕΧΕΙΝ**, [*to obtain; to prevail*]. See Ἐχειν.

**ΚΕΙΣΘΑΙ**, *to lie; to be put*.—In Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας Τρόπαιον, Eurip. Phœniss. 1265. for ἐν σοὶ κεῖται. Fully, ἐν ὑμῖν γάρ, ὡς θεῶ, Κείμεθα τλάμονες, Sophocl. Œd. Col. 251. Or ἐστὶ, or ἐσμέν, according to the tenor of the context, may be understood: ὡς ὑμᾶς βλέπω, Καὶ τὰμ' ἐν ὑμῖν ἐστίν, Eurip. Iphig. Taur. 1057. ἐν σοὶ γάρ ἐσμεν, Sophocl. Œd. Tyr. 322. So in Latin; *in quo nostræ spes, omnesque opes sitæ erant*, Ter. Adelph. iii, 2, 23. *Serva, quod in te est, filium, et me, et familiam*, Id. Heautont. iv. 8. 4.

Κεῖσθαι, *to be put*, is often understood in Greek Scholia: e. g. τὰ ἄλλα διὰ μέσον, (viz. κεῖται, τίθεται, or the like,) *the rest of the words are put parenthetically*. Fully, διὰ μέσου ἔθηκεν, Schol. ad Eurip. Phœniss. 553. p. 671. Valck. διὰ μέσου εἴρηται, Schol. ad Aristoph. Plut. 572. See Hemsterhus. p. 40. So περιττῶς κεῖται, κυρίως, παρελκόντως κεῖται. See Schol. Thucyd. on i, 76. and iii, 82.

**ΚΕΛΕΥΕΙΝ**, *to bid; to command*.—Κελεύειν may be understood in infinitives appearing to be put for imperatives: as μὴ διδάσκειν τοῦτο, for κελεύω μὴ διδάσκειν. γυμνὸν σπείρειν, γυμνὸν δὲ βουτεῖν, Γυμνὸν δ' ἀμαῖσθαι, (viz. κελεύω,) Hesiod. Fully with κέλομαι: Θῆτα ἄοικον ποιεῖσθαι, καὶ ἄτεκνον ἔριθον Δίξεσθαι κέλομαι, Hesiod. Ἔργ. 603.

Κελεύων is understood in Thucyd. iv, 93. Euripid. Iphig. Aul. 360. See Gronov. ad Herodot. i, 75. Duker. pref. to Thucyd. In ἐπειδὴ ἦλθεν αὐτῷ ἀπὸ τῶν οἴκοι τελῶν, βοηθεῖν τῇ πατρίδι, κ. τ. λ. Xenoph. Agesil. i, 36. and ἔρχεται ἀπὸ τῶν οἴκοι τελῶν, ἀρχεῖν καὶ τῷ ναυτικῷ, Id. Hist. Gr. iii. p. 501. the ellipsis may be supplied, from Plutarch, with the words ἡ σκυτάλη ἢ κελεύουσα.

**ΚΕΡΑΝΝΥΝΑΙ**, *to mix*.—In ἐὰν δ' ἴσον ἴσῳ προσφέρῃ, (viz. οἶνον κεκραμένον) Mnesitheus ap. Athen. Deipnosoph. ii, 1. Fully, οἶμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης, Aristoph. Plut. 1133. See Hippocrat. Epidem. ii. p. 1040. ed. Foes.

**ΚΟΜΙΖΕΙΝ**, *to bring back*.—In that exclamation of the Lacedæmonian women to their sons going to battle, ἦ τὰν, (viz. κό-

μυτον,) ἢ ἐπὶ τῷ, (viz. κεκόμισο,) Plutarch. Apophthegm. Lac. p. 241. See Ἀσπίς.

**ΛΑΚΤΙΖΕΙΝ**, *to kick*.—In μὴ πρὸς κέντρα, Libanius Ep. 1190. The proverb fully expressed is in Acts ix, 5. πρὸς κέντρα λακτίζειν. See Erasmus Adag. p. 339. and Valcken. Adnot. Crit. in N. F. p. 381. s. Euripides has varied the phrase, and applied it differently; [so that there remains only an *allusion* to the adage;] οἱ δ' ἐκαρτέρουν Πρὸς κῦμα λακτίζοντες, Iphig. Taur. 1406. Musgr. (where ἐκαρτέρουν and λακτίζοντες are to be taken together, being equivalent to καρτερικῶς ἐλακτίζον. Ἐκαρτέρουν λακτίζοντες πρὸς κῦμα.)

**ΛΑΜΒΑΝΕΙΝ**, *to take; to receive*.—This verb is often understood in Hippocrates: e. g. ὅσον κόγχην (viz. λαβεῖν,) p. 75. Fully, ὅσον τοῖσι τρισὶ δακτύλοις λαβεῖν, (ἔστι,) p. 495.

In παρὰ τοῦ πάππου Οὐήρου τὸ καλόηθες καὶ ἀόργητον (viz. ἐλάβον or the like,) Marc. Antonin. τῶν εἰς αὐτὸν, i, 1. [See Μανθάνειν.]

**ΛΕΓΕΙΝ**, *to say*. [See Οὐ.] The ellipsis of this verb is very frequent: e. g. οἷον, *as; as for example*; (viz. λέγω.) Fully, οἷον δὴ λέγω, Plato. τοῦτο δέ, (viz. λέγω,) ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει, 2 Corinth. ix, 6. ἐν δέ, (viz. λέγω,) τὰ μὲν ὀπίσω ἐπιλανθανόμενος, &c. Philipp. iii, 14. See Hebr. x, 15. 16. Fully, τοῦτο δέ λέγω, &c. Galat. iii, 17. See 1 Thessal. iv, 15. (or φημί may be understood in such passages: see 1 Corinth. vii, 29. xv, 50.) In ἔψαντας ἀλγεινοτάτας Ἐμοὶ μερίμνας, Πατὴρ τριπόλιστον οἶτον, Sophocl. Antig. 869. Brunck (with the Schol.) understands λέγω, by which, he observes, and not by ἔψαντας, the accusative τριπόλιστον οἶτον is governed: but Schæfer, who with Musgrave prefers the reading of former editions, οἶκτον, stops the passage thus, μερίμνας Πατὴρ, τριπόλιστον οἶκτον, taking τριπόλιστον οἶκτον for an accusative absolute, and admitting no ellipsis.<sup>a</sup> [See Οὐ.] Λέγει is often understood when an author is cited: e. g. ὡς Ἀντίμαχος, (viz. λέγει, or φησί,) Steph. Byz. in v. Ἄργος. See the words Ἀραβία, Ἄραξος, Ἀβράκη, Μάννεως, Μάνταλος, Μυκάλη, &c. in the same author. ὡς μὲν οἱ τὰ ἐκείνου φρονοῦντες, (viz. λέγουσι,) Gregory, cited by Bud. Comment. Ling. Gr. p. 989. ὡς Δικαίαρχος τε περὶ τοῦ Ἑλλάδος βίου καὶ Ἀριστοτέλης ἐν ὑπομήμασι, (viz. λέγουσι,) Argument of the Medea of Euripides.

In some infinitives also, put independently, either λέγουσι or λέγεται is understood: τὸν μὲν δὴ ποιέειν ταῦτα, Herodot. i, 86. ταῦτα ποιῆσαι τὸν Σέσωστριν, Id. ii, 107. οὕκων ταῦτα παραιέσαντος Χίλωνος

<sup>a</sup> Neither the ellipsis of λέγω, nor the punctuation and interpretation of Schæfer are approved by Hermann. If the latter be adopted, says he, not only will much of the poetical beauty of the passage be lost, but we shall have upon our hands an inquiry as to the nature of *accusatives absolute*. I doubt, he adds, the term is nothing better than a subterfuge by which to escape a difficulty. The poet says,

ἔψαντας ἀλγεινοτάτας ἔμοι μερίμνας (in the genitive,) having ἔλεξας in his thoughts: he then immediately adds an accusative to be governed by that verb: the rest is to be thus joined: πατὴρ τοῦ τε πρόπαντος ἀμετέρου γένους οἶκτον, τριπόλιστον κλεινοῖς Λαβδακίδασι; *patris et universi generis nostri complorationem, multum iterandam claris Labdacidis*. J.S.

πείθεσθαι θέλειν τὸν Ἱπποκράτεα. γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τοῦτον, Id. i, 59. ὁμότροπον δέ τι τοῦτο καὶ παλαιὸν ἐν Λακεδαίμονι γενέσθαι, Aeneas Tact. c. xi. Fully, τὸν δὲ ἓνα λέγουσι—Ὁυράδην αἰσχυρόμενον ἀπονοστέειν ἐς Σπάρτην, Herodot. i, 82. [See Οἶεσθαι.] In the phrase *ὥς τινες*, or *ὥς ἔνιοι*, often occurring in Greek Scholia, λέγουσιν is understood. In Βιθυνὸς δὲ μῦθος καὶ οὗτος, οὐ πάντῃ τῶν Ἱταλιωτικῶν ἀλλότριος, οἷ τὸν Πρίαπον κ. τ. λ. Lucian. t. ii. p. 279. some understand λέγουσι, φασί, or the like: but Schæfer expunges the word οἷ. μεγαλοφρόνως ταῦτα (viz. ἔλεγεν) ὁ τοῦ Σωφρονίσκου καὶ τῆς Φαιναρέτης, Aelian. Var. Hist. ii, 1. καὶ ταῦτα Σωκράτης πρὸς Ἀλκιβιάδην, (viz. ἔλεγε,) ib. καὶ ὁ Κύριος πρὸς αὐτὸν, (viz. ἔλεγε,) Acts ix, 6. ἦν δ' ἔρις στρατηλάταις, Οἱ μὲν, (viz. ἔλεγον,) πατάξαι πρόσθε Πολυνείκης δορὶ, Οἱ δ', ὥς, θανόντων, οὐδ' αὖτις νίκη πέλοι, Eurip. Phœniss. 1476.<sup>a</sup> (The Scholiast understands λέγοντες. See Valcken. on this passage, and on Herodotus p. 41. 96.) ταῦτα μὲν οὖν οἱ ἄνδρες, (viz. ἔλεγον,) Charito. p. 98, 3. So, *vix ea*, Valer. Flacc. v. 254. In νῦν δ' αὐτοὺς, (or αὖ τοὺς,) ὅττοι τὸ Πελασγικὸν Ἄργος ἔναιον,—Τῶν αὖ πεντήκοντα νεῶν ἦν ἄρχος Ἀχιλλεύς, Hom. Il. β, 681. λέξω may be understood; or ἔσπετε νῦν μοι Μοῦσαι may be repeated from v. 484. or ἐρέω from v. 493. See Eustath. ad Il. β, 353. and Voss. ad Catull. p. 296. τί γάρ, (viz. λέξω,) εἰ ἡπίστησάν τινες; Rom. iii, 3. So *quid enim?* (viz. *dicam*.) Hor. Sermon. ii, 3, 132. τί οὖν; (viz. λέξω,) προεχόμεθα; οὐ πάντως Rom. iii, 9. (τί οὖν ἐροῦμεν; Rom. vii, 7.) μή μοι τὸν κακὸν δουλον τοῦ ἀσελγεστάτου Διὸς, Lucian. Philopatr. c. 8. Schoettgen understands λέγε. μή μοι τὰ πάλαι, ὧ Ἑρμοσίμει· ἃ δὲ εἶδες ἐγγύθεν, ἐκεῖνα λέγε, Lucian. t. i. p. 782. In the formula μή μοι the word εἶπης is understood, says Reusmann, on Devar. de Partic. p. 221. and he quotes Aristoph. Nub. 84. μή μοί γε τοῦτον μηδαμῶς τὸν Ἴππιον: in which verse however it is better to understand ὁμόσης, with Schæfer. And in Κήλην κηλήτου μὴ φαινόμενον προτέθεικας. μή μοι τὴν κήλην· αὐτὸν ἰδεῖν ἐθέλω, (as Schæfer reads,) Epigr. adesp. xcii. Schæfer understands προθῆς. In ἀλλ' ἐκεῖνο παριεῖς, too, Xenoph. Memor. iii, 4. 11. Ernesti and Leisner understand λέγε: but Schæfer prefers the other reading, παρίης. In Hom. Il. β, 681. νῦν δ' αὖ τοὺς, &c. (above quoted) Schwebel thinks λέγωμεν or λέξω may be understood. ἀργαλέον, ὥς σοφὸς, Aristoph. Vesp. 1270. i. e. ἀργαλέον λέγειν. τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μῦθῳ. (viz. λέγων.) “Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,” Hom. Il. β, 200. εἰπὼν, ἡ φάμενος, ἢ τι τοιοῦτον, says Eustathius, t. i. p. 152. l. 9. ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν (viz. λέγων,) ὅτι ἰδοὺ, ἀναβαίνειν, &c. St. Mark x, 33. Fully, ἰδοὺ ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων, ὅτι ἡ θυγάτηρ, &c. St. Matth. ix, 18. [See Μαρτυρεῖν.]

Λέγοντες is understood by the Scholiast in Eurip. Phœniss. 1476. above quoted: [but see the note below.] Παρακαλοῦντες ἐμμένειν τῇ

<sup>a</sup> What do the words preceding οἱ μὲν &c. signify, says Hermann, but ἐρίζοντες ἔλεγον? If these latter words be substituted in the thoughts, the construction

will be entire and regular. See Ἀκοῶν, and the notes on Ἰδὼν, Λέγων, Πόθος, Στέφανος, Εἶναι or Ἴεναι, Δύναμις, Λέγειν, Παρέχειν, &c. J. S.

πίστει, καὶ (viz. λέγοντες) ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, Acts xiv, 22. ἐδίδασκον τοὺς ἀδελφοὺς· (viz. λέγοντες) ὅτι—οὐ δύνασθε σωθῆναι, Acts xv, 1. Fully, ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγοντες· ὅτι οὗτοι—μίαν ὥραν ἐποίησαν, St. Matth. xx, 12.

Λέγεται may be understood in many infinitives when put independently of any word expressed: (see above, λέγουσι:) as in εἰπεῖν and φάναι, occurring in several passages of the first book of Xenophon's *Cyropædia*. Fully, τὴν Πυθίην λέγεται εἰπεῖν τάδε, Herodot. i, 91.

For more on the ellipsis of this verb, see Heumann in *Biblioth. Miscell.* Hamburg. t. i. p. 59. and Villosion ad Long. p. 224. s.

The ellipsis of *dicere* too in *Latin* is very frequent: e. g. *contumeliosisque vocibus prosequabantur; nec non* (viz. dicebant,) *necessarii victus inopia coactos fugere*, Cæsar de Bell. Civ. i, 69. *Et* (viz. dixit,) *facilis vindicta est mihi*, Phædr. i, 29. 11. *Quid multa?* (viz. dicam:) Cic. ad Div. ix. ep. 25. *Ei manus intentare cæperunt;* (viz. dicentes) *illius opera se periisse*, Auctor de Bell. Hispan. c. xx. See Oudendorp ad Cæs. de Bell. Civ. i, 69. Burmann. ad Vell. Pat. ii, 92.

ΛΙΣΣΕΣΘΑΙ, *to supplicate*.—In θάψαι μ'—καὶ—καταπιττώσαντας,—εἶτα μολυβδοχοήσαντας—ἄνω 'πιθεῖναι κ. τ. λ. Aristoph. Eccles. 1099. Brunck understands λίσσομαι ὑμᾶς. Schæfer is inclined to think the infinitive put for the imperative. [See note on Εὐχεσθαι, p. 177.]

ΜΑΝΘΑΝΕΙΝ, *to learn*.—In παρὰ τοῦ πάππου Οὐήρου τὸ καλόν-θες καὶ ἀόργητον, &c. Marc. Antonin. i. 1. ἔμαθον, or ἔλαβον, or εἶχον, may be understood.

ΜΑΡΤΥΠΕΙΝ, *to testify*.—In οἱ στίχοι, (viz. μαρτυροῦσιν,) *the verses* (subjoined) *of Lysippus testify this*, Dicæarch. Geographic. c. iii. p. 13. c. Gronov. So ὁ στίχος, (viz. μαρτυρεῖ,) πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, (viz. μαρτυροῦσαι,) ὅτι οὕτω δεῖ γενέσθαι; St. Matth. xxvi, 54. Expressed by St. John v, 39. καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. Or λέγουσαι may be understood: (see λέγειν:) καὶ ἐπληρώθη ἡ γραφὴ λέγουσα, St. Mark xv, 28.

\*ΜΑΡΤΥΡΕΣΘΑΙ, *to call to witness*. See Ὁμνύειν.

ΜΑΧΕΣΘΑΙ, *to fight*.—In ἐπιστάμενος ἄκοντι, Hom. II. ο, 282. where Eustathius (1019. l. 4.) says, λείπει τὸ πολεμίζειν, ἢ τι τοιοῦτον. In ἄγων καταφράκτους ἀπὸ καμήλων ἔξωθεν μακροῖς δόρασιν, (viz. μαχομένους,) Herodian. iv, 28. 6.

ΜΕΘΕΡΜΗΝΕΥΕΣΘΑΙ, *to be interpreted*.—The participle of this verb is understood in the following passages: St. Mark iii. 17. [Βοανεργές, ὃ ἐστιν, (viz. ἐρμηνευόμενον) υἱοὶ βροντῆς.] St. Mark vii, 34. [Ἐφθαθὰ, ὃ ἐστι, (ἐρμηνευόμενον,) διανοίχθητι,] Hebr. vii, 2. It is expressed by St. Matthew i, 23. by St. Mark v, 41.

ΜΕΛΕΙ, *it is a care; it concerns*.—In τί μοι πολὺ πλήονα μοχθεῖν; Bion. Idyll. v, 3. In τί δέ τιν, εἰ κωτίλαι εἰμές; Theocrit. xv, 89. Fully, οὐ μοι μέλει Γύγαις Τοῦ Σάρδεων ἄνακτος, Anacreon. Od.

xv, 1. ἐμοὶ μέλει μύροιςιν Καταβρέχειν ὑπήνην, Id. v, 5. [See Διαφέρει.]

ΜΗΔΕΣΘΑΙ, *to contrive; to devise*.—In ὅλοιτο τάδε, (viz. *μηδόμενος*,) Eurip. Phœniss. 361. (“ὅλοιθ’ ὁ τάδ’ Valckenarius, ut δράσας, aut aliquid simile subaudiatur; et ita edidit Brunckius.” Porson.) Schafer thinks the common reading may be defended by referring τάδε to αἴτιος, which follows. See Xenoph. Anab. vii, 1, 25. and Reitz. ad Lucian. t. ii. p. 34.

ΜΙΜΝΗΣΚΕΙΝ, *to remember*.—The imperative of this verb may be understood in infinitives which appear to be put for imperatives: e. g. θύεσθαι δὲ τῆς αὐτῆς ἡμέρας πολλάκις, (viz. *μεμνήσθω*,) Orosander c. x. § 10. ὁ στρατηγὸς τότε δὴ μάλιστα τοῖς στρατιώταις ἰλαρὸς καὶ ἀκατάπληκτος φαίνεσθαι, (viz. *μεμνήσθω*,) Id. c. xiii. [See Δεῖν, *to be necessary*, p. 170. l. 14. sqq.] The infinitive in this use is sometimes joined with an imperative, as equivalent: Ἀλλὰ σὺ τῶν μὲν πάμπαν ἔργ’ ἀεσίφρονα θυμόν· Καδδύραμιν δ’ ἔρδειν (viz. *μέμνησο*,) ἱέρ’ ἀθανάτοισι θεοῖσιν Ἀγνώως καὶ καθαρῶς, ἐπὶ δ’ ἀγλαὰ μηρία καίειν, Hesiod. Ἔργ. 335. εὐλογεῖτε καὶ μὴ καταρᾶσθε. Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων, Rom. xii, 14, 15. So, (but without the ellipsis,) *sic tu sapiens finire memento*, Hor. Od. i, 7, 17. for *fini*: and, *Tum sperare domos defessus, ibique memento Prima locare manu molirique aggere tecta*, Virgil. Æneid. vii, 126.

ΝΟΕΙΝ, *to think; to be of opinion; to understand*.—In ἄλλως, which occurs often in Greek Scholia, and is equivalent to ἄλλως νοοῦσι τινές, or ἐνόησαν. See Ἐξηγεῖσθαι, p. 176.

ΟΙΚΕΙΝ, *to dwell*.—In καὶ οἱ περὶ Τύρον, (viz. *οἰκοῦντες*,) St. Mark iii, 8.

ΟΙΕΣΘΑΙ, *to think*.—In infinitives put absolutely or independently, other words, besides those already adduced, may be understood: e. g. ᾤετο, ἠγεῖτο, ἐνεόει, ἐνόμιζεν, ὑπελάμβανε, πιθανόν, εἰκὸς ἐστὶ. The following are examples of the ellipsis from Charito; πολλοὺς γὰρ ἐν τῇ πόλει γενέσθαι τοὺς ἐθέλοντας ὠνεῖσθαι, i, 14. p. 20. πενθοῦντί τε γὰρ μὴ πρέπειν πομπήν, ii, 3. p. 26. μὴ γὰρ ἀπολείψειν αὐτήν Διονύσιον οὐκ ὄντος ἐτι Χαιρέου, iii, 7. p. 55. ἀρχὴν γὰρ ἔχειν τὸν Μιθριδάτην καταφρονήσεως, iv, 6. p. 74. Add Lucian. t. ii. p. 901. and Diod. Sic. xii, 95. p. 546.

\*ΟΙΧΕΣΘΑΙ. See Ἀπάγειν.

ΟΜΝΥΕΙΝ, *to swear*.—In juratory formulæ; νῆ τὸν Δία, νῆ τὸν Θεόν, &c. which, if fully expressed, would be, ταῦθ’ οὕτως ἔχειν, ἡ ὀμνύω, or μαρτύρομαι, τὸν Θεόν, &c. μὰ τὴν Ἥραν, Xenoph. Cyrop. i. p. 36. ἐγὼ μὰ τὰς Ἐλευσινίας θεάς—ὥς οὐδὲν ἐπαίρω τὰ ἐμά, Alciphron ii. ep. 3. νῆ τὸν Μίτραν, Ælian. Var. Hist. i, 33. νῆ τὸν Πᾶνα, Moschus Idyll. v, 20. καὶ Μοίρας, Theocrit. ii, 160. καὶ ποτὶ τῶν Νυμφᾶν, Id. v, 70. καὶ τὰν πότναν, Id. xv, 14. See Jamblich. de Vit. Pythag. c. 28. νῆ τὴν ἡμετέραν καύχησιν, 1 Cor. xv, 31. for νῆ μαρτύρομαι τὴν ἡμετέραν καύχησιν. Fully, ὀμνυμι νῆ τὸν Δία, Aristoph. οὐ δᾶν, i. c. τὴν γῆν, Theocrit.

iv, 17. οὐ μ' αὐτὸν τὸν Πᾶνα τὸν ἄκτιον, Id. v, 14. οὐ μὲν οὐτ' αὐτὰς τὰς—Νύμφας, Id. v. 17. πρὸς Διὸς καὶ θεῶν, Demosth. Philipp. iii. πρὸς θεῶν, Ælian Var. Hist. ix, 4. ἄφες με, τοὺς θεοὺς σοι, (viz. ὁμνυμι,) Πιεῖν, πιεῖν ἀμυστὶ, Anacreon Od. 31. See Faber. Ἀπέρχου, τοὺς θεοὺς σοι, ὡς ἦλθες, Antonin. vii, 17. where see Gataker: also Upton ad Arrian. Dissertat. iii, 1. and the Index in Θεός. Fully, ὁμνυμι τοῖνυν πάντας ἄρδην [τοὺς] θεοὺς, Aristoph. Thesm. [274. ed. Br.] ὁμνυμι τοῖνυν αἰθέρ', οἴκησιν Δίος, ib. 279. [272. ed. Br.] ὁ μὲν δὴ Δάφνις τὸν Πᾶνα ὤμοσεν,— ἡ δὲ Χλόη Δάφνιδι τὰς Νύμφας, Longus Pastoral ii, 64.

So in Latin: *quid est enim, per deos, optabilius sapientia?* Cic. de Offic. ii, 2. *sed per deos atque homines!* Ter. Phorm. v, 1. 37. *per matrimonium te vetus, et per mutuam caritatem,— jam mei miserere, ut soles,* Quinctil. Declam. vi, 8. Fully, *Per mare, per terras, per tertia numina juro, Per te præsentem conspicuumque deum,* Ovid Trist. ii, 53. and more elegantly, and with closer resemblance to the Greek, without the preposition *per*; *Hæc eadem, Ænea, terram, mare, sidera juro,* Virgil Æn. xii, 197.

ONOMAZEΣΘΑΙ, *to be named.*—In ἀπὸ τοῦ (viz. ὀνομαζομένου) ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, Revel. i, 4. καὶ ἀπὸ Ἰησοῦ Χριστοῦ, (viz. ὀνομαζομένου,) ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος, &c. ib. v. 5.

OPAN, *to see; to beware.*—The imperative is understood in μή τις τοι φεύγοντι μεταφρένῃ ἐν δόρυ πήξῃ, (viz. ὄρα,) Hom. Il. θ, 95. πρὸς τοῦ Δίος τοῦλυμπίου, ὅπως παρέσει μοι, &c. (viz. ὄρα or σκόπει,) Aristoph. Av. 131. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, (viz. ὀράτε,) Id. Nub. 256. οὕτως δ', (σκόπει, ποίει, Gloss.) ὅπως μήτηρ σε μὴ ἴγινώσεται, Sophocle. Electr. 1311. See Aristoph. Nub. 490. 1179. Vesp. 1217. Av. 76. Equit. 1008. Pac. 1017. Kuster ad Plut. 326. Marc. Antonin. iv, 24. St. Matth. xxv, 9. Acts v, 39. 2 Tim. ii, 25. [See Παραλαμβάνειν and Προσέχειν.]

OPMAN, *to rush.*—In ἐπὶ τοὺς πατέρας, ὧ κακαὶ κεφαλαὶ—; (viz. ὀρμαῖτε,) Diod. Sic. xix, 41. ὁ γεωργὸς δὲ λίθοις ἐπὶ τὸν Ἑρακλέα, (viz. ὤρμα,) Philostr. Icon. ii. p. 850. See Observat. Miscellan. vol. iv. tom. ii. p. 282.

ΟΦΕΙΛΕΙΝ, *to owe.*—In ὃς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς, (viz. ὀφείλει, *he owes; he is bound to perform*;) St. Matth. xv, 5. but see Κωλυτόν. In ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς τῷ τὸν φόρον (viz. ὀφειλομένῳ), τὸν φόρον τῷ τὸ τέλος (viz. ὀφειλομένῳ), τὸ τέλος, &c. Rom. xiii, 7.

\*ΠΑΡΑΒΑΛΛΕΣΘΑΙ, *to be compared.* See Ἐξετάζεσθαι.

ΠΑΡΑΛΑΜΒΑΝΕΙΝ, *to take; to assume.*—In μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, Galat. v, 13. for μόνον ὀράτε, (or ἐπιστρέφετε,) μὴ παραλάβητε τὴν ἐλευθερίαν ταύτην εἰς ἀφορμὴν τῇ σαρκὶ, &c. See Wolf. Cur. Phil. p. 774. [See Παρέχειν.]

ΠΑΡΕΙΝΑΙ, *to be present; to be at hand,* &c.—In ἰδοὺ, ἡ δούλη Κυρίου, (viz. πάρεστι,) St. Luke i, 38. ἰδοὺ, ἡ δούλη σου εἰς παιδίσκην, (viz. πάρεστι,) Septuag. 1 Sam. xxv, 41. ὅτι ὁ καιρὸς (viz. πάρεστι) τοῦ ἀρξασθαι τὸ κρίμα, &c. 1 Pet. iv, 17. τότε τοῖνυν τὰ μὲν ἔμελλεν, (viz. παρέσθαι,) ὡς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρῆν, Demosth. pro

Cor. See the Interpp. ad Lucian. t. i. p. 448. s. and Hemsterhus. ad Aristoph. Plut. 1103.

Παρῆναι, *to be allowed; to be possible*; is understood in ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοι Κῆρα τάνδ' ἀποφεύγειν, Sophocl. Philoct. 1194. "Subauditur πάρεστι." Brunck.

ΠΑΡΕΚΒΑΙΝΕΙΝ, *to digress*.—In ὅθεν δ' ὁ λόγος, (viz. παρεξέβη,) ἐκεῖσε ἐπανιτέον, Theophrast. de Caussis, vi. See Bud. Comment. Ling. Græc. p. 989.

ΠΑΡΕΧΕΙΝ, *to afford*.—In μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, Galat. v, 13. Michaelis understands παρέχετε: and he adds, "uti Latinis dicitur, *Manum de tabula*." [See Παρυλαμβάνειν.] In τὰ δ' ὑπερβάλλοντ' Οὐδένα καιρὸν δύναται θνητοῖς, Eurip. Med. 127. Brunck supposes an ellipsis of παρέχειν or the like.<sup>a</sup>

ΠΑΣΧΕΙΝ, *to suffer*.—In ἡ μερόπων ἀχάριστον αἰεὶ γένος, εἶγε Προμηθεὺς Ἄντ' εὐεργεσίης ταῦθ' ὑπὸ χαλκοτύπων, (viz. πάσχει,) Julianus Ægypt. Epigr. xxiii.

ΠΑΥΕΣΘΑΙ, *to cease*.—In ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, Hom. Il. α, 135. viz. παύσομαι or ἡσυχάσω. See Kuster on Aristoph. Plut. 468. and the Schol.

ΠΕΜΠΕΙΝ, *to send*.—In γλαῦκας εἰς Ἀθήνας, viz. πέμπεις. In τὰ παρ' ὑμῶν, (viz. πεμφθέντα,) Philipp. iv, 18. [See Ἀπάγειν.]

ΠΕΡΙΒΑΛΛΕΣΘΑΙ, *to be surrounded*.—In ἐκεῖσε ἀπόβλεψον εἰς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος, (viz. περιβεβλημένην,) Lucian. in Contemplant. ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστίν, ἡ εὐπυργος, ἡ τὸν μέγαν περίβολον, (viz. περιβεβλημένην,) Ibid. See Jens. Lect. Lucian. p. 110.

ΠΙΠΤΕΙΝ, *to fall*.—In ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἡ ἐπὶ τὴν ἀκροβυστίαν; (viz. πίπτει,) Rom. iv, 9.

ΠΝΕΕΙΝ, *to blow*.—In εἰ μὲν ἀῆται, Callimach. epigr. v, 3. Vulcanius understands πνέουσι: but, says Schæfer, εἰ δὲ γαληναῖη is opposed to εἰ μὲν ἀῆται, and with both the imperfect of the verb substantive is to be understood.

ΠΟΙΕΙΝ, *to do*.—In ἔν δέ, (viz. ποιῶ,)—διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως, Philipp. iii, 14. ὁ μὲν οὖν Ἀλέξανδρος μεγαλοφρόνως ταῦτα καὶ μεγαλοπρεπῶς, (viz. ἐποίει,) Ælian Var. Hist. i, 25. τί δ' οὐκ ἐγὼ σέ, (viz. ἐποίησα,) τί δ' οὐκ ἐμὲ σύ; (viz. ἐποίησας,) Polyb. i, 12. [Ποίει, the imperative. See Ὁρᾶν.] Πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, (viz. ποιεῖτε,) Coloss. iii, 17. Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι, (viz. ποιήσον,) Hom. Odys. ρ, 354. μὴ τριβᾶς ἔτ', (viz. ποιήσατε, or ἐμβάλλετε, as the Greek Scholia have it,) ἀλλὰ νιν Κομίζετ' εἴσω, δμῶες, Sophocl. Antig. 583. [577. ed. Brunck.] ἡρξάτο αἰτεῖσθαι, (viz. ἵνα ποιῇ,) καθὼς αἰεὶ ἐποίει αὐτοῖς, St. Mark xv, 8. μὴ σύ γε, (viz. ποιήσης,) Eurip. Ion 1335. See Valcken. ad Eurip. Phœniss. 353 and 534. Ὅρα μὴ, (viz. ποιήσης,) Revel. xix, 10. xxii, 9. Ἄκος τομαῖον ἐλπίσασα πημάτων, Æschyl. Choeph. p. 248. λείπει τὸ ποιεῖν, Schol. εἰ οὖν οὕτε ἐλάχιστον δύνασθε, (viz. ποιεῖν,) St. Luke

<sup>a</sup> Hermann rejects this ellipsis: Δύναται, says he, as is very often the case, signifies the same as δυνατὰ ἐστίν. And

since οὐδὲν δύνασθαι may be properly said, the poet, for οὐδὲν καιρὸν δύναται, has said οὐδένα καιρὸν δύναται. J.S.

xii, 26. τί με χροή; (viz. ποιεῖν or δρᾶν,) Æschyl. Prometh. 611. Τούτων οὐνεκ' οὐ μάχης ἔρᾶν, Οὐδ' αἰσχροὺς οὐδέν, οὐδ' ἐπίφθονόν σε χροή, (viz. ποιεῖν or δρᾶν,) Eurip. Troad. 734. See Valcken. ad Eurip. Phoeniss. 353. Τί γὰρ οὐκ ἔμελλον (viz. ποιήσειν); Μηδὲν κατὰ ἐρίθειαν ἢ κενοδοξίαν, (viz. ποιῶντες,) Philipp. ii, 3.

This verb is understood too in the phrase οὐδέν, or μηδέν, ἄλλο: Μόνος ἐκείνος οὐδέν ἄλλο (viz. ἐποίει) ἢ τοὺς πεπτωκότας περιελαύνων ἐθεᾶτο, Xenoph. Cyrop. i, 24. ὁ δ' οὐδέν ἄλλο γ' ἢ πτήξας δέμας Παρεῖχε, Æschyl. Pers. 207. where see Brunck. μηδέν ἄλλ' εἰ μὴ ᾠθεῖ, Aristoph. Equit. 1103. [See the Abridgment of Viger p. 174. r. x.] Sometimes ἄλλο also is omitted: πάντως οὐδέν ἂν αὐτὸν ἢ ἀπέκτεινας, Lucian t. iii. p. 512. In Latin *facere* is omitted in a similar manner: *nihil aliud quam renuet*, Quinctilian. *et illa nocte nihil præterquam vigilatum est*, Livy.

In the exaggeratory phrase καὶ ταῦτα or καὶ τοῦτο: (see the Abridgment of Viger p. 63. r. xiv. and the note *m* there.) σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα (viz. ποιεῖς) σοφὸς ὢν, Plato in Gorg. p. 508. ἀδικεῖτε, καὶ ἀποστερεῖτε, καὶ ταῦτα (viz. ποιεῖτε) ἀδελφοὺς, 1 Corinth. vi, 8. καὶ τοῦτο (viz. ποιεῖτε) ἐπὶ ἀπίστων; Ib. v. 6. Fully, καὶ ταῦτα γυναικα ἔχων ποιεῖς, Demosth. pro Phorm. p. 605.

In the two following adagial maxims:—1. ἐν Καρὶ τὸν κίνδυνον: see Zenob. Centur. iii, 59. *Quid de tota Caria? Nonne hoc vestra voce vulgatum est; si quid cum periculo experiri velis, in Care id potissimum esse faciendum?* Cic. pro Flacco c. 27.—2. Μηδὲν ἄγαν. *Ne quid nimis*, (viz. *facias*, or *agas*), Ter. Andr. i, 1, 34.

An ellipsis of *facere* in Latin occurs in other phrases also: *Quid nos?* (viz. *faciamus*), Hor. Epod. i, 5. *Quid alios putas?* (viz. *fecisse*), Cic. ad Div. viii, 2.

\*ΠΟΛΕΜΙΖΕΙΝ. See Μάχεσθαι.

\*ΠΟΡΕΥΕΣΘΑΙ. See Ἀπάγειν, and Ἀπιέναι.

ΠΡΟΣΑΓΕΙΝ. See Προσκαλεῖν.

ΠΡΟΣΔΟΚΑΝ, *to expect*.—In οἶμαί γε τῶν νεωτέρων τὰς καρδίας πηδᾶν, ὅ, τι λέξει, Aristoph. Nub. 1393. Kuster understands προσδοκῶντων or βουλομένων εἰδέναί. But see Ἀκούων p. 8.<sup>a</sup>

ΠΡΟΣΕΧΕΙΝ, *to attend; to take care*.—Before ὅπως οὖν ἔχω λέγειν, Dio Chrysost. Orat. xxxii. p. 368. D. ἐλλιπὴς ἡ περίοδος τοῦ σύνετε, προσέχετε, ἢ τινος τοιούτου. Τοῦτο δὲ σύνηθες ῥήτορι, μάλιστα τοῖς (ἐν ταῖς) ὑποσχέσεσιν αἰτιολογικῶς προϋῶσι. Schol. Gr. “Subaudi ὁρᾶτε: *videte igitur*, h. e. *date operam, ut dicere queam*.” Reiske t. i. p. 665. See Porson ad Eurip. Hecub. 402. 2nd ed.

ΠΡΟΣΗΚΕΙ, *is suitable, fit, becoming, &c.*—In τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν,—τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, 1 Corinth. vi, 13. ὥς γονεῦσι πρὸς τέκνα, Polyb. t. ii. p. 1394. καὶ πρὸς μὲν τοὺς ἀγγέλους, Heb. i, 7. for ὅσον πρὸς μὲν τοὺς ἀγγέλους προσήκει. τί πρὸς με; St. John xxi, 22. τί γὰρ μοι (viz. προσήκει) καὶ τοὺς ἔξω κρίνειν; 1 Corinth. v, 12. τί μοι σάκος ἀντίον αἶρειν;

<sup>a</sup> See the notes also on Δύναμις, Ἰδῶν, Λέγων, Πόθος, Στέφανος, Εἶναι or Ἰέναι, Λέγειν, Παρέχειν. J.S.

says Venus, with a soft smile, and some degree of derision; and adds, εἰ γυμνὴ νικῶ, πῶς ὅταν ὅπλα λάβω; which latter words pleasantly recal to our memory the soldiers termed γυμνοὺς and ὁπλίτας. Epigr. adesp. ccclix. See Διαφέρει, and Μέλει.—So in Latin: *quid ad illum*, (viz. *pertinet*), *quid agat nostra Germania?* Florus iii, 10, 11. *ad rem nihil*, Cic. ad Div. iii. ep. 11. *sed hoc nihil ad te*, Ibid. ep. 13. *quod ad Cæsarem*, (viz. *attinet*), Id. viii, ep. 1. Fully, *parare ea, quæ ad exercitum, quæque ad rem militarem pertinerent*, Id. xv. ep. 2. *quod ad pantheras attinet*, Id. viii. ep. 2.

ΠΡΟΣΚΑΛΕΙΝ, or ΠΡΟΣΑΓΕΙΝ, *to call, or fetch*.—This ellipsis is very frequent: e. g. in ὁ Τάχως Μιχαίαν υἱὸν Ἰεμβλαά, Septuag. 2 Chron. xviii, 8. [In our English bible, "*Fetch quickly Micaiah the son of Jimla.*"] See also 1 Kings xxii, 9.

\* Προτιθέναι. See Λέγειν (under the imperative).

ΣΗΜΕΙΟΥΝ, *to observe; to note*.—Σημειοῦ, σημείωσαι, or ἰστέον, is very often understood before ὅτι in the writings of grammarians, and in collections of extracts from various authors, as in those from Polybius, Diodorus, Nicolaus Damascenus, Dionysius of Halicarnassus; and in Ælian's *Varia Historia*. See Steph. *Proparasc.* in Schol. Thucyd. and Valcken. *Diss. de Schol. Hom. ined.* p. 119. See Φῆσαι below. In the same manner *sciendum* is often understood in Isidorus.

ΣΚΟΠΕΙΝ, *to see; to take care*.—There is an ellipsis of σκοπεῖν before several particles: e. g. ἦλθεν, (viz. σκοπῶν,) εἰ ἄρα εὐρήσει τι ἐν αὐτῇ, St. Mark xi, 13. γούνων ἀψύμενοι λιτανεύσομεν, εἰκ' ἐλεήσῃ, Hom. Il. ω, 357. (See Schæfer ad Long. *Pastor.* p. 426.) καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηφ', "Ἦνις, ἡκέστας, ἱερευσέμεν,<sup>a</sup> αἰκ' ἐλεήσῃ" Ἀστν τε καὶ Ἵρώων ἀλόχους, καὶ νήπια τέκνα, Αἴκεν &c. Hom. Il. 2, 94. and 275. Fully, σκέπτεο νῦν, Μενέλαε—, αἴκεν ἴδῃαι, Il. ρ, 652. and with an equivalent word, ἐξόμενος κεραμεὺς πειρήσεται, αἴκε θέρσιν, Il. σ, 601. φυλακὴν ἔχων, εἴ πως δυνάιμην ἐπὶ τῆς ἐμῆς σε Ζῆς διακλέψαι, Herodot. i, 38. οἱ πλείους ἔθεντο βουλὴν, ἀναχθῆναι κἀκεῖθεν, (σκοποῦντες viz.) εἴ πως δύναιτο, &c. Acts xxvii, 12. εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, (viz. σκοπεῖτε,) μήποτε καὶ θεομάχοι εὐρεθῇτε, Acts v, 39. See Marc. Antonin. Τῶν εἰς ἑαυτὸν, iv, 24. So before ὅπως: ὃ Πηγασιὸν μοι, φησὶ, γενναῖον πτερόν, "Ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβὼν, Aristoph. *Pac.* 75. p. 629. ὅπως καὶ τοῦτο μὴ διδάξῃς, [διδάξεις, 824. ed. Brunck.] μηδένα, Id. *Nub.* 822. i. e. σκόπει, ὅρα, or βλέπε, ὅπως. Ἰστέον, (says the Scholiast on Aristoph. *Plut.* 469. p. 49.) ὅτι ἡ Ἀττικὴ ἐλλειψις ἐν ἀρχῇ γίνεται, ὥς τὸ, ὅπως μὴ ποιήσῃς τόδε, νοουμένου ἐξωθεν τοῦ σκόπει. This ellipsis is very common in Lucian; as ὅπως μου ὥς δεινότατα κατηγορήσῃς, in *Prometh.* p. 175. ὑπόστηθι· καὶ—ὅπως οἱ κόλακες ἐκεῖνοι διαβράγῳσιν ὑπὸ φθόνου, in *Timon*, p. 130.

<sup>a</sup> There is no ellipsis here, says Hermann: for if nothing is understood when *πειρᾶσθαι* is joined with this *αἴκε*, (see l. 30.) why should it be thought more

necessary to understand anything, when in place of *πειρᾶσθαι* the very means are put by which the trial to effect a thing is made? J. S.

χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μιαροὺς τούτους κόλακας φυλάξῃ, *ib.* p. 148. [See Ὁρᾶν and Βλέπειν.]

There is a similar ellipsis in Latin: *undique concurrunt*, (*experturi*, viz.) *si possint in uno capite orbis bella finire*, Justin xii, 9. *te adeunt fere omnes*, (*percontaturi*, viz.) *si quid velis*, Cic. ad Div. iii, 9. *facile id sane Tiberio patiente*, (*visuro*, viz.) *si per has mansuescieri posset ferum ejus ingenium*, Sueton. iv, 2.

ΣΤΟΧΑΖΕΣΘΑΙ, *to conjecture*. See Εικάζειν.

ΣΤΡΑΤΕΥΣΑΙ, *to make war; to serve as a soldier*.—In τάφοι τῶν ἐς Θήβας, (*viz.* στρατευσάντων,) Pausan. in Attic. c. 39. (where see Sylburg.) and in the title of Æschylus's tragedy, Ἑπτά ἐπὶ Θήβας.

ΣΥΓΚΡΙΝΕΣΘΑΙ, *to be compared*.—In οἱ τε φανλότεροι τῶν ἀνθρώπων, πρὸς τοὺς ξυνετωτέρους, ὡς ἐπὶ τὸ πλεῖστον ἄμεινον οἰκοῦσι τὰς πόλεις, Thucyd. iii, 37, the Scholiast understands συγκρινόμενοι after ξυνετωτέρους: but Schæfer says that ἄμεινον and πρὸς τοὺς ξυνετωτέρους are to be taken together, for ἄμεινον ἢ οἱ ξυνετωτέρους. [See Ἐξετάζεσθαι.]

ΣΥΛΛΕΓΕΙΝ, *to collect*.—In ὁ τὸ πολὺν, (*viz.* συλλέξας,) οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, (συλλέξας,) οὐκ ἡλαττόνησε, 2 Corinth. viii, 15. the reality of this ellipsis appears from Exod. xvi, 17, 18. ἕκαστος εἰς τοὺς καθήκοντας παρ' αὐτῷ συνέλεξαν.

ΣΥΜΒΑΙΝΕΙΝ, *to happen*.—In ὥστε, καὶ ἕτερον φαῦλον εἶναι, (*viz.* συμβαίνει,) καταφεύγειν ἐπὶ τὸν ἕτερον, Pævanus i, 9. Fully, εἰ δὲ συμβαίνει γίνεσθαι τὴν μάχην ἐν χωρίοις, &c. Onosander c. xviii. ταχὺ γάρ που συμβαίνει τοὺς πολεμίους διαβρῆξαντας αὐτήν, διόδον ποιῆσθαι, Id. c. xxi. In ὅπερ φιλεῖ (*viz.* συμβαίνειν) τοῖς μεγάλων ἅπτεσθαι διανοουμένοις, Josephus Antiq. Jud. i, 1. for which Dionys. Hal. says, οἷα ἐν ἀμαθίᾳ γίνεσθαι φιλεῖ: vi. p. 377.

When the infinitive mood is put absolutely, or independently, in indirect phraseology; as it is very commonly in narration, especially by Herodotus, who sometimes even passes abruptly from direct to indirect phraseology; Schæfer thinks there is no ellipsis, but an enallage of moods; thus, τοὺς δ', ἐπεὶ τε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτεῖν Ἑλένην τε καὶ τὰ χρήματα, Herodot. ii, 118. (where Schwebel understands συνέβη.) ὡς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, Id. ii, 162. τὰ δὲ ἀπαμυνομένους ἀπὸ τῶν ὀφθαλμῶν, οὕτω δρέπειν τὴν κασίην, Id. iii, 110. (Schwebel understands συμβαίνει: but in Schæfer's opinion there is an abrupt transition from direct phraseology to indirect.) λέγεται δὲ καὶ Ἀλκμαίωνι, τῷ Ἀμφιάρεω, ὅτε δι' ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, Thucyd. ii. 102. here Schwebel takes ἀλᾶσθαι to depend on συνέβη understood: but Baver and Schæfer hold that it is put for ἡλᾶτο.

ΣΥΝΕΡΧΕΣΘΑΙ, *to assemble*.—In πολὺν δὲ πλῆθος ἐπὶ τὴν θεάν, (*viz.* συνῆλθε, συνέρρει,) Xenoph. Ephes. p. 3, 12. Loc.

ΣΥΝΙΣΤΑΣΘΑΙ, *to consist*.—In μετεκαλέσατο—πᾶσαν τὴν συγγένειαν αὐτοῦ (συνισταμένην viz.) ἐν ψυχαῖς ἐβδόμηκοντα πέντε, Acts vii, 14. So, ἐν ἐβδόμηκοντα ψυχαῖς, (*viz.* συνιστάμενοι,) κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον, Septuag. Deuteron. x, 22.

ΣΥΝΤΑΣΣΕΙΝ, *to construe*.—This verb is very often omitted in the writings of grammarians: e. g. Βδελύσω, αἰτιατικῇ· καὶ

βδελύττεσθαι, αἰτιατικῇ. (viz. συντάσσεται οὐ συντακτ(ον).) *is construed with an accusative*: Suidas t. i. p. 426. Γεμίξω. γενικῇ. ἔστι δὲ καὶ αἰτιατικῇ, Ibid. p. 471. for ἔστι συντάσσειν, if ἔτι be not the true reading. Διοχλῶ. δοτικῇ. διοχλοῦμαι δὲ, αἰτιατικῇ, t. i. p. 752. Port. Ὀλιγωρῶ. γενικῇ. t. ii. p. 293. Port. Καὶ περιβάλλω, τὸ περιτίθημι. ὅπερ οὐ μόνον δοτικῇ, ἀλλὰ καὶ αἰτιατικῇ εὔρηται, Thom. Mag. p. 705. (viz. συντασσόμενον.) Fully, αἰτιατικῇ συντασσόμενον, in Πειρῶ.—τὸ δὲ προπίνω, αἰεὶ αἰτιατικῇ, p. 715.

ΤΕΡΠΕΙΝ, *to delight*.—This word is omitted, with peripatetic brevity, by Aristotle, in ἥλιξ γὰρ ἥλικά, Ethic. viii. Fully, ἥλιξ γὰρ ἥλικά τέρπει, Suidas in Ἡλιξ. See Aristænet. i. ep. 18.

\*ΤΙΘΕΝΑΙ. See Βάλλειν and Κεῖσθαι.

ΤΙΜΑΝ, *to honour*.—In inscriptions on coins, statues, &c. e. g. Γάϊον Ἀντιον—ἡ βουλὴ καὶ ὁ δῆμος τῶν πρώτων νεωκόρων Περγαμηνῶν τὸν εὐεργέτην, (viz. ἐτείμησε,) Smith Not. 7. Eccles. Asiæ p. 9. Ἀντ. Κλ. Ἀλφ. Ἀρίγνωτον—ἰερέα οἱ βαφεῖς, Ibid. p. 22. So Ἰουλίαν Ἀφροδίτην, and Λιβίνην Ἦραν. See Vaillant. in Numism. Imperat. &c. p. 7. Fully, ἡ βουλὴ καὶ ὁ δῆμος ἐτίμησαν Οὐλπίαν Μαρκέλλαν τὴν ἰερείαν τῆς Ἀρτέμιδος, &c. Spon. Itiner. t. iii. p. 108. Νεωκόρος Σμυρναίων δῆμος ἐτίμησεν Μάρκον Ἀττίλιον, &c. Ibid. p. 130. ἡ βουλὴ καὶ ὁ δῆμος ἐτίμησαν Οὐλπίαν Μαρκέλλαν, Smith Not. 7. Eccl. As. p. 21. See also p. 31, 49. Spon. Itiner. t. iii. p. 95. sqq. and Zeibich. Athl. Παράδ. p. 62, 64.

ΤΙΝΕΙΝ, *to pay, as a penalty*.—In ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, St. Matth. v, 38. i. e. ὁ ἐκκόψας ὀφθαλμὸν (τινέτω) ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ. Fully, ἀντὶ δὲ πληγῆς φονίας φονίαν πληγὴν τινέτω, Æschyl. Choeph. 310.

ΤΡΕΠΕΣΘΑΙ, *to be turned, or averted*.—There is an ellipsis of this word in a formula by which it was intended to avert from one's self upon another any threatened or dreaded evil; especially when any imprecation or ill-omened words had been uttered: viz. ἐς κεφαλὴν σοι, (understand τραπέσθω, or ἐλθέτω τὸ δεῖον,) Aristoph. Plut. 526. Pac. 1063. in Latin *capiti tuo (sit)*. See Senec. Consol. ad Marciam c. ix. τὸ αἶμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, Acts xviii, 6. See Wolf on that passage, in Cur. Philolog. Fully, εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται, Aristoph. Nub. 40. εἰς κεφαλὴν σοί τε καὶ τῷ σῷ γένει τρέψαι, Phalaris Epist. cxxviii. Τοῖα, φίλη, μοὶ ὄνειρα διὰ φρένας ἐποίησαν Παννυχίη· τὰ δὲ πάντα πρὸς Εὐνοσίῳα τρέπεται, Moschus Id. iii. [iv.] 123. See Wesseling. ad Diod. Sic. i, 91. Jacobs ad Anthol. Gr. ii. 2. p. 485.

ΦΕΡΕΣΘΑΙ, *to be borne; to be brought, to come*.—In ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν, (viz. ἐφέρετο,) St. Matth. iii, 17.

ΦΗΣΑΙ, *to say*.—In πρῶτον μὲν οὖν θαυμάσαι ἔχω Δέκιον τῆς εἰρωνείας· οὐ γὰρ ἡλιθιότητός γε, (viz. φημί,) Dionys. Halic. vii. p. 458. *for I do not say*, (for I am unwilling to call it,) *folly*. [See Λέγειν.] Φησι is understood when indirect phraseology is followed abruptly by direct; as διανοίγων καὶ παρατιθέμενος, ὅτι—οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν (viz. φησί,) ἐγὼ καταγγέλλω ὑμῖν, Acts xvii, 3. See Acts

i, 4. St. Mark xi, 32. St. Luke v, 14. See the Abridgment of Viger p. 75. r. xiv. Fully, ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, εαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες,—κατηγορεῖτωσαν αὐτοῦ, Acts xxv, 5. Also in compilations, or books consisting of extracts, or collections from different authors, as in Ælian's Var. Hist. and Eustathius's Commentaries on Homer, φησὶν ὁ δεῖνα, or the like, is understood before ὅτι, which usually commences the chapters or heads: and it may be observed that sometimes ὁ is put for ὅτι in that use, and sometimes the figure 6, thus ὁ6. Φασὶν, in οἱ δέ: Γλαύκης ἀκούω ἐρασθῆναι κύνα· οἱ δέ, (viz. φασὶν,) οὐ κύνα, ἀλλὰ κριὸν, Ælian. Hist. Animal. i, 6. Fully, οἱ δέ φασι, Ælian. Var. Hist. xii, 35. Ἐφ' ἣ is understood in ὁ δέ: ἐπεὶ δέ τις ἔφη πρὸς αὐτὸν, ὅτι μέγα ἐστίν, ὧν ἐπιθυμεῖ τις, τούτων τυχεῖν· ὁ δέ, (viz. ἔφη,) Ἄλλὰ μείζον ἐστι, &c. Ælian. Var. Hist. ix, 29. Φήσεις, φαίη τις ἄν, or the like, is understood after ἀλλὰ, when used in anticipating objections. See Valcken. ad Eurip. Hippol. p. 268, 272. [Φάμενος. See Λέγειν, in the participle, p. 183.]

So *dicere* is omitted in Latin: *Sic Venus*, (viz. *dixit*,) Virgil. *Æn.* i. 329. see 339. *iisdemque medicis* (viz. *dixit*,) *quousque miserum cruciatis?* Plin. ii. ep. 20. §. 8. *intelligere sese*, (viz. *dixerunt*,) Cæs. de Bell. Gall. i, 30. See Burmann. ad Sueton. August. c. xlii.

ΦΘΕΓΓΕΣΘΑΙ, *to speak*.—In τί περισσά; [*why do I waste words?*] Callimach. hymn. in Delum 132. λείπει τὸ, φθέγγομαι, Schol.

ΦΘΙΝΕΙΝ, *to end*.—In πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, (viz. φθίνοντος,) *twenty-sixth, twenty-seventh, twenty-eighth, after that the twenty-ninth*; Aristoph. Nub. 1129. The full expression is πέμπτη ἡμέρα πρὸ τοῦ φθίνοντος μηνὸς, and so in τετράς, τρίτη, &c. See the Scholiast; and Perizonius on Ælian ii, 25. [See in Ἡμέρα, p. 52.]

ΦΟΒΕΙΣΘΑΙ, *to fear*.—There is an ellipsis of φοβεῖσθαι before μὴ with the subjunctive, or the future of the indicative: μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ, (understand φοβοῦμαι,) Hom. Il. σ, 8. See Odyss. ε, 467. μὴ λάβωσί σ' ἄσμενοι, Eurip. Orest. 766. μὴ τιν' ἔχῃ δόλον, Id. Ion 686. μὴ καὶ σφόδρα καταγέλαστον ᾗ, Marcellin. de Thucyd. Vit. p. 6. Duk. which is rendered, *vereor ne hoc per-ridiculum habeatur*. μὴ τις μοι Δαναῶν νεμεσῇσεται, ὅς κεν ἴδῃται, Hom. Il. ρ, 93. μήπως οὐδὲ σοῦ φείσεται, (viz. φοβοῦ,) Rom. xi, 21. See v. 20.

ΦΟΡΕΕΙΝ or ΦΕΡΕΙΝ, *to carry, to wear, &c.*—Leisner understands the participle of one of these verbs in ποῦ ὁ τὸ ξύλον; Lucian. Catapl. and in other such passages, in which ἔχων is more properly understood. See Ἐχων, p. 48.

ΦΡΟΝΤΙΖΕΙΝ, *to take care; to take heed*.—In ὅπως δ' ἐμοὶ καὶ ἄλλα συμπαραστάται Ἔσεσθε, [viz. φροντίζετε,] Aristoph. Plut. 326. where see Kuster. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, Id. Nub. 256. Fully, ἀλλ' ὅπως ἀγωνιεῖ φρόντιζε τὰ πῖλοιπ' ἀριστα, Id. Eq. 685. See Ὁρᾶν.

XPH, *it behoves or is necessary*.—In Μήτε σιωπηλὴν κίθαριν, μήτ' ἄψοφον ἶχνος, Τοῦ Φοίβου, τοὺς παῖδας ἔχειν, (viz. χρῆ,) ἐπιδημήσαντος, Callimach. hymn. in Apollin. 12.<sup>a</sup> Τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν; Æschyl. Agam. 194. χρὴ κατὰ συνεκδοχὴν, ἡγουν τί δεῖ ψηφίζεσθαι περὶ τῶν ἀπολωλότων; Schol.

XPΗΣΘΑΙ, *to use*.—An ellipsis of χρῆσθαι is supposed by Æm. Portus, and by Schwebel, after νομίζειν when put alone; as ὅσι δὲ οὗτοι οὐδὲν νομίζουσι, Herodot. iv, 63. φωνῇ δὲ οἱ Σαυρομάται νομίζουσι Σκυθικῇ, Id. iv, 117. οὗτος γὰρ προγονικῷ τινι σφραγίσματι ἐνόμισεν, Dio p. 1501. b. καὶ γὰρ τούτοις ἤρξατο νομίζειν, Id. lv. p. 647. B. ed. H. Steph. ἀπέειπε δὲ καὶ χρυσῷ σκεύει μηδένα νομίζειν, Id. lvii. p. 702. A. ὁποίοις αἱ γυναῖκες ἔτι καὶ νῦν νομίζουσι, Id. lx. p. 764. D. οὔτε τούτοις χρῆται, οὐθ' οἷς ἡ ἄλλη Ἑλλὰς νομίζει, Thucyd. i, 77. but Schæfer teaches that in such passages νομίζειν is equivalent to χρῆσθαι, signifying *to use*, and governing sometimes an accusative, (see Wesseling ad Herodot. p. 124. 30.) sometimes a dative.<sup>b</sup> Χρῆσθαι is added to νομίζεται, [*is usual; is customary,*] by Thucydides; καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρῆσθαι, ii, 15.—*Solet* is used elliptically in Latin: *quod plerumque in atroci negotio solet*, (viz. *fieri*,) Sallust. Bell. Catilin. c. xxx. Fully, *solet fieri*, Petron. c. xlix.

\*ΧΩΠΕΙΝ, *to go, to come*. See Ἐρχεσθαι.

<sup>a</sup> There is no ellipsis here, as Hermann observes; for λέγειν is referred to χρῆ expressed in the following verse: Τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν, Τὸν ξῶντα δ' ἀλγεῖν χρῆ τύχης παλιγκότου;

v. 579. J.S.

<sup>b</sup> Ἀγῶσι μὲν γε καὶ θυσίαις διετησίαις νομίζοντες, Thucyd. ii, 34. See the Abridgment of Viger p. 89. r. xii. J.S.

## ON THE ELLIPSIS OF PREPOSITIONS.

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\* \* On ellipses of prepositions frequent in poetry, see Broukhus. ad Propert. iii, 4, 28. and Servius ad Virgil. Georg. iv, 484. Æneid i, 194. viii, 216. On the ellipsis of prepositions which is usual in *Attic* poetry, Spanhem. ad Plut. 1016. And on the ellipsis of a preposition signifying the *matter*, Jensius Lect. Lucian. iii, 6. p. 344. and iii, 7. p. 346.

It may be observed in general, that so fond are the Greek writers of omitting prepositions, that an ellipsis of two sometimes occurs in one clause or member of a sentence: as, ἦν τοῦτο νικηθῆς ἐμοῦ, Aristoph. Nub. 1083. for ἦν εἰς τοῦτο νικηθῆς ὑπ' ἐμοῦ.

ANTI, *for; instead of.*—From inattention to the ellipsis of prepositions, says Bos, the ancient grammarians have fallen into many errors; teaching that such and such cases are governed by verbs and adjectives, when in reality they are governed by prepositions understood.<sup>b</sup> Verbs of *buying*, *selling*, or *exchanging*, for instance, are said by those grammarians to govern a genitive; whereas in truth that genitive is governed by ἀντὶ, which is not expressed: thus, χρυσὸν φίλου ἀνδρὸς ἐδέξατο, Hom. Odyss. λ, 326. for ἀντὶ φίλου ἀνδρὸς. So, τί ἂν δώῃ τις ἀνδρὸς τὴν αὐτὴν τοῖς κιναίδους ὁδμὴν ἔχοντος; Lucian. in Cy. nic. t. iii. p. 549. for ἀντ' ἀνδρὸς. ἀγοράζειν τὸν ἄργυρον μικρὰς τινὸς ἀντιδόσεως ἄλλων φορτίων, Diod. Sic. v, 35. τριάκοντα ἀργυρίων πωλήσας τὸν Κύριον, Chrysost. Hom. in xii. Apost. p. 189. Μαρνάμενοι δ', ἀρετῆς καὶ λήματος οὐκ ἐσάωσαν Ψυχὰς, Epigr. adesp. 627, 3. as Schæfer stops. οὐχὶ δύο στρουθία ἀσπαρίου πωλεῖται; St. Matth. x, 29. δούην ἂν αὐτοῖν ἰσχύδων τρεῖς χοίρικας, Aristoph. Pac. 1217.

<sup>a</sup> See Note a p. 3. J. S.

<sup>b</sup> It may be proper at the outset to caution the Reader, once for all, in the words of Schæfer, against trusting to the doctrine of Bos on this subject: "What the ancient grammarians have taught with re-

gard to construction is for the most part perfectly correct: and Bos and his followers, by imagining I know not what ellipses, have rather obstructed than cleared the way to a right understanding of Greek Syntax." J. S.

τοῦ τυραννικοῦ βίου φυγὴν αὐθαίρετον ἀλλαξάμενος, *Ælian Var. Hist.* iii, 26. for ἀντὶ βίου. Τρεῖς μυαῖ διφρίσκον, *Aristoph. Nub.* 31. τί δ' ἂν ἐμοῦ δόλητε; *Ælian Var. Hist.* ii, 12. (as *Casaubon* reads.) πέντε δίδωσιν ἐνὸς τῇ δεῖνα ὁ δεῖνα τάλαντα, *Philodemus* viii, 1. Κεῖτε καὶ εὐναίης ὀλίγον λίθον ἐλκύσαντες, *Apollon. Rhod.* i, 955. λείπει ἢ ἀντὶ πρόθεσις, ἢ ἡ τὸν ἀντὶ εὐναίας καὶ ἀγκύρας λίθον, *Schol.* (The reading now established is ἐκλύσαντες: and by that participle, not by ἀντὶ understood, εὐναίης is governed.) Οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον, *Aristoph. Pac.* 848. τῷ λόφῳ Οὐκ ἂν πριαίμην οὐδ' ἂν ισχάδος μιᾶς, *Id. ib.* 1222. σεμνυρόμενοι, διότι τῆσδε τῆς κεφαλῆς τῶν προγόνων τις, ἢ πατήρ, ἢ καὶ αὐτὸς, πολλὰ χρήματα διδόμενα οὐκ ἔλαβεν, *Diod. Sic.* v, 29. Οὐνεκ' ἐγὼ κούρης Χρυσήδους ἀγλά' ἄποινα Οὐκ ἔθελον δέξασθαι, *Hom. Il.* α, 111. for ἀντὶ κούρης, &c. Τί δῆτα τουτοινὶ καταθῶ σοι τοῖν λόφοιν; *Aristoph. Pac.* 1214. Τοῦ μὲν ἐγὼ πορθμεὶ Καλυδωνίῳ αἶγα τ' ἔδωκα Ὕνον, καὶ τυρόεντα μέγαν, &c. *Theocrit.* i, 57. for ἀντὶ τοῦ. Τίς κεν τῶνδε θάλασσαν ἔχειν καὶ κύμαθ' ἔλοιτο; *Id.* xi, 49. βοῦν σίτον, καὶ οἶνον τράγον, καὶ τοιαῦτα τοιούτων, ἢ ὠνοῦμαι ἢ αὐτὸς ἀποδίδομαι, *Philostrat. Her.* p. 6. Boiss. ἔθος τοῖς Ἀττικοῖς, τὸ διδόμενον τίμημα γενικῇ προφέρειν, τὸ δὲ ἀγοραζόμενον πρᾶγμα αἰτιατικῇ<sup>a</sup> οἷον ἀγοράζω σίτον χρυσοῦ, καὶ ὠνοῦμαι βιβλίον δραχμαῖν δυοῖν, *Schol.* βοῦν σίτον ὠνοῦμαι ἔντισιν ὀνόμασι κατὰ τὴν σύνταξιν προσεῖται πρόθεσις, οἷον, ἀποδίδομαι βοῦν σίτον, λείπει ἢ διὰ, *Philemon.* πόνων τιθιγρὸς ἀποδιδούσά σοι τροφάς, *Eurip. Iphig. Aul.* 1240. for ἀντὶ πόνων. ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ (ἀντὶ viz.) τιμῆς ἀργυρίου, *Acts* vii, 16. τοῦ (ὀφείλω) δώδεκα μιᾶς Πασίᾳ; *Aristoph. Nub.* 22. where τοῦ is for ἀντὶ τίνος. Ὅς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε, Χρύσεια χαλκείων, for ἀντὶ χαλκείων, *Hom. Il.* 2. In the following examples a preposition is expressed: ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ, *Hebr.* xii, 16. ἐπὶ λεπτῶν κερμάτων ἀποδίδοσθαι καὶ ὠνεῖσθαι τὰ ἐπιτήδεια, *Alciphron* i. ep. 9. εἰ μὴ προϊέμενος ταῦτα, ἀνθ' ὧν ἐκέῖνα πιπράσκειται, *Epict. Enchir.* c. 32. καὶ τὰ κοράσια ἐπώλουν ἀντὶ τοῦ οἶνου, καὶ ἔπινον, *Septuag. Joel* iii, 3. See *Casaubon* in *Lectio. Theocrit. ad Idyll.* i.

ΑΠΟ, *from*.—This preposition is frequently understood before the genitive case appended to certain *verbs*, *adjectives*, and *adverbs*.—1. *Verbs*: Αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν (ἀπὸ viz.) τοῦ παλαίου, *St. Mark* ii, 21. Ἀκούειν τινὸς, for ἀκ. ἀπὸ τινος. Fully, ἀκήκου ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, *Acts* ix, 13.<sup>a</sup> Τοῦ μὲν ἄμαρθ, *Hom.* Il. ο, 430. understand ἀπὸ. Hence ἀφαρμαρτάνειν often in *Homer*: e. g. ἐμοὶ δέ κε κέρδιον εἶη Σεῦ ἀφαρμαρτούση χθόνα δύμεναι, *Il.* 2, 411. καὶ βάλεν· οὐδ' ἀφάρμαρτε, *Il.* λ, 350. ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, *Ephes.* ii, 12. ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, *Ib.* iv, 18. Ἀπέχειν, *to refrain*, v. a. Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει, *Hom.* Il. α, 97. (See *Heyne*. There is another reading; βαρείας

<sup>a</sup> The phrases in which the preposition is expressed are considered by *Schæfer* as pleonastical rather than full. In some of the examples a *part* is signified, and then

τι is understood; and in others some noun to which the genitive is referable is latent in the verb. J. S.



περιβολὰς, Musgr. "i. e. ἀπὸ κόμης,—quam præpositionis omissionem excuset loquentis festinatio." Wakefield. 'Ρύεσθαι τινος. Fully, ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, St. Matth. vi, 13. ἐκ too may be understood. Ὑστερεῖσθαι δόξης, for ἀπὸ δόξης, Rom. iii, 24.<sup>a</sup> Fully, μήτις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, Hebr. xii, 15. Φεῖδεσθαι τινος. Fully, καὶ οὐ φείσῃ ἀπ' αὐτοῦ, 1 Kings xv, 3. Χωρίζειν, and χωρίζεσθαι τινος. Fully, ὁ θάνατος χωρίζει ἀπὸ τοῦ σώματος τὴν ψυχὴν, Plato. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Rom. viii, 35. γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, 1 Corinth. vii, 10. [See 'Εκ.]

2. *Adjectives*: principally such as signify *want, difference, freedom* or *exemption*: as, Ἀγνός. Ἀθῶς: σῶμα πληγῶν ἀθῶν,<sup>b</sup> Aristoph. Nub. 1415. Fully, ἀθῶς εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου, St. Matth. xxvii, 24. Ἄλλος: ἄλλος ἐκείνου, for ἄλλος ἀπ' ἐκείνου. ἄλλο ἐπιστήμης, Plato in Menon. for ἄλλο ἀπ' ἐπιστήμης. So, *Quod si accusator alius Sejano foret*, Phædr. Prolog. l. iii. for *alius a Sejano*. *Neve putes alium sapiente bonoque beatum*, Hor. Epist. i, 16, 20. *nec quidquam aliud libertate communi quæsisse*, Cic. ad Div. xi, 2. Ἀλλότριος: ἀλλότριον ἐκείνου, for ἀπ' ἐκείνου. Ἀπειρος: ἄπειρος τούτου, for ἀπὸ τούτου, *expers hujus*. Γυμνός: γυμνὸς παντὸς ἐσθήματος, Pæranus vii, 9. Ἐλεύθερος: ἐλεύθερος κακίας. Fully, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, Rom. vii, 3. Ἐνδεής: ἐνδεὴς τῶν καθ' ἡμέραν, for ἀπὸ τῶν καθ' ἡμέραν. Καθαρός: ὁδὸς καθαρά παντὸς κακοῦ, Cebes Tab. Fully, καθαρὸς ἀπὸ τοῦ αἵματος, Acts xx, 26. Κενός. Μόνος: τὸ μόνον ὄνομα—ἐφ' ᾧ λεγόμενον, μέσσην ἔχει πάντως τὴν ἀπὸ πρόθεσιν, ἢ παροῦσαν, ἢ συνυπακουμένην, οἷον μόνος πάντων, ἀντὶ τοῦ ἀπὸ πάντων, Moschopulus ad Hesiod. "Εργ. 11. Fully, κεῖται μόνος ἀπ' ἄλλων, Sophocl. Philoct. 184. Ξένος: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, Ephes. ii, 12. Οἶος: οἶος ἄλλων, for οἶος ἀπ' ἄλλων. Fully, οἶος ἀπ' ἄλλων, παρὰ τῷ θεολόγῳ Γρηγορίῳ ἐν τοῖς ἔπεσι, &c. Moschopulus ad Hesiod. "Εργ. 11. Πλησίος. Ὑστερος: ὑστερός τινος, for ἀπὸ τινός. It is sometimes understood after substantives also: ἄνθρωπος (ἀπὸ viz.) τῶν νύων Ἰσραὴλ, Septuag. Numb. xxv, 6. [See 'Εκ.]

3. *Adverbs*. Ἄνευ, (*without or apart from*.) Ἄσσον: ἄσσόν τινος, for ἀπὸ τινος. αὖθις ὅπως στάσῃ Διομήδεος ἄσσον ἰοῖσα, Theocrit. i, 112. Ἄτερ. Δίχα. Ἐγγύς: ἐγγὺς τῆς πόλεως, for ἐγγὺς ἀπὸ τῆς πόλεως: for an adverb cannot govern a genitive.<sup>c</sup> Ἐκτός: οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν, Acts xxvi, 22. Ἐντεῦθεν: καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, Revel. xii, 2. Ἐξωθεν: τὴν ἐξωθεν (viz. ἀπὸ) τοῦ ναοῦ, Ibid. xi, 2. and so after Ἐσωθεν. Κυκλόθεν: κυκλόθεν τοῦ θρόνου, Revel. iv, 3. 4. v, 11. Ὅψέ. See Bos

<sup>a</sup> Ὑστερεῖν τινος, says Hermann, is ὑστερόν τινος εἶναι. See Ἀκοῦων: and the notes on Δύναμις, Ἰδῶν, Λέγων, Πόθος, Στέφανος, εἶναι or ἵεναι, Λέγειν, Παρέχειν. J. S.

<sup>b</sup> Hermann accounts for the genitive after this and many other words by supposing a noun, on which that genitive depends, to be latent in the word after

which an ellipsis of the preposition is imagined. J. S.

<sup>c</sup> "Why cannot it govern a genitive?" says Schafer. Because it is called an adverb? In such a construction give it the name of *preposition*." It must be confessed that many of these imaginary ellipses are quite ridiculous. J. S.

in Exercit. ad Matth. xxviii, 1. Πλήν : πλὴν αὐτοῦ, St. Mark xii, 32. Πλησίον : πλησίον τινος, for πλησίον ἀπὸ τινος. Πόρρω : πόρρω κρίσεως ὀρθῆς, Ælian Var. Hist. ii, 8. for πόρρω ἀπὸ κρ. ὀρθ. and with the same ellipsis, πόρρω τῆς τέχνης, πόρρω τῆς πόλεως, πόρρω τοῦ Διός. Ὑστερον : δύο τοῦ πατρὸς ὕστερον ἔτεσι, Pænius vii, 14. Χώρις. See St. John xx, 7.

ΔΙΑ, *through; on account of.*—Διὰ is understood—1. in *genitives*: as, τοῦ ἐνιαυτοῦ ἐκείνου, St. John xviii, 13. ἄπαξ τοῦ ἐνιαυτοῦ, Hebr. ix, 7. καὶ πέντε ὅλων ἐτέων λαλέειν μηδὲν, Lucian Vit. Auct. οὐ πολλῶν ἐτῶν ἀφίξεσθαι, Id. t. ii. p. 124. Ἡμέρας καὶ νυκτός : for δι' ἡμέρας κ. ν. ἦρος : for δι' ἦρος. Ἐγὼ πολλοῦ κεφαλαίου (for διὰ πολλοῦ κεφαλαίου) τὴν πολιτείαν ταύτην ἐκτεσάμην, Acts xxii, 28. and in this sense διὰ is expressed with χρημάτων in Acts viii, 20: (see Acts v, 8.) τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. Κτείνειν λίθων, (for διὰ λίθων,) Theodor. Prodrom. i. p. 18. (See Dorvill. ad Chariton. p. 779.) Τοῦ μηνός : for διὰ τοῦ μηνός. Πολλῶν δὲ μόχθων ἦλθε χεῖρας εἰς ἐμὰς, Eurip. Alcest. 1025. for διὰ πολλῶν μόχθων. (the reading now established is πολλῶ δὲ μόχθω.) Νυκτός : for διὰ νυκτός. Fully, δι' ὅλης τῆς νυκτός κοπιάσαντες, St. Luke v, 5. διὰ τῆς νυκτός ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν, Acts xvii, 10. (sometimes ἐκ is expressed : τίνες ἐκ νυκτῶν τὰς ἡμετέρας κοίτας πλάθουσι; Eurip. Rhesus 13.) Κτείνειν ξύλων, for διὰ ξύλων, Theodor. Prodrom. i. p. 18. (See Dorvill. ad Chariton. p. 779.) Ἐρχονται πεδίῳ, for διὰ πεδίῳ, Hom. Il. β, 801. ἀντὶ τοῦ, διὰ τῆς πεδιάδος, Eustath. Αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίῳ θέουσαι, Hom. Il. δ, 244. See Dorvill. ad Chariton. p. 345. and Heyne ad Il. θ, 106. σιχὸς εἶμι διαμπερὲς, for διὰ στ. Hom. Il. ν, 362. εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε, Acts v, 8. for διὰ τοσοῦτον. ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, St. Mark xiii, 18. χειμῶνος καὶ ἦρος, for διὰ χειμῶνος καὶ ἦρος. Πολλοῦ γὰρ αὐτοὺς οὐχ ἑώρακα χρόνου, Aristoph. Plut. 98. p. 11. See Budæus Comment. Ling. Græc. p. 995. οὐ μακροῦ χρόνου, Sophocl. Electr. 480. διὰ μακροῦ χρόνου, Schol. Fully, ἐπανήγαγεν αὐθις διὰ μακροῦ χρόνου φιλοσοφίαν, Themistius Orat. xvii. p. 213. c. ὀλίγου χρόνου, Id. Orat. xvi. p. 211. D. Fully, δι' ὀλίγου γε (χρόνου), Xenoph. Cyrop. i. p. 48. Δόρυ χροὺς εἶσατο, for διὰ χροὺς, Hom. Il. ν, 191. [Διὰ is by some understood before genitives after verbs of buying and selling, instead of ἀντί. See Ἀντί.]

2. In *accusatives*. Θύειν τοὺς γάμους, Ælian Var. Hist. viii, 7. Θύειν τὰ ἐμβατήρια, τὰ ἐξιτήρια. See Zeibich. Athl. Παραδ. p. 106. 107. [See p. 56. l. 10. 14.] Εἴτ' ἐστεφάνουν μ' εὐαγγέλια, Aristoph. Equit. 644. διὰ τὰ εὐαγγέλια, διὰ τὴν καλὴν κήραθην εὐαγγελίαν, says Bisetus. Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς, Sophocl. Aj. 439. Λευκὴν ἡμέραν θύειν. See Zeibich. in Athl. Παραδ. p. 106. 107. Ἐάν τις—μὴ' ποδιδῶ, μισητίαν, Aristoph. Av. 1620. Some understand διὰ before μισητίαν: Schæfer conjectures the true reading to be μισητίᾳ. Ἡὲ τὸν,<sup>a</sup> ὅς Σκύρῳ μοι ἐνιτρέφεται φίλος υἱός, Hom. Il.

<sup>a</sup> The words of the poet, says Hermann, Οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυρε οὐ γάρ κέν τι κακώτερον ἕλλο πάθοιμι, θοίμην,—Ἡὲ τὸν, ὅς Σκύρῳ μοι ἐνιτρέφεται

τ, 326. τὸ δὲ καλέονται Ἀμαξαι, Arat. Phænom. 27. τὸ for δι' ὅ. *wherefore* &c. τίς ἂν τάδε γηθήσειεν; Hom. Il. i, 77. [See note a p. 58.] Ὁ καὶ μεταρίθμιος ἦεν Πᾶσιν ἀριστήεσσιν, Apollon. Rhod. Argonaut. i, 205. for δι' ὅ.—Ἄ γὰρ τί δρῶν, &c. Eurip. Phænis. 892. λέιπει διὰ, Schol. So ὅπερ, for δι' ὅπερ: καταλελύσθαι συιέβαινε τὰς πατρίας τῶν θεῶν τιμάς. ὅπερ οἱ τῆς χώρας ἐγγενεῖς ὑπέλαβον, ἵαν μὴ τοὺς ἀλλοφύλους μεταστήσωνται, κρίσιν οὐκ ἔσσεσθαι τῶν κακῶν, Diod. Sic. Ecl. t. ii. p. 543. "Ὀρκια τάρμειν: for τάρμειν θυσίαν διὰ τὰ ὄρκια. Compacts were ratified by an oath, and that oath confirmed by sacrifice: see Homer, Il. τ, 266. and Eustathius p. 1255. l. 30. Ταῦτ' ἄρα πάλοι τῶν ἡμέρων παρεκλεπτέρην; Aristoph. Pac. 413. p. 649. ταῦτα, διὰ ταῦτα, Schol. ταῦτ' ἄρ' ἐποιοῦν, &c. Aristoph. Nub. p. 145. λέιπει ἢ διὰ, Schol. ταῦτ' ἄρα—καὶ ἐνεώρας μοι, Xenoph. Cyrop. i, 26. Αἰσχ. Πράσσομες οὐχ ὡς λῶστα, Θυώνιχε. Θυ. Ταῦτ' ἄρα λεπτός, &c.<sup>a</sup> Theocrit. xiv, 3. Αὐτὸν εἰσιδὼν μόνον Πηδῶντα πεδιά,<sup>b</sup> Sophocl. Aj. 30. Τί for διὰ τί; τί ἂν τις αἰτιῶτο φεύγοντα πῦρ; Libanius Ep. 10. τί με πειράζετε; St. Mark xii, 15. See Raphel. in adnotat. Xenophont. ad 2 Pet. i, 5. "Ἦπον τινὸς τίκας ἀκάρπτωτον χάριν, Sophocl. Aj. 176. Ζηνὸς χόλον, for διὰ Ζηνὸς χόλον,<sup>c</sup> Apollon. Rhod. ii.

There is a like ellipsis of *propter* in Latin: *Opulento homini hoc servitus dura est*, Plautus Amphitr. i, 1. for *propter hoc*. *Ut si quid tu eum velles ad me mittere*, Cic. ad Div. iv. ep. 1. i. e. *propter quid*. So *Mirabar, quid mæsta deos, Amarylli, vocares*, Virgil Ecl. i, 37. *nunc furit, tam gavisos homines (propter) suum dolorem*, Cic. ad Div. viii, 14.

ΕΙΣ, *to; for; during; &c.*—The ellipsis of this preposition may be considered:—I. with regard chiefly to the word whose case it governs: e. g. ἐκείνη τε, ἐγγὺς οὔση, τὰ πλείστου ἄξια ἐχρῶντο, for *eis τὰ πλείστου ἄξια, for purposes of the most importance*; Thucyd. ii. τοῦτον δὲ οὐδὲ τὴν ἀρχὴν προσίεμαι, for *eis τὴν ἀρχὴν, absolutely not at all*, Pausan. Lacon. 246. οὕτως οὐδὲ ἐγχωροῦν ἐστὶν ἀρχὴν, Id. p. 274. (the common reading is *ἐς ἀρχὴν*: but Facius has properly ejected *ἐς* on the authority of a MS.) τὴν ἀρχὴν ὅ τε καὶ λαλῶ ὑμῖν, *from the beginning*, St. John viii, 25. See Sext. Empiric. Hypotyp. i, 14. ii, 6. Jens. Lect. Lucian. iii, 8. p. 352. Fabric. ad Sext. Empiric. p. 26. [and the Abridgment of Viger, p. 31. r. viii.] ἐνδειγμα τῆς δικαίας κρίσεως Θεοῦ, for *eis ἐνδειγμα*, 2 Thesal. i, 5. ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν, for *ἐξ ἡμέρας eis ἡμέραν*, 2 Pet. ii, 8. καιρὸν γὰρ οὐδὲν ἦλθες, for *eis*

φίλος νίδς. Where who does not see that τὸν is put because the poet had in his thoughts ἀποφθιμενον ἀκούσασμι? J. S.

<sup>a</sup> Which the Scholiast explains by διὰ τοῦτο λεπτός ἐγένου. J. S.

<sup>b</sup> To account for this accusative, and others in similar passages, without allowing an ellipsis, Hermann supposes that instead of a verb signifying *occupation of*

*place*, a verb expressing the *manner* of occupation is substituted; and the accusative, which the former might have governed regularly, is put after the latter. J. S.

<sup>c</sup> Hermann stops the passage thus, ἐπεὶ Φρίξοιο θυγλὰς Στέλλομαι, ἀμπλήσων Ζηνὸς χόλον Αἰολίδῃσιν. So there is no ellipsis. J. S.

καιρὸν, Eurip. Hel. 486. Fully, *eis* καιρὸν ἦλθε, Id. Hel. 1087. *eis* καιρὸν οἴκων Ἀμφιτρώων ἔξω περᾶ, Id. Herc. Fur. 701. μάτην δὲ σέβονταί με, (for *eis* μάτην says Michaelis, who appears to take μάτην for a substantive,) St. Matth. xv, 9. So St. Mark vii, 7. comp. Septuag. Jerem. iv, 30. viii, 8. Fully, *eis* μάτην, Lucian. Tragopod. 28. [*ὡς eis μάτην σε πάντες ἀμφιθάλλομεν.*] and in the Schol. on Aristoph. Plut. 1111. μηδ' ἦν ἐμαυτὸν ἔταξα τάξιν λιπὼν, &c. Lucian. in Demosth. Encom. Fully, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος *eis* ταύτην τὴν τάξιν, Epictet. c. 29. Τέλος, *at length*, is put for *eis* τέλος by Xenophon and others. Fully, with an equivalent word, ἐς τελευτήν in Homer, Hymn. in Bacch. 29. Τί; *wherefore?* for *eis* τί. [Τρόπον. See Κατά.] Χάριν: as οὐ or ἐκείνου χάριν, *for the sake of which*, or *for the sake of him or that*; for *eis* οὐ or *eis* ἐκείνου χάριν. Ἐρεσσ', ἔρσσε, καὶ στέναζ' (viz. *eis*) ἐμὴν χάριν, *for my sake*; Æschyl. in Pers. ἀλλ' ἐφόμεθα τὴν σὴν χάριν, Aristoph. Acharn. p. 428. λείπει ἢ *eis* πρόθεσις, ἢ ἡ, *eis* τὴν σὴν χάριν, Schol. ἐπειδὴ ξυνήκετε ἐμὴν χάριν, Themistius Orat. iv. p. 109. So elsewhere, βουλῆς χάριν, (*understand eis*) *to gratify the senate*. See Jac. Just. Scholten. Specim. Hermeneut. de divers. significat. vocis χάρις in N. T. (Præs. Jod. Heringa Traj. ad Rh. 1805.) p. 157. Sometimes an infinitive is put instead of a case: νῦν μὲν γὰρ ἰδεῖν, &c. Aristoph. Nub. p. 189. λείπει *eis* τὸ ἰδεῖν, Schol. ἀπέστειλεν αὐτοὺς κηρύσσειν, for *eis* τὸ κηρύσσειν, St. Luke ix, 2. ἦν Ἀριστίων Ἀθηναῖος, ᾧ Μιθριδάτης πρεσβεύειν ἐς τὰς πόλεις τὰς Ἑλληνίδας ἐχρῆτο, for *eis* τὸ πρεσβεύειν, Pausanias in Attic. See Jens. in Epist. ad J. G. Grævium, Lection. Lucian. p. 406. So *Ecquis exstiterit Romæ regnare quadratæ*, Ennius Annal. i. i. e. *eis* or *πρὸς* τὸ βασιλεύειν. Comp. Lucret. iii, 908.

II. With regard to the verb preceding in construction: e. g. τίς ἂν τάδε γηθήσειε, Homer Il. ι, 77. κατὰ ἑλλείψιν ἔφρασε προθέσεως, οἷον τίς ἂν *eis* τάδε ἢ κατὰ τάδε γηθήσειε, Eustathius. [See note α, p. 58.] Ὁ εἰπὼν (viz. *eis*) τὸν ἀσεβῆ, δικαίως ἔστιν, Septuag. Prov. xxiv, 24. ἔλεγε δὲ (viz. *eis*) τὸν Ἰούδαν, [*he spake of; he meant*]; St. John vi, 71. Τὴν εἰσιούσαν ἡμέραν Μένουσα, for *eis* τ. ε. η. Eurip. Phœniss. 1651. So μένειν χρόνον, for μ. *eis* χρόνον. Ἦν τοῦτο νικηθῆς ἐμοῦ, Aristoph. Nub. p. 185. λείπει ἢ *eis* ἵνα ἡ, *eis* τοῦτο δύο προθέσεων ἑλλείψεις· ἀντὶ τοῦ, *eis* τοῦτο νικηθῆς ὑπ' ἐμοῦ, Schol. οὐ γὰρ οὔτε χροσίον ἔτι οὔτε δόξαν ὀρώσιν, Lucian in Hermotim. for *eis* χρ. *eis* δ. Ὅρᾱν *eis* is *to affect; to desire; to aim at*. So *videre* in Liv. ii, 22. Fully with a synonymous verb; ἀνελεύθερος πᾶς, ὅστις *eis* δόξαν βλέπει, Cleanth. ap. Clem. Alexandr. Stromat. v. See Theophrast. περὶ Κολακείας. Jens. Lect. Lucian i, 10. p. 112. Le Clerc ad Genes. iv, 4. εἰάν τις ὑβρίζει ἢ παῖδα, ἢ γυναῖκα, ἢ ἄνδρα τῶν ἐλευθέρων, ἢ τῶν δούλων, &c. Demosth. in Mid. Fully, ταῦτ' οὖν ἀνάσχει' ἔστιν—Τούτους ὑβρίζειν *eis* ἐμ'; Aristoph. Plut. 900. [899. ed. Brunck.] λόγοις πονηροῖς φλυαρῶν (viz. *eis*) ἡμᾶς, St. John Ep. iii, 10. Τί χρεῖ; for *eis* τί χρεῖ; Fully, ἐς τί χρεῖ λέγειν; *what need is there to say?* Max. Tyr. Dissert. xxi.

The ellipsis is very common after verbs of motion; as, ὡς ἄλλην

χθόνα Δοκῶν ἀποισείν, Sophocl. Œdip. Tyr. 1202. Ἄλλα ὅτε Σούνιον ἱρὸν ἀφικόμεθ', for eis Σούνιον, Homer Odys. γ, 278. αὐδ' ἀφίζομαι Ἑλλήνας, οὐδὲ πατρίδα τὴν ἐμήν ποτε, Eurip. Hel. 603. Τὸν ἱππευτὴν τ' Ἀμαζόνων στρατὸν—Ἐβα, Id. Herc. Fur. 407. See Brunck on Aristoph. Nub. 30. Καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἐαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήσαν οἱ Ἑλλήνες, Thucyd. i, 15. ἐξήσαν ἐξίοντες ἐποίουν, Schol. but Leisner understands eis before στρατείας. Ἐρχεσθον κλισίην, for eis κλισίην, Homer Il. α, 322. σέ δ', ὦ τέκνον, τόδ' ἐλήλυθε Πᾶν κράτος Ἀγύγιον, Sophocl. Philoct. 142. νιφοβόλα πεδία πολὺσπορά τ' ἦλθον, Aristoph. Av. 953. p. 587. i. e. eis πεδία νιφόβλητα καὶ πολὺσπορα, Bisetus. ἐλθόντας τὸ ἱερὸν, for eis τὸ ἱερὸν, Pausan. in Arcad. p. 655. Στέγας γυναικῶν σὺν τέκνοις ἄμ' ἐσπέρην, Eurip. Med. 1140. i. e. eis στέγας, Schol. Μαλειῶων ὄρος αἶψιν Ἰζε θεῶν, Homer Odys. γ, 287. for eis ὄρος. ἵκετο ἔθνος ἐταίρων, Id. Il. ρ, 114. τόδ' ἱκάνεις, for eis τόδε τὸ χωρίον ἱκάνεις, Id. Il. ξ, 298. So in Latin, *Italiam*,—*Lavinæque venit Littora*, Virgil Æneid. i, 6. for *ad Italiam*. See Diomedes Grammat. p. 445. *At nos hinc alii sitientes ibimus Afros, Pars Scythiam, et rapidum Cretæ veniemus Oaxen*, Virgil Ecl. i, 65. 66. *qui Siciliam adiit,—inde Sardiniam cum classe venit*, Cic. pro L. Manil. c. 12. ἡ μοῖρα τὸν φύσαντά με Καθεῖλεν Ἀίδου θανασίμους οἰκήτορας,<sup>a</sup> Sophocl. Aj. 516. ὡς Ἀθῶναν μῶλοιμ', Eurip. Hel. 353. Sometimes εὐθὺ, or a similar word, with a genitive case, follows the verb of motion before the ellipsis of eis: thus, χώρει εὐθὺ τῆς σωτηρίας, for εὐθὺ eis χωρίον τῆς σωτηρίας. εὐθὺ τοῦ Ἀρείου πάγου, for εὐθὺ eis τόπον τοῦ Ἀρείου πάγου, Lucian in Bis Accus. ἥδιον ἂν τὴν ἐτέραν ἦλθον τὴν εὐθὺ τοῦ Ἀἰδου, for ἥδιον ἂν κατὰ τὴν ἐτέραν ὁδὸν ἦλθον τὴν ἄγουσαν εὐθὺ eis οἶκον τοῦ Ἀἰδου, Ælian Var. Hist. ix, 18. (See St. Matth. vii, 13. 14.) So ἐρχεσθαι or ἀφικνεῖσθαι εὐθὺ τοῦ Διὸς, Aristoph. in Pac.<sup>c</sup> for εὐθὺ eis τοῦ Διὸς οἶκον or αὐλὰς, as he expresses it fully, v. 160. Ὅρθως χώρει Διὸς ἐς αὐλὰς: which words shew that the ellipsis after εὐθὺ is always to be supplied in the manner above mentioned.

After verbs of *dividing* also eis is very commonly understood: as, ναῖς δὲ πρὸς πέτρας Πολλοὺς ἀριθμοὺς ἄγινται ναυαγίων, Eurip. Hel. 417. δυώδεκα μοίρας δασάμενοι Αἴγυπτον πᾶσαν, Herodot. ii, 147. as Schæfer reads, on the authority of MSS. Ὅκτῳ μέρη διελὼν τὸ πᾶν πλῆθος, Plutarch Vit. Parall. t. i. p. 643. where Reiske has injudiciously inserted eis before ὅκτῳ on his own authority. See *Philolog. Bibliothek* iii. B. 6. St. p. 495. Διέγωνσαν τὰς δυνάμεις eis δύο μέρη διελεῖν, Diod. Sic. xviii, 29. where eis may perhaps be a

<sup>a</sup> No one, says Hermann, ever spoke, or could speak, in this manner. The passage is vitiated: but thus much is clear, that θανασίμους οἰκήτορας is added in apposition, and said of both parents. J. S.

<sup>b</sup> Εὐθὺ τῆς σωτηρίας, Aristoph. Pac. 300. εὐθὺ τῆς πόλεως, Lucian Nigrin. § 2. In his εὐθὺ est κατὰ τὸ εὐθὺ, scil. μέρος τῆς ὁδοῦ. Genitivus autem omnino

Bos.

ponitur ad significandam viam, quæ ducit ad locum, ut Francog. *le chemin de la ville*. Fallitur Lamb. Bos sub eis, qui regi vult genitivum ab eis τόπον aut ejusmodi ellipsi." Weiske, Pleonasm. Græc. J. S.

<sup>c</sup> Ὡ Πηγάσιόν μοι, φησί, γινναῖον περὶν, Ὅπως πετήσει μ' εὐθὺ τοῦ Διὸς λαβὼν, Aristoph. Pac. 77. ed. Brunck. J. S.



tuag. Genes. xlv, 18. εἶτα τὰς εἰλεγμένας Καὶ τοῖσιν ἄλλοις αἰχμωτίδων ἄγω, Eurip. Troad. 298. ἀνδρῶν οὐκ ὀλίγοι, Acts xvii, 12. τῶν ἀνδρῶν οἱ καλοὶ καὶ ἀγαθοί. Οὐδεὶς ἀνθρώπων. Οἱ εὐφρονούντες τῶν ἀνθρώπων, Isocrates: but οἱ χαρτέντες τῶν ἀνθρώπων, λείπει ἢ ἀπὸ, Philemo Lexicogr. (Boisson. ad Philostrat. p. 298.) Ἐσθίειν ἄρτου. Δυσὶν θάτερον, for ἐκ δυσὶν. Φιλήμων ἀνὴρ τις τῶν θανυραστῶν, καὶ γενναίων, Chrysost. Comment. in Epist. ad Philem. Θεσσαλονικέων δὲ Ἀρίσταρχος, Acts xx, 4. Ἀδρήστοιο δ' ἔγρημε θυγατρῶν, Homer Il. ξ, 121. Ἰησοῦς δὲ—τῶν κατασκεψαμένων τὴν γῆν, **דִּי־לֵךְ מִן**, Numb. xiv, 6. Ἐσθίειν κρεῶν, for ἐκ κρεῶν. Πίνειν οἶνου.

Καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος Στείχοντ' ὀπαδῶν, Eurip. Med. 1119. So Iphig. Taur. 1208. Εἰς τῶν πολλῶν. Καὶ τοῖσδε τοῖς φίλοις τούτου τοῦ ὀλίγου ἀξίου, γέλωτος ἐπιδαψιλεύσῃ, Xenoph. Cyrop. ii, 12. Πίνειν ὕδατος. Εἰρ' ἄρα Νείλου προχοαῖς ὑδάτων χουσέης ἀρύεσθε πρόχουσιν, Aristoph. Nub. 272. where Wakefield joins ὑδάτων ἀρύεσθε, for ἐξ ὑδάτων, or τι ὑδάτων: and Schæfer follows him rather than Brunck, who joins προχοαῖς ὑδάτων Νείλου. See a quotation from Philemon Grammat. in Boissonade's notes on Philostratus p. 298. Muncker ad Anton. Liber. p. 88. Verh. Ἱερεὺς τῶν νύων Ἰωαηβ, 1 Maccab. ii, 1. δύο ὑμῶν, St. Matth. xviii, 19. εἰς ὑμῶν, for ἐξ ὑμῶν: see St. Mark xiv, 18. 20. τῶν ὑπατικῶν Ὅστιλιον ἀπεκρούσατο, Plutarch. Parallel. Vit. p. 472. ed. H. Steph. ἐρέβαλον τῶν ἱερῶν χρημάτων, for τι ἐκ τῶν ἱερῶν χρημάτων, Ælian Var. Hist. xi, 5. In Acts xvii, 12. ἐξ is expressed: πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν.

This idiom has been imitated in Latin: *non ab Scipionibus aliisque veteribus Romanorum ducum*, Velleius Paterculus ii, 80. *cum omni Romano et Numidico equitatu expeditisque militum*, Liv. xxx, 9. *Fies nobilium tu quoque fontium*, Hor. Od. iii, 13, 13. *unus omnium*, Nepos i, 1, 1. Instead of the genitive case after the Greek manner: as *unus multorum*, an ablative with *de* or *ex* is oftener employed: as *tenuis L. Virginii*, *unusque de multis*, Cic. de Fimb. ii, 20. *unus ex multis*, Plin. Ep. i, 3, 2.

Under this head may be mentioned the ellipsis of ἐκ before genitives following superlatives: as *τιμώτατον πάντων*. Fully, ἐγὼ ἐξ ἀπασῶν ἢ καλλίστην ἔδοξα, Lucian.

4. In genitives noting that precise part of a whole, or that particular, which is the subject of the action expressed by certain verbs, as ἔλκειν, κρατεῖν, κρεμᾶν, λαμβάνεσθαι, and the like: as *κατεχόμενος τῶν κεράτων*, for ἐκ τῶν κεράτων, *caught fast by the horns*, Septuag. Genes. xxii, 13. See 2 Sam. xx, 9. Κόρυθος λάβεν ἵπποδασείης, Homer Il. γ. ἵνα ἐπιλάβωνται αὐτοῦ λόγον, for ἐκ λόγον, St. Luke xx, 20. 26. Εἴλκε δι' ἐκ προθύροιο λαβὼν ποδὸς, Homer Odys. σ, 100. Ἐγὼ δὲ γ' ἐξέλεξω σὲ τῆς πυγῆς θύραζε κύβδα, Aristoph. Equit. 365. See Brunck and Porson ad Eurip. Orest. 1234. Ἐλκετ σε ῥινός, for ἐκ ῥινός. Τοῦ σκέλους λαβὼν ἡμᾶς τις, Aristoph. Lysistr. p. 882. ἄρας αὐτὸν τῶν σκελῶν, Æsop cxviii, 2. ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρός, for ἐκ τῆς χειρός, St. Mark ix, 27. λύκον τῶν ὠτῶν κρατῶ, for ἐκ τῶν ὠτῶν. In the following examples the

preposition is expressed : κρατήσας ἐκ τῶν κεράτων, Longus, Pastoral iv. p. 147. λαμβάνεται μου ἐκ τῆς οὐρᾶς, Lucian in Asin. p. 93. *he takes hold of me by the tail.* Ἀναψάμενος ἐκ τοῦ σκέλους, Antonin. Liber. xii. and sometimes ἀπὸ is expressed in this sense : ἦγον δ' αὐτὰς, οἱ μὲν ἀπὸ τῆς κόμης ἐπισπώμενοι τὰς ἡτυχηκνίας, κ. τ. λ. Diod. Sic. xvii, 35. οἰχῆσεται σε ἀπὸ τῶν ὥτων ἀναδησάμενος, Lucian t. i. p. 871.

5. In genitives signifying *materials*: e. g. ἐν ταρσοῖς καλάμων, *in baskets made of reeds*, Thucyd. Πεποιήται λίθου—Σελίνου στέφανος πένθιμός ἐστι, Anacreon. Σιδήρου πεποιημένος, Lucian Philops. p. 497. Fully, τὰς τριήρεις ἐκ κέδρου ποιοῦσι, Theophrast. Σιδηρόφρων τε καὶ πέτρας εἰργασμένος, Æschyl. Prometh. 239. Ὁ μὲν ἐκ χαλκοῦ, ὁ δὲ ἐκ χρυσοῦ, Lucian Hermotim. p. 534. See Jens. Lect. Lucian. iii, 7. p. 344. Reitz. ad Lucian. p. 75. 129. t. ii.—Sometimes ἀπὸ is employed instead of ἐκ in this use : see Ἀπὸ, p. 196. l. 42. Sometimes the materials are expressed by the dative case ; αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι, Hom. Odys. τ, 563. See Schæfer ad Long. Pastor. p. 331. 455. and Bast. Epist. Crit. ad Boisson. p. 48. s. A similar ellipsis of *ex* is found in Latin authors : *quidquid auro argentoque constaret*, Sueton. August. c. xxv. *attuli illi Roma munus cultros Norico ferro*, Petronius c. 70. *ut ea pecunia classis centum navium ædificaretur*, Nepos ii, 11, 2.

6. In genitives signifying that to which a person or thing belongs : ὅς ἂν δύνηται πόλεος, Eurip. Orest. 887. “Constructio est ὅς ἂν πόλεος,<sup>a</sup> ἐκ subaudito, &c.” Porson. Ἄνδρες πόλεως, Sophocl. Antig. 295. Τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ; Sophocl. Aj. 1063. οἷον οὐτίνα στρατοῦ, ib. 424. τεκνοποιὸν ἔχουσα τᾷσδε Γᾶς πόσιν,<sup>b</sup> Eurip. Troad. 859. Γᾶς Ἀσίας, Soph. Œd. Col. 727. ἀλλ' ἢ τις αὐτοῦ τάφον ἐπικειράς ξένος Ἐκείρατ', ἢ τῆσδε σκοποῦς λαθὼν χθονὸς, Soph. Electr. 548.

7. In genitives following either adjectives signifying *fullness* or *abundance*, or verbs of *filling* and the like : as, μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας, St. Matth. xxiii, 28. So Πλήρης. Γεμίσατε τὰς ὑδρίας ὕδατος, St. John ii, 7. εἰληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, Rev. viii, 5. γέμουσιν ὀστέων νεκρῶν, St. Matth. xxiii, 27. Fully, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας, Ibid. v. 25. κορεσθέντες τροφῆς, Acts xxvii, 38. So Μεστόω. Ἐπλήσθη ὁ γάμος ἀνακειμένων, St. Matth. xxii, 10. χορτάζειν ἄρτων, St. Mark viii, 4. In the following the preposition is expressed : ἐκ δ' ἐπίπλαμεν δρόσου Κρατῆρας ἱεροῦς, Βιβλίνου τε πώματος, Eurip. Ion 1194. but Schæfer, differing from Bos and Wakefield, construes ἐκ with ἐπίπλαμεν, from which, as he says, it is separated by tmesis. Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου, St. John xii, 3. That the preposition ἐκ is understood when a genitive is put after such words appears from their being sometimes construed with a dative ; as δένδρεσι παντοίοις πεπληρῶσθαι, Diod. Sic. iv. p.

<sup>a</sup> “What else, says Hermann, is ὅς ἂν δύνηται πόλεος, but ὅς ἂν πολίτης δυνατὸς ᾖ?” J. S.

<sup>b</sup> “What is τᾷσδε γᾶς πόσις but ἐγ-χώριος πόσις?” says Hermann. J. S.

283. Α. πλατάνων καὶ δάφνης καὶ μυρσίνης ἔρρεσι καταγέρει, Id. v. p. 318. D. Virgil has imitated the Greek construction with a genitive: *Implentur veteris Bacchi, pinguisque ferinae*, Æneid i, 219. for, according to the construction most usual in Latin, he would have said, *veteri Baccho, pinguique ferina*.

8. In genitives signifying the terms of an agreement or compact: οὐχὶ δηναρίου συνεφώνησάς μοι; St. Matth. xx, 13. Fully, συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, Id. v. 2.

9. [In genitives signifying *time*; as ἐκ νυκτός. See Διά.]

10. In genitives, when it has the sense of *after*: as ἀναπνεύσσει πόνοιο, Hom. Il. ο, 235. Fully, τὰ καινά γ' ἐκ τῶν ἡθάρων Ἠδίων ἔστιν, Eurip. Cycl. 249. 250. Hence in genitives absolute,<sup>a</sup> when the participle is in a *past* tense; as, πατρὸς θανόντος, for ἐκ πατρὸς θανόντος. Τούτου γενομένου, for ἐκ τούτου γενομένου: ἐκ signifying *after*, as *ex* does in Latin. See Ἐπί.

11. In genitives after the following verbs: Ἀπολαύειν. Fully, πολλάκις πλείστον ἀγαθὸν ἀπολαύομεν ἐκ τῶν κινδύνων, Isocrat. Pannegy. Ῥωμαίους οὐδὲν ἀπολαύσειν ἐκ τῆς τριβῆς τοῦ χρόνου, Dion. Halic. vi, p. 343. Ἀπὸ also may be understood; which is expressed by Lucian Dial. Mort. Ἀρχεσθαι. Fully, ἐκ Διὸς ἀρχώμεσθα, Aratus, Phænom. ἐκ τίνος ἀρξέυμαι; Theocrit. ii, 65. But here too ἀπὸ also may be understood. See that Preposition. Ἐχεσθαι, *to adhere; to hold fast by*: πολλῶ μᾶλλον ἐξόμεσθ' αὖ σοι, Aristoph. Plut. 101. p. 12. πεπεισμεθα δὲ περὶ ὑμῶν—τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, *things that accompany salvation*; Hebr. vi, 9. and after the compound συνέχομαι: fully, συνέχομαι ἐκ τῶν δύο, Philipp. i, 23. That the preposition is understood when a genitive follows ἔχεσθαι, may be proved by examples in which a dative appears joined with that verb: e. g. ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους, Lucian t. i. p. 599. See Barnes ad Iliad. ξ, 129. Παύεσθαι, as παύεσθαι τῆς ὀργῆς, for ἐκ τῆς ὀργῆς. Fully, with a compound, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, Revel. xiv, 13.

ΕΝ, *in*.—There is an ellipsis of this preposition:—

I. In words signifying place:—1. In *appellatives*; Νῦν δ' ἀγροῖσι τυγχάνει, (for ἐν ἀγροῖσι,) Sophocle. Electr. 315. ἀγῶνι ἐξανιστάμενος, Ælian Var. Hist. ii, 26. αἰθέρι ναίων, (for ἐν αἰθέρι,) Hesiod. οἳ ῥά μιν ὦκα Θήσουσιν Λυκίης εὐρείης πτόνι δῆμῳ, Hom. Iliad π, 672. and a little afterwards fully, κάτθεσαν ἐν Λυκίης εὐρείης πτόνι δῆμῳ. Δόμῳ, for ἐν δόμῳ. Καδ' δ' εἶσ' ἐν θαλάμῳ, Hom. Il. γ, 382. "In Sch. br. Καδ' δ' εἶσεν θαλάμῳ, quod ex usu Homeri videtur esse præferendum, iudice quoque Bentleio." *Heyn*. Ἀπελθόντες εἰς τὰς κύκλῳ κώμας, St. Luke ix, 12. for εἰς τὰς ἐν κύκλῳ οὔσας ἢ κειμένας κώμας. Fully ἐν κύκλῳ,<sup>b</sup> Aristoph. Av. p. 546. Βοσκόμενος λειμῶνι, Hom. Od. φ, 49. Οἴκοι, for οἴκοι is an antique dative with an ellipsis of ἐν, not an adverb. See Koen. ad Gregor. p. 169. a. and Schæfer ad

<sup>a</sup> See Hermann's Treatise on Ellipsis and Pleonasm, § 152. J.S.

<sup>b</sup> The elliptical expression occurs in the Aves of Aristophanes; τὸν ἀέρα

πάντα κύκλῳ — Περιτεχνίζειν μεγάλας πλίνθοις ὀπταῖς, ὡς περ βαθυλῶνα, v. 551. in the editions of Brunck and of Bekker. J.S.

Mosch. p. 235. ed. Mans. Νείλου προχοαῖς, Aristoph. Nub. 271. See Wakefield ad Eur. Ion 446. Ὑπερωίῳ ἰστὸν ὑφαίνει, Hom. Od. o, 516.—2. In proper names: Ἦς ὁρόδαμον Αἰγύπτῳ κατέπηξε, Callim. Fragm. cxxxix. τὸν Αἴττῳ μηλονόμον, (as Musgrave would read,) Cycl. 660. Κλεῶα τὸν Ἀμύκλαις σιὸν, Aristoph. Lysistr. 1301. Ἀργεῖ, Eurip. El. 645. Iph. Taur. 190. 567. 990. Τοῖς Ἀργεῖ Σπάρτῃ τ' ἴσαι χέρες, Chæremo Epigr. i, 1. as Schæfer reads. Πλείστας δὲ τιμὰς ἔσχεν Ἀργεῖα χθονὶ, Eurip. Suppl. 874. ὦ μάκαρ Ἀρκαδίᾳ ποτε παρθένε Καλλιστοῖ, Id. Hel. 381. Αὐλίδι, Eurip. Iph. Taur. 538. Δοῶνι, Soph. Trachin. 172. Ἡ πρὶν ἀγωνιστὰς ἔστεφε τοὺς Ἐφύρῃ, Callim. Fragm. 103. Πρὸς τὰ χαλκῶδοντος Εὐβοίας σταθμὰ, Soph. Philoct. 495. Musgrave and Schæfer prefer Εὐβοίᾳ. But in ἀπώλεσεν αὐτῇ Ἰθάκῃ, which is the common reading in Philostr. Her. p. 104. Boiss. nothing but σὺν could be understood: ἐν therefore, as Schæfer observes, must be expressed: ἀπώλεσεν ἐν αὐτῇ τῇ Ἰθάκῃ. Καρχηδόνι. Λακεδαίμονι. Εἶτα Μαρθῶνι μὲν ὅτ' ἦμεν, Aristoph. Acharn. 697. p. 404. λείπει ἡ ἐν, οἶον ἐν Μαρθῶνι, Schol. Μήδοισι διεξιφίσω—Μαρθῶνι, Aristoph. Equit. 781. where see Brunck. Μὰ τὴν Μαρθῶνι τὴν ἐμὴν μάχην, Eupolis, ap. Longin. de Sublim. p. 73. Τούρ. Οἷσθ' οὖν τὸν Οἰτῆς Ζηρὸς ὑψιστον πάγον; Sophocl. Trachin. 1207. Musgrave reads Οἴτῃ. See Bentley on Callimach. Lav. Pallad. 18. Πειραιεῖ or Πειραιοῖ, for ἐν Πειραιεῖ. Πυθοῖ: (at Delphi:) which is not an adverb, but the ablative of the obsolete noun Πυθώ. Fully, Πυθοῖ ἐνι πετρηέσση, Hom. Il. ι, 405. Πυθοῖ ἐν ἡγαθέῃ, Id. Odys. θ, 80. So Πυθῶνι. Fully, σὰς ἀπτόμενος φαρέτρας Πυθῶνι ἐν,<sup>a</sup> Aristoph. Equit. 1269. p. 358. Ὅσσοι Πύλῳ ἐξεγένοντο Νηληϊὸς θεῖοιο, Apollon. Rhod. i, 157. Beck. Ἀπωθεῖ τῶν Σαλαμῖνι πρωτείων τὰς Ἀθήνας, Plutarch Mor. t. iv. p. 500. Ἡ ῥα θεοῖσι Τοῖς Σικυῶνι καλὸν τοῦτ' ἀπέκειτο γέρας, Epigr. ap. Athen. t. v. p. 290. See Porson ad Eurip. Med. 44. Ἡ τε Σουρίῳ Δίας Ἀθάνας σῶς ὑπάργυρος πέτρα, Eurip. Cycl. 293. Σουνίῳ, Musgr. Σπάρτῃ ξυνοικεῖ τῇ πάρος ξυνευνέτῃ, Eurip. Iphig. Taur. 524. Fully in Eurip. Androm. [σὺ μὲν πέφυκας ἐν Σπάρτῃ μέγας, v. 462. ed. Beck.] Καὶ τοῖς γε Τροίᾳ, Eurip. Androm. 438. Br. ἡμεῖς δὲ Τροίᾳ γ', Ib. 462. See Sylburg ad Pausan. Attic. c. 21. Kuhn ad Pausan. iv, 27. Observat. Miscellan. vol. iii. tom. iii. p. 419. and vol. ii. p. 251. s. Valcken. in Eleg. Callim. p. 262. Luzac. Exercitac. Academ. p. 115. Brunck ad Aristoph. Pac. 932.

In those forms too of the proper names of places used adverbially, and taken by grammarians for adverbs, Ἀθήνησι,<sup>b</sup> Οἰβήσι, and the

<sup>a</sup> Hermann, who does not admit the ellipsis of a preposition, takes all these cases for datives signifying possession. Anciently, says he, an adverb was added to the dative for the sake of greater perspicuity, as Πυθῶνι, ἐν, or ἐν, Πυθῶνι: which afterwards, when adverbs began to be converted into prepositions, became ἐν Πυθῶνι. In process of time the preposition was omitted before datives whose

meaning was evident, and retained before the more ambiguous ones. J. S.

<sup>b</sup> Ἡ Ἀθήνησιν ἀκρόπολις, *atque est urbi Athenarum, sive quam habent Athenæ*,—*as ἔστι μοι δόρυ*. Fallitur ergo Latinorum usu deceptus Bosius, quum Λακεδαίμονι, et quæ sunt hujus generis alia, non dativo, sed ablativo casu dici contendit. Quo casu, qui ab hisce exemplis alienissimus est, ne Romani quidem, opi-

like, ἐν is understood; for they are in reality Ionic and poetic ablatives, for Ἀθήναις, Θήβαις, as αἰοδῆσι for αἰοδαῖς in Hesiod "Εργ. 1. Ἀθήνησι, Herodot. v, 82. al. ἐν Ἀθήναις: ἐν Ἀθήνησι, Schæfer. Καὶ τοὺς μὲν Θήβησι καὶ τοὺς Ἡλιδι φευκτέον ἔρωτας, Plutarch. Fully, ἐν Ἀθήνησι, Herodot. vi, 103. τελευτήσας δ' ἐν Ἀθήνησιν ἐτάφη, In- cert. Auct. de Thucyd. p. 12. Duk. "Ἄλλοι δ' ἐν Θήβησιν, Hom. Hymn. in Bacch. p. 667. Ilg. ἦν κείμενα ἐν Θήβησι, Herodot. i, 52. See Diod. Sic. t. x. p. 444. Arg. Wesseling ad Herodot. v, 82. Wyt- tenbach ad Plutarch. de S. N. V. p. 16. Bast. Epist. Crit. ad Boi- son. p. 152.

This ellipsis has been imitated by Latin writers: *Atque una fieret cana puella domo*, for in domo, Propert. ii, 13, 22. *erant omnibus ostiis Nili custodiae*, Hirtius de Bell. Alex. xiii. *nec tuta mihi valle reperti*, Virgil Ecl. ii, 40. *Piscium et summa genus hæsit ulmo*, Hor. Od. i, 2, 9. *et te urbe ac foro toto*, &c. Cic. ad Div. viii, 1. *Quæ nivali pascitur Algidio*, Hor. Od. iii, 23, 9. *nulla Lacedæmoni tam nobilis vidua*, Cornel. Nep. in Præfat. for in Lacedæmoni, an antique ablative. [See the note below.]

Under this head may be mentioned the ellipsis of ἐν in the titles of books or parts of books, especially of plays; when the place or part of an author's works, in which a passage quoted occurs, is designated: thus, Συμμίας ὁ Πόδιος Ἀπόλλωνι, for ἐν Ἀπόλλωνι, Antonin. Liberal. c. xx. Εὐπολὶς Αἰξίν, Athenæus. Ξάνθος Λυκιοῖς, for ἐν Λυκ. Antonin. Liberal. c. xxxv. Κρατῖνος Μαλθακοῖς, Athenæus. Ἰστορεῖ Βοῖος Ὀρνιθογονία, for ἐν Ὀρνιθ. Antonin. Liber. c. xi. Εὐριπίδης Φαέθοντι, Athenæus. So in Latin, *Plautus Menæchmis*; *Terentius Phormione*. See Linac. de Emend. Struct. vi. p. 197. Muncker. ad Antonin. Liber. c. xx. p. 166. and Henr. Steph. de Dial. Att. p. 95.

II. In words signifying time: ἐνδεκάτῳ ἐνιαυτῷ, al. ἐν δεκάτῳ ἐνιαυτῷ, Homer Odys. γ, 391. ἔκτῳ ἔτει ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρῳ, Herodot. vi, 18. al. ἐν τῷ ἔκτῳ ἔτει. Ἡμέρῃ τῇ ἐγένετο βασιλεὺς, Herodot. ix, 110. ἡμέρᾳ γὰρ τῇδ' ἀπήλλαγμαί φόβον, Sophocl. Electr. 785. ταύτῃ τῇ ἡμέρᾳ, Xenoph. Cyrop. iii, 3, 29. τῇ ἐσχάτῃ ἡμέρᾳ, St. John vi, 40, 44, 54. τῇ ἡμέρᾳ ἐκείνῃ, Acts ii, 41. Fully, ἐν πέντε καὶ τεσσαράκοντα ἡμέρησι, Herodot. viii, 115. ἐν τῇ ἐσχάτῃ ἡμέρᾳ, St. John vi, 39. κατακτείνασα τῇδ' ἐν ἡμέρᾳ, Soph. Trach. 753. So θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι, Eurip. Hec. 44. See Orest. 854. 943. Androm. 797. Phæniss. 313. Hippol. 22. Soph. El. 674. 1149. Markland ad Lys. p. 76. Τῷ καιρῷ, St. Mark xii, 2. Τῷ μηνὶ τῷ πέμπτῳ. Fully, ἐν δὲ τῷ μηνὶ τῷ ἔκτῳ, St. Luke i, 26. ἐν ἐκείνῃ τῇ νυκτὶ, Thucyd. iv, 103. "Delenda est præpositio; recte abest Mss." Wasse in Duker's Pref. "Vix puto," says Schæfer. In πρῶ too, (*early in the morning*;) which is put for πρῶτῃ, the ablative of πρῶτῃς, ἐν with ὥρα is understood; the full expression being

nor, nisi quadam pronunciationis negligencia, quum vulgo ablativum male a dativo discernerent, uti cœperunt, recte illi in aliis, sed paucis, exemplis veram rationem

servantes, ut quum *ruri* et *rure* distinguunt. Hermann. See the last preceding note. J.S.

ἐν ὥρᾳ πρώτῃ. See the Scholiast ad Aristoph. Av. 132. p. 547. Τοῖς σάββασι οἱ ἱερεῖς—τὸ σάββατον βεβηλοῦσι, St. Matth. xii, 5. Fully, ὁ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, Ib. v. 2. τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε, Id. xiv, 25. ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, Rom. xvi, 25. Fully, ἦν δὲ ἐν τούτῳ τῷ χρόνῳ μὴ παρέω, Herodot. iv, 98. Τῇ ὥρᾳ τῇ τρίτῃ, or τῇ τρίτῃ ὥρᾳ. See Reisk. in Ad-dend. ad Anon. Introduct. Anatom. p. 56, 13.

III. In words signifying the *instrument, means, &c.* as Βέλει.<sup>a</sup> Fully, ἐν βέλει πληγαῖς, Eurip. Πλήττεσθαι λίθῳ, for ἐν λίθῳ. Ἀπῆλ-θον εἰς ἔρημον τόπον τῷ πλοίῳ, St. Mark vi, 32. Fully, μήποτε κατα-πατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, St. Matth. vii, 6. ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, 1 Corinth. iv, 21. See Homberg ad Matth. iii, 11.

IV. In signification of *cause, manner, [degree, &c.]* as τῇ τε αἰρέσει τῶν ἀνδρῶν—πάνν εὐδοκῶ, Dion. Halic. viii. p. 542. Fully, ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα, St. Matth. iii, 17. τῇ ἐλευθερίᾳ στήκετε, for ἐν τῇ ἐλευθερίᾳ, Galat. v, 1. ἔκρινα δὲ ἐμαυτῷ τοῦτο, for ἐν ἐμαυτῷ, 2 Corinth. ii, 1. ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι, for ἐν κανόνι τούτῳ, Galat. vi, 16. Εἰ μὴ λημῆς κολοκύνθαις, Aristoph. Nub. 326. p. 144. Λεῖπει ἡ ἐν, ἐν κολοκύνθαις, ὡς τὸ νοσεῖν ἐν φρενίτιδι, Schol. Κομιδῇ for ἐν κομιδῇ; the word being properly a substantive signifying *care and pains* which are bestowed on anything: hence ἐν κομιδῇ is *studiously, diligently, carefully*; next *very, exceedingly*, as κομιδῇ νέος, *very young*, Herodian i, 1, 10. i, 2, 1. and, *altogether, quite so, undoubtedly*, Plato de Rep. ii. p. 138. Ἀτέχνως ὑπερβάλ-λουσι τῇ μοχθηρίᾳ, Aristoph. Plut. 109. p. 12. for ἐν τῇ μοχθηρίᾳ. Νοσεῖν νόσῳ, φρενίτιδι, for ἐν νόσῳ, ἐν φρενίτιδι. Πορεύεσθαι ταῖς ὁδοῖς αὐτῶν, Acts xiv, 16. καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα, St. James ii, 25. τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, St. Jude v, 11. οὐδεὶς μέντοι παρῥησίᾳ ἐλάλει περὶ αὐτοῦ, for ἐν παρῥησίᾳ, St. John vii, 13. See St. Mark viii, 32. St. John vii, 26. x, 24. xi, 14, 54. xvi, 25, 29. xviii, 20. Πολλῷ, with comparatives: as πολλῷ ἐνδοξότερος, for ἐν πολλῷ μέτρῳ ἐνδοξότερος. Ἐὰν μὴ πυγμῇ νύβωνται τὰς χεῖρας, οὐκ ἐσθίουσι, St. Mark vii, 3. for ἐν πυγμῇ, *with one hand clenched, and inserted into the other, to be rubbed and washed the more thoroughly and effec-tually*. Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει, for ἐν τῇ πυρώσει, 1 Pet. iv, 12. πορευόμενοι τῷ φόβῳ τοῦ Κυρίου, Acts ix, 31. In the following ἐν is expressed: ἐν ᾧ ξενίζονται, 1 Pet. iv, 4. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν, Rom. viii, 37. See Nold. Concord. Par-tic. p. 171.

V. In the following expressions: ἀληθείᾳ, δίκῃ, δόλῳ, εἰρήνῃ, ἔργῳ, θυμῷ, κράτει, φυγῇ, &c. Γινώσκειν τινὶ πράγματι, for ἐν τινὶ πράγματι. Γνοίῃ δ' ἄν τις καὶ αὐτῷ τούτῳ, Thucyd. vi, 55. expressed in the N. T. by ἐν τούτῳ γινώσκειν. In παραβάλλειν and συμβάλλειν, when put for ἄν τις παραβάλλῃ, or συμβάλλῃ: thus, οἱ δ' Ἀττικοὶ ῥήτορες παιδιὰ,

<sup>a</sup> See the Abridgment of Viger, note b, p. 229. "Ablativus ergo, quum per se instrumentum denotet, quo aliquid fiat, hoc minus ulla præpositionis ellipsi opus

habet, quod ne construitur quidem cum hoc casu in Græco sermone ulla præposi-tio." Hermann. J. S.

παραβάλλειν τῷ τούτου κρότῳ, Lucian Demosth. Encom. t. iii. p. 514. for ἐν τῷ παραβάλλειν, or εἰς, πρὸς τὸ παραβάλλειν, *to compare; if or when compared.*

ENEKA, *on account of; for the sake of.*—“Ένεκα is very frequently understood;—1. In nouns and pronouns: as, τίνος ἀγαθοῦ τοῦτο ποιοῦσιν; (viz. ένεκα,) Lucian Philopseud. p. 327. So t. iii. p. 103. See the Schol. ὡς μὴ ἀπιστοῖτο τοῦ ἄθλου, Philostrate. Her. p. 36. Boiss. ἀπιστος νομίζοιτο ένεκα τοῦ ἀγῶνος, Schol. μαχέσθην αἰγὸς ὀρεσσινόμου, Hesiod Ἀσπ. 407. τίς οὐκ ἂν ἀγάσαιο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς; Demosth. pro Ctesiph. So θαυμάζω σε τῆς ἀρετῆς. “Άξιός μὲν ὁ ἀνὴρ ἐπαινεῖσθαι τε καὶ θαυμάζεσθαι, μάλιστα δὲ τῆς αὐταρκείας τοῦ βίου, Polyb. Fragn. p. 254. ed. Urs. χωόμενον—ἐνζώνιοιο γυναικὸς, Homer Il. α, 429. (where however see the Ven. Schol.) οὐχ ὦν δρᾷ μόνον, ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρή, Thucyd. vi, 38. ‘Ελλάδος Μάλιστ’ ἐγωγε τῆς ταλαιπώρου στένω, Eurip. Iphig. Aul. 370. “ante ‘Ελλάδος intellige ένεκα.” Markland. See Eubul. Com. ap. Athen. xiii, 3. p. 569. A. οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (viz. ένεκα,) 2 Pet. iii, 9. Κρυπταδὴς εὐνῆς ἀλόχου, Hesiod Ἔργ. 327. Ὡ μέλεος ἡβης σῆς, Ὅρεστα, Eurip. Orest. 1027. ἄχος πύκασε φρένας ἡνιόχοιο, (viz. ένεκα,) Hom. Il. θ, 316. Ὡ μέλεος—θανάτου αἴωρου, Eurip. Or. 1027. “Ἴσως σοι θυγατέρος θυμούμενος, Ib. v. 749. εὐδαιμονίζω σε τῆς ἱστορίας, Philostrate. Her. p. 36. Boiss. μακαρίζω ένεκα, Schol. Ἥρ’ ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος, Hom. Il. γ, 366. ἡγουν ένεκεν τῆς κακίας Ἀττικὴν ἔχει ἔλλειψιν, Eustath. Ἀπάγεσθαι κλοπῆς, Theophrast. Char. c. 6. *to be arrested, or led to execution, on account of theft.* Κατηγορεῖν τινος κλοπῆς. Fully, κατηγορεῖν κατὰ τινος κλοπῆς ένεκα. Εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο—καὶ τοῦ τρόπου, καὶ τῶν λόγων, Plato Phæd. c. 2. πολλῶν γὰρ οἱ πατέρες ἡμῶν Μηδισμοῦ θάνατον κατέγνωνσαν, for Μηδισμοῦ ένεκα, Isocrat. Τῆς σωζομένης Μοίρας εὐδαίμονες ὄντες, Eurip. Iphig. Taur. 1490. μὴ ἀπάδειν Ἑλληνικοῦ γάμου ὁμονοίας τε καὶ σωφροσύνης, Ælian Var. Hist. xii, 1. i. e. ένεκα ὁμονοίας, says Bos. “*utendum cum Interprete; neque abhorreret ille a Græcorum conjugiorum concordia ac castimonia; quomodo nihil subaudiri oportet.*” Schæfer. Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων, Sophocle. Aj. 41. Ὡν δέ γ’ ἐστάλην, Eurip. Dan. 44. οὐχ ὦν δρᾷ μόνον, ἀλλὰ καὶ τῆς διαβολῆς προαμύνεσθαι χρή, Thucyd. vi, 38. ένεκα δηλονότι. οὐχ ένεκα ἐκείνων, ἃ δρᾷ, &c. Schol. τούτου τε ἡκες εἰς ἀγρόν, ἵνα, κ. τ. λ.<sup>a</sup> Charito p. 28, 8. viz. ένεκα. Ὅργισθεὶς τούτων Κλεώνυμος, for ένεκα τούτων, Isæus. ὦ μοι ἐγὼ παθέων, ὦν ἔπαθον τάλας, Eurip. Hippol. 829. τίσαιτο δ’ Ἐρινυς πατρός ἐοῖο παίδων, Hesiod Theog. 473. Ὡ μέλεος—πότμου, Eurip. Orest. 1027. Ἀλλά μοι αἰνὸν ἄχος σθέν ἐσσεται, Homer Il. δ, 469. τοῦ τέλους ἐμακαρίσθησαν, viz. ένεκα, Suidas; who says that μακαρίζω is construed with a genitive on account of the ellipsis of ένεκα. Ὡ σχετλία τὸλμης, Eurip. Alcest. 753. τιμάων κρίναντο, Hesiod Theog. 882. τοῦ (ὀφείλω) δῶδεκα

\* Dorville quotes φαίνεται τούτου λέγειν, from Plato Apol. Socr. 23. A. (c. 9.) but Heindorf in that passage adopts the

emendation of Fr. Aug. Wolfe, (approved by Hermann also,) καὶ φαίνεται τοῖτ’ αὐ λέγειν τὸν Σωκράτην. J.S.

μῆρας Πασίᾳ; Aristoph. Nub. 22. ἔνεκεν τίνος πράγματος; Gl. καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ εὐδαιμόνισα τοῦ τρόπου, Plato Crito. εὐδαιμών γάρ μοι ὁ ἀνὴρ ἐφαίνετο—καὶ τοῦ τρόπου, καὶ τῶν λόγων, Plato Phæd. c. 2. Ζηλῶ, εὐδαιμονίζω, ἐπαινῶ σε τῆς τύχης.—ὅταν μέντοι πρὸς γενικὴν συντάσσεται, (συντάσσεται Schæfer,) τὸ εἶνεκα ἔξωθεν νοοῦμεν, Thom. Mag. p. 402. speaking of the construction of the verb ἔχω joined with an adverb. Callimachus has expressed ἦρα : τίον δέ ἐ πάντες ὀδῖται Ἥρα φιλοξενίης, Fragm. xli. where, Schæfer says, Bentley mistakes. See Valcken. in Aram Dosiad. Diatr. in Eurip. Fragm. p. 130.

It may be added that Musgrave, (on Theocrit. t. ii. p. 410. Wart.) understands ἔνεκα in genitives used in propination, or pledging to drink : as in προπίνω σοι, ἔφη, ὦ Κλεανθί, Ἡρακλέους ἀρχηγέτον, Lucian Conviv. t. iii. p. 430. See Πρόποσις.

In genitives put alone or unconnectedly : as ἀγαθῆς μεταβολῆς, Inscript. on the front of a monument in Spon. t. i. p. 428. and perhaps in the Inscription on a stone, p. 310. of the same work ; where, although all the preceding cases are accusatives, these genitives follow, θεοῦ καὶ τοῦ πατρὸς Λαικιανοῦ, ἀνδρὸς, κ. τ. λ.

2. In the article τοῦ joined with an infinitive mood : as τοῦ καταφανὲς γενέσθαι, Plato Gorg. 30. where see Heindorf p. 39. τοῦ μή τινα καὶ ἀκούσιόν ποτε γενέσθαι μολυσμὸν τοῖς ἱερείοις, Heliodor. p. 394. Cor. ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ, Rom. vi, 6. τοῦ ἅμα τε περίοπτοι καὶ ἐπὶ μακρὰν ἀκουόμενοι εἶναι, Schol. ad Lucian. t. ii. p. 351. τοῦ δὴ μὴ λυσιτελεῖν αὐτοῖς, Xenoph. Cyrop. i. p. 22. τοῦ μηδένα τῷ νόματι πελάζειν, Dionys. Halic. Ant. Rom. t. i. p. 41. τοῦ μή τινα θαῦμα ποιεῖσθαι, Ib. p. 66. ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν, St. Matth. xiii, 3. Τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ Τεῖναι τὰ θεῶν ἀμάχητα βέλη, Sophocl. Philoct. 198. In the following ἔνεκα is expressed : τοῦ ἐπαινεῖσθαι ἔνεκα, Xenoph. Cyrop. i. p. 6. ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν, 2 Cor. vii, 12. τοῦ μὴ φεύγειν ἔνεκα, Xenoph. Anab. iii. p. 174. But in these expressions ὑπὲρ or περὶ also may be understood : or eis τὸ or πρὸς τὸ, when τοῦ is not joined with the infinitive.

There is a like ellipsis of *gratia* or *caussa* in Latin : *Justitiæne prius mirer, belline laborum?* Virgil Æn. xi, 126. *sive naves de-jiciendi operis essent a barbaris missæ*, Cæsar de B. G. iv, 17. *quas sui quisque commodi fecerat*, Ib. v, 8. *deliberandi sibi unum diem postulavit*, Cic. de Nat. Deor. i, 22. *ego crudelissimæ severitatis non potui me tenere*, Petronius c. xlix. See Oudendorp ad Cæs. de B. G. iv, 1. Burmann ad Petron. c. xlix. Arntzen. ad Aur. Victor. de Vir. Ill. c. vi.

ΕΠΙ, upon ; at ; on account of ; during, &c.—Ἐπὶ is understood : —1. In genitives : as ἴωμεν ναὺς, for ἐπὶ τῆς ναὺς,<sup>a</sup> Sophocl. Philoct. 1210. So δεῖξαι νεὺς ἄγοντ' ἐν Ἀργείοις μέσοις,<sup>a</sup> ib. v. 639. τί τοῦθ', ὃ μὴ νεὺς γε τῆς ἐμῆς ἐνι ;<sup>a</sup> ib. 657. Λιβυκῶν ἐνδρομέοντα πόρων, Marc. Argentar. xxxiii, 2.

<sup>a</sup> " Musgravius—νεὺς ἄγοντα—pro ἐπὶ neque ista verba aliud significare possunt, νεὺς dictum putavit.—hoc fieri nequit, quam ducentem ab navi, genitivo remotio-

Genitives of *time*: ἀπαξ τοῦ ἐνανταυτοῦ, Hebr. ix, 7. τασούτους ἀπέε-  
τεινα μιᾶς ἡμέρας, Lucian Dial. Mort. Alexand. Annib. &c. and  
afterwards fully, in the same dialogue, ἐπὶ μιᾶς ἡμέρας.

Genitives absolute, when the accompanying participle is in the  
present tense: e. g. Ἡρώδου βασιλεύοντος, for ἐφ' Ἡρώδου βασιλεύον-  
τος, as in Latin *Herode regnante*, for *sub Herode regnante*. See  
Voss de Construct. c. xlix. The preposition is expressed in the  
following examples: ἐγένοντο διαλύσεις ἐπὶ Κόθωις, τοῦ Καλλιγεί-  
τονος, ἱερομνημονοῦντος ἐν τῷ Βυζαντίῳ, Polyb. iv. p. 442. ἐπὶ  
Ἡγησίου ἀρχόντος Ἀθήνησι, Arrian vii. ἐπὶ γὰρ Λέοντος βασιλεύ-  
οντος, Herodot. i, 65. ἐπὶ τούτου βασιλεύοντος, Id. ii. p. 542. ἐπὶ  
μὲν δὲ Εὐρυκράτους, τοῦ Πολυδώρου, βασιλεύοντος, Pausan. Lacon. p.  
209. See St. Luke iii. v. 1 and 2.

The genitives οὗ *where*, and αὐτοῦ *there*, which are commonly  
taken for adverbs, agree with τόπου or χωρίου, understood, and go-  
vernèd by ἐπὶ. See Τόπος. [See Hermann on Ellipsis and Pleonasm  
§ 151.]

Some of the verbs, after which the elliptical genitive is put, may  
be noticed: e. g. ἴνα βιάσῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος, for ἐφ' ὕδατος,  
St. Luke xvi, 24. ᾧκει γῆς τῆς Δρυοπίδος, Antonin. Liber. c. 4. ᾧκει  
τῆς γῆς τῆς Ἐφεσίας, Id. c. 11.<sup>a</sup> Fully, ᾧκει δ' ἐπὶ τῶν ἀγρῶν, Id.  
c. 12. κατοικοῦντες ἐπὶ τῆς γῆς, Revel. xi, 10. Verbs of *touching*,  
*seizing*, *holding*, and the like: κἄν θηρίον θίγῃ (viz. ἐπὶ) τοῦ ὄρους,  
Hebr. xii, 20. Ἐπιλαμβάνεσθαι τινος. Κρατῆσαι τῇ, προκειμένης  
ἐλπίδος, Hebr. vi, 18.

Verbs of *rule* or *dominion*: Γαλιλῆνος ἀνθυπατεύοντος τῆς Ἀχαΐας,  
Acts xviii, 12. οὔτε ἀρχεῖν βουλόμενοι Ἀργεῖων, Themistocl. Ep.  
i, 5. βασιλεύω τῆς Ἀσίας, Isocrat. τοῦ βασιλεύσαντος Νουμιδῶν,  
Pænius iv, 11. ἡγεμονεύοντος τῆς Συρίας, St. Luke ii, 2. ἡ ἁμαρ-  
τία ὑμῶν οὐ κυριεύσει, Rom. vi, 14. τετραρχοῦντος τῆς Γαλιλαίας, St.  
Luke iii, 1.

[Verbs of *buying*, *selling*, *exchanging*; see Ἀντί, at the end,  
p. 195.]

2. *In datives*: as θύραισι, *at the door*, Aristoph. Eccles. 985.  
p. 753. Fully, ὅπως μή σ' ἐπὶ θύραισιν ὤψεται, Ib. v. 989. πυνθάνο-  
μαι οὖν, τίνι λόγῳ (for ἐπὶ τίνι λόγῳ, *on what account*) μετεπέμψασθέ  
με; Acts x, 29. τίνι λόγῳ εὐηγγελισάμην ὑμῖν; 1 Corinth. xv, 2.  
Οἶ: the ancients who had not the letter ω, wrote οἶ for ᾧ, putting  
the ι by the side of ο instead of subscribing it: οἶ therefore is for  
ἐφ' οἶ, or ᾧ, τόπῳ or χωρίῳ. This appears plainly from its having  
often a genitive after it: Ὀρῶν, οἶ κινδύνου καθεστῆκειν, Lucian

nem significante.—Ἰωμεν ναὺς εἰς τὴν  
navi significare vult, (Schæferus,) quod  
fieri non potest. Audire debebat—  
Brunckium ita interpungentem; Ἰωμεν,  
ναὺς ἴν' ἡμῖν τέτακται. Deinde τί τοῦθ',  
δὲ μὴ νεὼς γε τῆς ἐμῆς ἐν; ubi νεὼς non  
magis significat in navi, quam in superio-  
ribus locis: quod quidem Brunckio fieri  
potuisse videbatur: sed statim ille aliam,

eamque multo magis probabilem inter-  
pretationem adjecit; e præcedentibus verbis  
λαβεῖν repetens, et νεὼς τῆς ἐμῆς ex  
mea navi intelligens. Hermann. J. S.

<sup>a</sup> Bast. (Epist. Critic. ad Boissonad.  
p. 74.) agrees with Schoettgen as to the  
ellipsis of ἐπὶ here, but Schæfer says,  
"illic genitivum regunt παρὰ τὰ λουτρά  
τὰ Ἡρακλέους: hic ἴνα." J. S.

Pseudom. p. 780. οἱ κακοῦ τυγχάνει, Onosander c. xl. οἱ κακῶν ἐγεγόνεισαν, Xenoph. Ephes. p. 5. συνεῖς, οἱ κακῶν ἐγεγόνει, Id. p. 74. οἱ καθέστηκε δεινοῦ, Chariton iii, 9. καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν, 2 Corinth. i, 15. Εἴτ' ἄρα Νείλου προχοαῖς, ὑδάτων χρυσέοις ἀρύτεσθε πρόχουσιν, Aristoph. Nub. 271. λείπει ἢ ἐπὶ, ἤγουν ἐπὶ ταῖς προχοαῖς τοῦ Νείλου, Schol. See in Εκ, p. 203. Οὐδὲ τραπέζῃ Γνώτῃν ἀλλήλων, (for ἐπὶ τραπέζῃ,) Hom. Odys. φ, 35. ὦ πάτερ, εἰσεῖδόν σ' ἄσμενῃ πολλῷ χρόνῳ, for ἐπὶ πολλῷ χρόνῳ, Eurip. Iphig. Aul. 640. In some examples the verbs preceding the datives, rather than the datives themselves, appear worthy of attention: as, Ἀθήνησιν ἐν δημοκρατουμένη πόλει καὶ ἀκμαζούσῃ πλήθει ἀνδρῶν, Maxim. Tyr. Orat. xiii, 4. Fully, ἀκμαζούσαν ἐπὶ πλήθει τε καὶ δυνάμει πόλιν, Onosander c. xlii. p. 126. Ἀπαλλάττειν, with a dative of the terms. Fully, ἐπὶ μισθῷ μεγάλῳ ἀπαλλάττω σε δεινοῦ, Lucian. Ἀνιᾶσθαι τῷ παίσματι. Fully in Ælian Var. Hist. xii, 1. See Jens. Lect. Lucian. i, 3. ἡμῖν δὲ—τῷ ὀνόματι ἀπεχθάνεσθε, Athenagor. Leg. pro Christian. c. i. p. 8. Fully, ἐπὶ μόνῳ ὀνόματι προσπολεμούντων ἡμῖν, Ib. p. 9. Ἐγέλασα ψολοκομπαῖς, Aristoph. Equit. 693. ὅστις οὖν τούτοις γελᾷ, τοῖς ἐμοῖς μὴ χαίρῃ, Id. Nub. 560. Fully, ἐφ' οἷς αἰὲ γελῶσιν οἱ θεώμενοι, Id. Ran. 2. ἵνα πιστεῦσωμεν τῷ ὀνόματι τοῦ νιοῦ αὐτοῦ, 1 John iii, 23. comp. St. Luke xxiv, 25. πρίασθαι βουσί δώδεκα, for ἐπὶ βουσί, Lucian. Καὶ ταῖς ἐκείνης συμφοραῖς ἐμὲ στυγεῖς, for ἐπὶ ταῖς ἐκ. σ. because of; on account of; Eurip. Hel. 78. Χαλεπῶς φέρειν τινί, for χαλεπῶς φέρειν ἐπὶ τινί. See the Abridgment of Viger, p. 105. r. iv. χαίρειν τοῖς γινομένοις, Herodian iv, 2, 3. κολακείαις δὲ χαίρων, Id. v, 1, 6. οἷς αἰὲ χαίρουσι, Id. i, 17, 5. Fully, ἐφ' οἷς ἀκούσαντες—ἐχάρησαν, Polyb. t. i. p. 331.

In the article with an infinitive mood: τῷ ἄπαξ εἰρήσθαι, Phrynica. p. 128. Panw. (as Schæfer reads.) τῷ μὴ εὐρεῖν με Τίτον, for ἐπὶ τῷ μὴ, &c. 2 Corinth. ii, 12.

See Dorvill. ad Chariton. p. 585. Wakefield Silv. Crit. v. p. 43. Wyttenbach Annotat. ad Xenoph. in Select. Princip. Historic. p. 374.

3. In accusatives: στίβον κατ' ἀνάγκαν ἔρποντος, Sophocle. Philoct. 208. ἔξωθεν προσληπτέον τὴν ἐπὶ, says the Schol. ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί, St. John xii, 35. Fully, πανρίδιον ζῶεσκον ἐπὶ χρόνον, Hesiod. Ἔργ. 133. The verbs which take after them an accusative governed by ἐπὶ understood may be remarked: e. g. ἐπὶ κώμῃν ἀπέχουσιν σταδίου ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, for ἐπὶ σταδίου, St. Luke xxiv, 13. Κυκλωπίαν γνάθον Τήνδ' ἀνδροβρῶτα δυστυχῶς ἀφιγμένοι, for ἐπὶ γνάθον, Eurip. Cycl. 92. ἐβδομηκοστὸν τε ἰὼν τῆς ἡλικίας ἔτος, for ἐφ' ἐβδομηκοστὸν, &c. Pæanias viii, 8. ἀρχὴν ἴθυνε στρατιωτικὴν, Id. 10. n. 3. (ad militarem præfecturam progressus est, Michaelis.) τοῦ τείχους καθεῖλεν ἐπὶ δέκα σταδίου, Diod. Sic. xvii. Παρακαλῶ σε ταῦτα, προτρέπω σε ταῦτα, for ἐπὶ ταῦτα. Πόθεν Σικελίαν τήνδε ναυστολῶν πάρει; for ἐπὶ Σικελίαν, Eurip. Cycl. 106. Πορεύ-

\* “Exempla proferri solent a defensoribus ellipses valde inepta, ut quum in his Odys. φ, 35. Οὐδὲ τραπέζῃ Γνώτῃν ἀλλήλων, ἐπὶ intelligi volunt, ubi τραπέζῃ ablativus est, per mensam.” Hermann. J. S.

εσθαι ὡς, for ὡς ἐπὶ. Fully, πορεύεσθαι ὡς ἐπὶ τὴν Θάλασσαν, Acts xvii, 14. See Ælian Var. Hist. iii, 24. and the preposition Πρὸς, below.

**ΚΑΤΑ**, *against; at; according to; as to; in; &c.*—The ellipsis of this preposition is extremely frequent:—

I. In *genitives*; as, Κάδμου παλαιῶν Ἀρεος ἐκ μηνιμάτων, Eurip. Phœniss. 948. λείπει ἡ κατὰ ὁ δὲ νοῦς, κατὰ Κάδμου, Schol. (the conjecture of Valcken. Κάδμῳ π. "A. ε. μ. has of late been admitted into the text as the true reading.) εἰάν τις εὖρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, Acts ix, 2. for κατὰ τῆς ὁδοῦ. "Ἦξει δ' ἐς οἴκους Ἑρμιόνη τίνος χρόνου; for κατὰ τίνος χρόνου; Eurip. Orest. 1209. τοῦ λοιποῦ χρόνου, Ælian Var. Hist. xiv, 7. and so τοῦ λοιποῦ. See Homberg ad Matth. x, 1. Ἐξῆς, *next; in order*; which is commonly reckoned an adverb, is in reality the genitive of ἐξῆ, *series, order*, from ἔχεσθαι, *to follow next after; to be connected*: and it is governed by κατὰ understood: thus ἡ ἐξῆς ἡμέρα is fully, ἡ καθ' ἐξῆς ἡμέρα: this appears from the compound καθεξῆς, into which the two words καθ' ἐξῆς have in the course of time coalesced. Or ἐπὶ may be understood in ἐξῆς, for the words are compounded in ἐφεξῆς.

The following are some of the verbs which take after them a genitive governed by κατὰ understood. Ἀκοντίζειν: Αἰνεΐας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος, Hom. Il. v, 502. Ἐξακοντίζειν: ὅσας γενεῖον χεῖρας ἐξηκόντισα Γονάτων τε τοῦ τεκόντος ἔξακοντῶμένη, Eurip. Iph. Taur. 362. Musgrave understands κατὰ or ἐπὶ in γενεῖον, supposing it to be the true reading: but Schæfer refers both γενεῖον and γονάτων to ἔξακοντῶμένη: *quoties manus extenderim, patris nunc mentum tangens, nunc genua*. Ὀϊστεύειν: ἄλλ' ἄγ', ὀϊστευσον Μειελάου κυδαλίμοιο, Hom. Il. δ, 100. λείπει πρόθεσις, τὸ γὰρ ἐντελές, κατὰ Μειελάου, Eustath. Ῥίπτειν: πρῶτον μὲν αὐτοῦ χερμάδας κραταιβόλους Ἐρρίπτον, Eurip. Bacch. 1085. Br. ῥίψω πέτρον τάχα σου, Id. Cycl. 51. Τοξεύειν: ἐκ δὲ τρήρωνα πέλειαν Λεπτῇ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγει Τοξεύειν, Hom. Il. ψ, 853.

II. In *accusatives*: as, ἀκμὴν φιλοσοφεῖς, for κατ' ἀκμὴν,<sup>a</sup> *ardently, studiously*, Isocrat. ad Demonic. ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *yet; still; etiam nunc*; q. d. κατ' ἀκμὴν χρόνου, St. Matth. xv, 16. Τἄλλα, *as to the rest*, for κατὰ τὰ ἄλλα. Τὴν ἀρχὴν,<sup>b</sup> *absolutely; at all*; for κατὰ τὴν ἀρχὴν. Homberg explains the passage of St. John, τὴν ἀρχὴν, ὅτι καὶ λαλῶ ὑμῖν, (viii, 25.) *Certe, quod ego dico vobis; subaudi, continget*. The Jews had said to him, σὺ τίς εἶ; *who art thou, that thou threatenest us with such things?* So was ich dir sage, h. e. *res vere ita est ut dico*. See Homberg Parerg. Sacr. ad Joann. viii, 25. J. H. Mai. fil. Observ. Sacr. i. p. 69. sq. Possin.

<sup>a</sup> Hermann, who admits no ellipsis of prepositions, quotes Xenoph. Anab. iv, 3, 26. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε, where, says he, ἀκμὴν διέβαινε is properly ἀκμὴν εἶχε διαβαίνων. J. S.

<sup>b</sup> Ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα, Sophoc. Antig. 95. where, says Hermann, the expression would be properly, οὐ πρέπει οὐδὲ ἀρχὴν ποιεῖν θηρῶν τὰ ἀμήχανα. J. S.

Spicil. Evangel. c. 59. Stolberg Exercitat. p. 250. s. Dilherr. Dispp. t. i. p. 284. 285. Ramires. Pentecontarch. c. 32. Michaelis Dissert. de Usu LXX. Intt. in N. T. § ii. p. 25. 26. and Wolf. ad Liban. ep. 95. p. 285. [See the Abridgment of Viger p. 31. r. viii.] Οἱ μὲν συρφετώδεις, καὶ αὐτὸ τοῦτο, ἰδιῶται,<sup>a</sup> for κατ' αὐτὸ τοῦτο, Lucian t. ii. p. 314. τὸ δὲ γένος Λαρισσαία ἦν, Ælian Var. Hist. xiii. 2. ἡμεῖς ἐξ Ἀγυρίου (viz. κατὰ τὸ γένος τῆς Σικελίας ὄντες, Diod. Sic. præf. p. 3. Σκύθης μὲν τὸ γένος, Julian Misop. p. 152. Καὶ γὰρ ἐξιέναι, γνώμην ἐμὴν, μέλλει, for κατὰ γνώμην ἐμὴν,<sup>b</sup> Aristoph. Pac. 231. p. 637. οὐ ἔθεν ἐστὶ χερείων Οὐ δέμας, οὐδὲ φυὴν, &c. Homer. Il. α, 115. and in another sense; δέμας πυρὸς αἰθομένοιο, *like burning fire*, Iliad σ, 1. Σώματος Δέρην σφαγεῖσαν, Eurip. Aul. 1516. "*postquam cæsa (percussa) fuerit δέρην* (i. e. κατὰ δέρην) σώματος." Markland. Δίκην κέρκον, (for κατὰ δίκην,) *like a tail*, Lucian Asin. 93. Τὰ δυνατὰ, for κατὰ τὰ δυνατὰ, *as far as possible*. Δωρεὰν, *gratis, gratuitously*; for κατὰ δωρεάν: and so Δῶρον and Δωπτήν, (Ionic.) See Herodot. i. 70. 69. Εἶδος κάλλιστος, for κατ' εἶδος, Xenoph. Cyrop. i, 4. Τὰ ἐνόντα for κατὰ τὰ ἐνόντα, *as far as may be; to the extent of ability or means*. Θεῖός μοι ἐνύπνιον ἦλθεν "Ονειρος, for κατ' ἐνύπνιον, *in sleep*, Homer Il. β, 56. Ἐνώπιον, *in sight; in view*; for κατ' ἐνώπιον, the latter word being in reality not an adverb but the accusative of a substantive signifying *view*: hence the compound κατενώπιον. Ἐνώπια in the plural occurs in Homer Il. θ, 435. "Ὀν τε κύν' Ὀρίωνος ἐπὶ κλησιν (for κατ' ἐπὶ κλησιν) καλέουσιν, Hom. Il. χ, 29. οὐ ἔθεν ἐστὶ χερείων Οὐ δέμας,—οὔτε τι ἔργα, Id. Il. α, 115. Ἐτοιμότατα τῷ λόγῳ χρῆσθαι, [*most readily*,] q. d. κατὰ τὰ ἐτοιμότατα ἔργα. Ἡμαρ, for κατ' ἡμαρ, Hom. Il. χ, 432. So τὴν ἡμέραν, and ἐκείνην ἡμέραν. Ἰσθμια—ἐστεφανώθην, for κατ' Ἰσθμια, Simonides ap. Hephæstion. p. 64. Ἰσθμια—στεψάμενον (στεψάμενος Schæfer) πίτυσιν, Antholog. Gr. Epigr. adesp. cxxxii. b. Καίρῳ δ' ἐφήκει, for κατὰ καίρῳ, *opportunistically*, Sophocle. Aj. 34. Καὶ κέρας μὲν ἦν Δεξιὸν πλάτας ἔχων Φθιώτας ὁ Μυρμιδόνων Ἀρης, Eurip. Iphig. Aul. 235. for κατὰ δεξιὸν κέρας.<sup>c</sup>—So δεξιὸν τεταγμένους κέρας, Id. Suppl. 659. Add Rhes. 486. Heraclid. 672. Κατακλίνετε αὐτοὺς κλισίας, for κατὰ κλισίας, St. Luke ix, 14. πολὺς τὸν λόγον, λείπει ἢ κατὰ, Philemo Lexicogr. ap. Boissonad. ad Philostrat. p. 298. Τὰ λοιπὰ, for *what remains; as to the rest*: for κατὰ τὰ λοιπὰ. Φεῦγε μακρὰν, Bion ii, 13. for κατὰ μακρὰν ὁδόν: μακρὰν (*far*) being not an adverb, but the accusative feminine of μακρός. Fully, μόνη δὲ παραγίνεται μακρὰν οὕτω τὴν ὁδόν, Lucian Dial. Triton et Nept.

<sup>a</sup> See Toup on Longinus, Fragm. v. where there are a number of examples of the phrase αὐτὸ τοῦτο: it may be rendered *merely*. J. S.

<sup>b</sup> See note d p. 3. and the following passages referred to by Hermann; Aristoph. Eccles. 348. Vesp. 983. J. S.

<sup>c</sup> Hermann follows those who take πλάτας for a genitive case, and so does not admit the ellipsis of κατὰ. In Suppl.

659. δεξιὸν τεταγμένους κέρας, and in Heraclid. 672. λαῖον ἔστηκεν κέρας, he holds τεταγμένους and ἔστηκεν to be put simply for the verb ἔχειν. In Rhesus 486. ἀλλ' εἴτε λαῖον, εἴτε δεξιὸν κέρας, Εἴτ' ἐν μέσοισι συμμάχοις, πάρεστί σοι Πέλτην ἑρείσαι καὶ καταστήσαι στρατὸν, the poet, says he, having had ἔχειν, or the like, in his thoughts, afterwards altered the construction. J. S.

(the following passage, however, as Michaelis observes, is opposed to this ellipsis; ἐὰν δὲ μακρὰν ἀπέχη ἡ ὁδὸς ἀπὸ σοῦ, Deuteron. xiv, 24.) But in φεύγεις μακρὸν, "Αδωνι, Bion i, 51. μακρὸν is for κατὰ μακρὸν διάστημα. Μέγεθος μὲν τοίνυν αὐτὸν κατὰ τὸν Αἴαντα τὸν μείζω γενέσθαι, κάλλος δὲ Ἀχιλλεῖ τε ἀμιλλᾶσθαι, καὶ Ἀντιλόχῳ, καὶ αὐτῷ φησὶν, ὁ Πρωτεσίλεως, κ. τ. λ. Philostrate. Her. p. 160. See Boissonad. p. 546. Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, for κατὰ μέσον, St. Matth. xiv, 24. "Ἢδη τῆς εἰρήνης γεγονυίας τέτταρας μῆνας, for κατὰ τέτταρας μῆνας, Demosth. "Ο μοι νύκτας τε καὶ ἡμάρ Εὐχολῇ κατὰ ἄστυ πελέσκεο, for κατὰ νύκτας, &c. Hom. Il. χ, 432. So in Latin, *dies noctesque*. Δὲς Νέμεα—ἐστεφανώθην, for κατὰ Νέμεα, Simonid. ap. Hephæstion. p. 64.<sup>a</sup> Τὰ νῦν, now; for the present; for κατὰ τὰ νῦν ὄντα πράγματα: τανῦν ἔδω μὲν ἄρτον, Anacreon Od. ix. καὶ τὰ νῦν, Κύριε, ἐπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, Acts iv, 29. rather more fully expressed is τὸ νῦν ἔχον,<sup>b</sup> for κατὰ τὸ νῦν ἔχον πρᾶγμα: Ἀλλὰ τὸ νῦν ἔχον, ἡδέως γίνου, Tob. vii, 11. τὸ νῦν ἔχον πορεύου, Acts xxiv, 25.—The accusative of the article: ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτὸν, for κατὰ τὸ, St. Luke i, 62. ἐζητούν—τὸ, πῶς ἀνέλωσιν αὐτὸν, Id. xxii, 2.—Ἀμάξας σίτου πρόεπεμπε τὴν ἐπὶ τὰ φρούρια ὁδὸν, for κατὰ τὴν ὁδὸν, Xenoph. Cyrop. ii, 25.—γῇ Νεφθαλεῖμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, St. Matth. iv, 15. Μαστιγοῦσθαι, τύπτεσθαι, ἐπιτιρίβεσθαι, δέρεσθαι ὀλίγας: (viz. κατὰ πληγὰς,) δαρήσεται ὀλίγας, St. Luke xii, 48. Δὲς Ὀλύμπια ἐστεφανώθην, Simonid. ap. Hephæstion. p. 64.<sup>c</sup> So, *Quis—Magna coronari contemnat Olympia?* Hor. Ep. i, 1, 50. Ὡς ὄναρ παρὰ τοῦ θεοῦ ἀκούων, for κατ' ὄναρ, Lucian Pseud. 766. ὄναρ αὐτῇ συνεγένετο, Ælian Var. Hist. xii, 63. τὸ δ' οὐδ' ὄναρ ἤλυθεν ἄλλῳ, Mosch. Idyll. iii, 18. Fully, κατ' ὄναρ ἐφάνη αὐτῷ, St. Matth. i, 20. Ἀνδὴ καὶ γένος εἰμὶ καὶ οὐνομα, Epigr. Jens. 104. 'The accusatives of the relative ὅς: Ὀρῶ δὴ τελευτάν, "Ἦν ἔστακα, for καθ' ἣν, Eurip. Suppl. 1012. τόπον ὄντινα κεῖται, for καθ' ὄντινα, Sophocl. Philoct. 145. (Fully with εἰς: μούνοι ἔχοντες στάσιν ταύτην ἐς τὴν (for ἣν) ἔστημεν, Herodot. ix, 21.) Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. ὁ δὲ ἔῃ, ἔῃ τῷ Θεῷ, for καθ' ὃ γὰρ—καθ' ὃ δὲ—, Rom. vi, 10. οὐδ' οἷδ' ὃ, τι Ζεὺς ἔστ' ἐμοῦ κρείσσον θεὸς, Eurip. Cycl. 321. ex emend. Markland. ad Suppl. 518. "i. e. καθ' ὃ, τι, in qua re: vulgo, ὅτι, quod." So ἄ for καθ' ἄ: ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρον ἀμείνων φημὶ εἶναι, Lucian Dial. Alex. Annib. et Min. Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ, for κατὰ πάντα, Eurip. Sthenob. Fragm. i. οὐδεὶς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφὸς, Theognis 898. καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, 1 Corinth. x, 33. (with the preposition εἰς expressed; ὥστ' οὗτις ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ, Eurip. Alex. Fragm. xvi.) Πηδῶντα πεδιά σὺν

<sup>a</sup> In Gaisford's edition, p. 113. l. 1. I find Ἰσθμια δὲς, Νεμέα δὲς,—ἐστεφανώθην. J. S.

<sup>b</sup> "Τὸ νῦν ἔχον: in quo participium nonnullis visum est abundare. Vid. Hoogew. ad Vig. c. i. r. 6. and Sylburg. Ind. ad Dion. Hal. t. ii. sub Ἐχον. Sed

plenum esset κατὰ τὸ νῦν ἔχον εἶδος τοῦ πράγματος, αὐτῶν πραγμάτων, secundum præsentem rerum conditionem, aut breviter, ut nunc habet." Weiske, Pleonasm. Gr. J. S.

<sup>c</sup> Ὀλύμπια ἐστεφανώθην ed. Gaisford. p. 113. l. 1. J. S.

νεορράντω ξίφει,<sup>a</sup> for κατὰ πεδιά, Sophocl. Aj. 30. πέρας ἐνέκλικαν οἱ βάρβαροι, *at last*, for κατὰ πέρας, Polyb. t. ii. p. 977. Τί ποί' αἰθερίαν ἔστηκε πέτραν—; Eurip. Suppl. 988. Πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα, Id. Bacch. 303. "subaudiri potest præpositio κατὰ." Brunek. Ἐγένετο ἡ κυνόμνυα πλήθος, for κατὰ πλήθος, Exod. viii. 24. Fully, ὥς οὐδέν τι οὔτε κατὰ πλήθος, οὔτε κατὰ τὴν ἄλλην ἀξίωσιν, σφίσιν ἐπεοικότας, Arrian ii. p. 97. Πολλὸν ἐλαφρότερος, for κατὰ π., Hesiod. πολλὸν ἀμείνω, Id. The full phrase would be κατὰ πολλόν, or πολὺ, πρᾶγμα, or μέτρον, ἀμείνω.—Μαστιγοῦσθαι, τύπτεσθαι, ἐπιτίριβεσθαι, δέρεσθαι, πολλὰς, understand κατὰ πληγὰς: δαρήσεται πολλὰς, St. Luke xii. 47. Ταχὺς τοὺς πόδας πόδας ὥς Ἀχιλλεύς, Homer. Προῖκα, for κατὰ προῖκα: προῖκα being the accusative of προῖξ: (πᾶν γὰρ δῶρον προῖξ, Hesych.) προῖκα ἔχειν τὰ ἔπη τὰ Κύπρια, Ælian Var. Hist. ix. 15. it occurs in Epictetus also c. xii.<sup>b</sup> In Homer's Odyssey the genitive προικὸς, with an ellipsis of διὰ, is used instead of προῖκα: ἀργαλέον γὰρ ἓνα προικὸς χαρίσασθαι, v. 15. Πρῶτον, and τὰ πρῶτα, for κατὰ τὰ πρῶτα, *was das erste ambetrifft*. Στεφανιοῦσθαι Πύθια (viz. κατὰ). Ἀνακλῖναι πάντας συμπόσια συμπόσια, for κατὰ συμπόσια, St. Mark vi. 39. Κύων ὑλακτεῖ πάννυ σφοδρῶς καὶ σύντονον, for κατὰ σύντονον, *vehemently, with all his might*, Ælian Var. Hist. i. 13. Μάχιμος τὸ σχῆμα,—λείπει ἡ κατὰ, Philemo, Lexicogr. ap. Boissonad. ad Philostrat. p. 298. Καλὸς τὸ σῶμα. Τέλος, *at last*, for κατὰ τέλος, like πέρας. See Polyb. t. ii. p. 977. Στῆθ' αἰμὲν ὑμῶν τήνδ' ἀμαξήρη τρίβον, Eurip. Orest. 1248. See the Schol. Ὁ δεσπότης μου μαίνεται καινὸν τρόπον, Aristoph. Pac. 49. ἄλλος ἄλλον τρόπον, Xenoph. Cyrop. ii. 1. τὸν ἐνόντα τρόπον, Synesius p. 176. B. ὥς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, St. Jude v. 7. οὕτως ἐλεύσεται, ὃν τρόπον (for καθ' ὃν τρόπον) ἐθεάσασθε, Acts i. 11. (Eis is expressed in Athenæus: eis παλάθης Συριακῆς τρόπον πλάττοντες, t. iv. p. 358.) οὐ ἔθεν ἐστὶ χερεῖων Οὐ δέμας, οὐδὲ φυὴν, οὐτ' ἄρ' φρένας, οὔτε τι ἔργα, Homer Il. α. 115. Τὸν χρόνον: ἐκείνον χρόνον, for κατ' ἐκείνον χρ. Ὡ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κατέλεξας, Homer Il. ι. 115. for κατὰ ψεῦδος, *falsely*. Ψυχὴν φιλανθρωπότατος, Xenoph. Cyrop. i. 4. for κατὰ ψυχὴν. Τὴν ὥραν: ἐκείνην ὥραν, for κατ' ἐκείνην ὥραν.

The word, on which the accusative and its preposition understood depends, is often deserving of attention: thus, εἰ δὲ ταύτην τὴν ἀρετὴν βουλευθεὶς ἀγαθὸς γενέσθαι, Æschin. Dial. i. 2. Fully, κράτιστος τῶν τότε Ῥωμαίων κατὰ πᾶσαν ἀρετὴν νομισθεὶς, Dionys. Hal. Ant. Rom. t. ii. p. 955.

Latin writers have a similar ellipsis: e. g. *totum braccati corpus, et nisi qua vident, etiam ora vestiti*, Mela ii. 1, 90. *vitro corpora infecti*, Id. iii. 6, 55. *dextrum genu lapide ictus*, Sueton. Aug.

<sup>a</sup> See note b on the preposition Διὰ, p. 199. J. S.

<sup>b</sup> This is a mistake: it does not occur in that chapter. Examples and references

may be seen in the new edition of H. Steph. Thesaurus, printed by Mr. Valpy, c. 4467. A. B. J. S.

c. xx. *stratus membra*, Hor. Od. i, 1, 21. *humeros amictus*, Id. Od. i, 2, 31. *sive quid urimur*, Id. Od. i, 6, 19. Many other examples occur in Tacitus and Pliny; and still more in the poets.

This ellipsis may account for the occurrence of an accusative case, standing unconnected with the rest of a sentence; which, especially in the N. T., has much embarrassed learned men: e. g. τὸν ἄνθρωπον τοῦ Θεοῦ, ὃν ἀπέστειλας, ἐλθέτω δὴ ἔτι πρὸς ἡμᾶς, Septuag. Judg. xiii, 8. i. e. κατὰ τὸν ἄνθρωπον, *quod attinet ad, with respect to; as to.* τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; 1 Corinth. x, 16. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε, &c. 2 Pet. i, 5. Λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς,—οὗτός ἐστιν ἐνθάδε, Sophocl. Œd. Tyr. 457. [449. ed. Brunck.] (as Schæfer stops the passage.) Κούρην, τὴν ἔτεκον,—τῆς ἀδινῆν ὅπ' ἄκουσα, Homer Hymn. in Cerer. 66. λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, St. Matth. xxi, 42. τὸ μυστήριον τῶν ἐπὶ ἀστέρων,—καὶ τὰς ἐπὶ λυχνίας,—οἱ ἐπὶ ἀστέρες ἄγγελοι τῶν ἐπὶ ἐκκλησιῶν εἰσὶ καὶ αἱ ἐπὶ λυχναίαι—ἐπὶ ἐκκλησίαι εἰσὶ, Revel. i, 20. λέγω δέ, ὅτι πᾶν ῥῆμα ἄργον, ἀποδώσουσι περὶ αὐτοῦ λόγον, &c. St. Matth. xii, 36. καὶ μὴν, ἣν δυσχεραίνεις παρ' ἐμοὶ τοῦ ἔτους ὥραν, παρελήλυθε, Libanius ep. 29. p. 62. ed. Wolf. See Nold. in Concord. Part. p. 121. 122. 478. Perizon. ad Ælian. Var. Hist. ii, 13. p. 85. Kuster ad Aristoph. Plut. 55. Wolf in Dissert. de Juvencis Labiorum § 18. Schæfer ad Eurip. Orest. 1645. p. 565. ed. Porson. alt. Add, St. John vi, 39. Acts x, 36. Ephes. iv, 15. St. Matth. xxi, 42. 1 Pet. ii, 6. and Stolberg de Barbarismis et Solecismis Nov. Testam. c. 9. especially § 3.—It has been observed that the *nominative* case is sometimes put in the same unconnected position, and with the same sense: e. g. ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ, Acts vii, 40. καὶ ὑμεῖς, τὸ χρίσμα, ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, 1 John ii, 27. and in Rom. ix, 10. ἡ 'Ρεβέκκα is to be rendered *with regard to Rebecca*, and is to be construed with ἐρρήθη αὐτῇ in v. 12. So ὁ νικῶν, Revel. ii, 26. iii, 5. 12. 21.—'Αλλ' οἱ γε ξένοι, τὸν γὰρ κωμωδούμενον ἡγνόουν, θροῦς παρ' αὐτῶν ἐπαισ-ταται, Ælian. Var. Hist. ii, 13. The introduction of this form of construction is ascribed by Schoettgen to persons, who, being less acquainted with the Greek than the Hebrew, (which, like other Eastern languages, has no variation of cases,) expressed themselves in the former language, according to the idioms of the latter: e. g. נְהִיָּה הָאִישׁ אֲשֶׁר אֲבַחֲרֵבּוּ מִטְּהוּ, Numb. xvii, 20. is rendered by the LXX. in v. 5. Καὶ ἔσται ὁ ἄνθρωπος, ὃν ἐὰν ἐκλέξομαι αὐτὸν, ὃς ῥάβδος αὐτοῦ ἐκβλαστήσει.

Of the *verbs* to be noticed, which have after them an accusative governed by κατὰ understood, the following examples afford a specimen. 'Αλγῶ τὴν κεφαλὴν, for κατὰ τὴν κεφαλὴν.<sup>a</sup> οἱ πεινῶντες καὶ

<sup>a</sup> 'Αλγέω τὰν κεφαλάν, Theocrit. iii, 52. J. S.

διψῶντες τὴν δικαιοσύνην, St. Matth. v, 6. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ, Rom. i, 16. ζημιοῦσθαι τὴν ψυχὴν, St. Matth. xvi, 26. κάμνων δὲ τὸν σπλῆνα, for κατὰ τὸν σπλῆνα, Ælian Var. Hist. iv, 15. Νικᾶν μάχην, ἀγῶνα, ναυμαχίαν, Ὀλύμπια, &c. So *longinqua bella vicisse*, Justin xli, 1. See Dupont. ad Theophr. Char. p. 380. Νοσήσας τοὺς πόδας, for κατὰ τοὺς πόδας, Ælian Var. Hist. iv, 15. μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον, St. James v, 12. Πλήττομαι τὸν πόδα. Τaráσσομαι φρένας. Ὀφελεῖσθαι τι, for κατὰ τι.—This construction has been imitated by Latin writers: *Qui purgor bilem sub verni temporis horam*, Hor. de Art. Poet. 303. *Ipsa comas pectar, galea caput ille prematur?* Ovid Heroid. Ep. xiii, 39.—Verbs having two accusatives after them are to be especially remarked with regard to the ellipsis of κατὰ before one of the accusatives: οὐδένα τι αἰτήσας, for οὐδένα κατὰ τι χρῆμα αἰτήσας, Lucian Demonact. δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτὸν (ἀγαθὰ), St. Matth. vii, 11. ὥς μηδένα μὲν ἀπαιτῆσαι τιμωρίαν, Pæianus vii, 14. Ἀποστερεῖν τινα τὰ χρήματα, to deprive one of his possessions. κολλούριον ἐγχρίσον τοὺς ὀφθαλμοὺς σου, Revel. iii, 18. ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, St. Mark xv, 20. ἐνδύουσιν αὐτὸν πορφύραν, Ib. v, 17. ἐπερωτᾶν τί τινα, St. Matth. xvi, 1. Τὸν δὲ σκότος ὅσος ἐκάλυψε, for τὸν δὲ σκότος ἐκάλυψε κατὰ τὸ ὅσος, Homer Il. δ, 503. ὀρκίζω σε τὸν Θεόν, St. Mark v, 7. ὀρκίζομεν ὑμᾶς τὸν Ἰησοῦν, Acts xix, 13.—In imitation of this idiom, the Latin writers join two accusatives with verbs of teaching, warning, beseeching, &c. as *Si quid te majus oret?* Ter. Adelph. v, 8, 18. *Pacem me exanimis et Martis sorte peremitis Oratis?* Virgil Æn. xi, 110.

META, with; after; &c.—Μετὰ, with, is understood in the case which follows ἀκολουθεῖν, ἔπεσθαι, ὀπηδεῖν, and other verbs of similar meaning; ἔπεσθαι or ἀκολουθεῖν τινι being put for ἔπεσθαι or ἀκολουθεῖν μετὰ τινι: the case is an ablative;<sup>a</sup> and not a dative, as the ancient grammarians have erroneously taught, affirming it to be governed by the preceding verb. So πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ, Hesiod Ἔργ. 313. Fully, οὐδέποτε ἰθυδικαῖσι μετ' ἀνδράσι λιμὸς ὀπηδεῖ, Ibid. 230. So ὀμιλεῖν σοφοῖς, κακοῖς, for μετὰ σοφοῖς, κακοῖς. (Ἄμα is expressed after ἔπεσθαι by Aristophanes; Ἐπεσθον ἄμ' ἐμοὶ θάττον, Pac. 726. p. 676.)

Μετὰ, with πρᾶγμα, may be understood in the accusative neuter of participles put instead of the genitive absolute: e. g. ἀκουσθὲν, it having been heard; when it had been heard; for μετὰ τὸ ἀκουσθὲν πρᾶγμα. Καὶ κηρυχθῆναι ἔδει τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπὸ Ἱερουσαλὴμ, St. Luke xxiv, 47. a beginning having been made; for μετὰ τὸ ἀρχάμενον πρᾶγμα. Ἀπὸ δὲ Ποσειδῆιου πόλεως—ἀρχάμενον ἀπὸ ταύτης—πεντήκοντα—τάλαντα φόρος ἦν, Herodot. iii, 91. where see Wesseling, p. 244, 6. Δόξαν,

<sup>a</sup> Hermann is quite of a different opinion: "Sed ne in dativo quidem ullus ἀκολουθεῖν τινι dicitur: quod omisso μετὰ fieri putatur." See note a on Ἐν, p. 208. est præpositionis usus, quum ἔπεσθαι vel J. S.

*it having seemed good; or it having been determined; for* μετὰ τὸ δόξαν πρᾶγμα. (with a strange construction, δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, Xenoph. Anab. iv, 1, 13. δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, Plato in Protagor. p. 95. ed. Bip.) δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθε, Xenoph. Hist. Gr. iii, 2, 19. δεδομένον δὲ αὐτοῖς, Thucyd. i, 125. So Ἐνὸν, Ἐξὸν, *when it was possible, allowed, lawful; for* μετὰ τὸ ἐξὸν πρᾶγμα. "Ἐδοξέ τις ἐπὶ ξένης διατρίβων ἐστίαν οἰκοδομεῖν, καὶ ἀντὶ λίθων τὰ ἴδια βιβλία τῷ πληρῷ περιπλάσσειν, εἶτα δὲ, μεταδόξαν αὐτῷ, καταβαλεῖν καὶ παύσασθαι οἰκοδομοῦντα, Artemidor. v, 28. where Reiff., upon his own conjecture merely, has unnecessarily changed μεταδόξαν into μετέδοξεν. Παρὸν, *when it was practicable; when it was in one's power; for* μετὰ τὸ παρὸν πρᾶγμα.—Εἰ δὲ παρασχόν, [*when a good opportunity is afforded,*] Thucyd. i, 120. ἀντὶ τοῦ παρασχόντος, δηλονότι τοῦ δαίμονος, Schol. Προσ τεταγμένον, *it having been commanded or enjoined; for* μετὰ τὸ προσ τεταγμένον πρᾶγμα. This form of expression, especially with ὥς or ὥσπερ, is very frequent in Attic writers. Some examples from such writers have already been given above: the following may be added: ὥστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν, καὶ ὑμῶν κοιῇ τάδε παραινούντων, Thucyd. i, 124. where, we see, a genitive is joined with the accusative, as equivalent.<sup>a</sup> See Budæus Comment. Gr. Ling. p. 18. and 219. H. Steph. in Append. ad Script. de Dial. Att. c. ix. p. 159. sq. Abridgment of Viger p. 112. r. ii.

ΠΑΡΑ, *from; in or during; &c.*—Παρά is understood in ἀκούειν τινός. Fully, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον —; St. John vii, 51. See Ἐκ.

[There may be an ellipsis of παρά where χάριν, or ἔνεκα, is more commonly understood. Fully, τοσοῦτον παρά τῆς ἀνδρείας θαῦμα, Pæianius iv, 5.]

In datives: οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, for παρ' αὐτῷ, St. Luke xxiii, 15. (but see Wolf. Cur. Philolog. ad l. c.) ἐμοὶ γε κριτῇ, *in my judgment*, Ælian Var. Hist. ii, 41. Fully, παρά γε ἐμοὶ κριτῇ, Id. ib. xiv, 28.

In accusatives of time: πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, Acts xx, 18. Fully, παρά πάντα χρόνον, Chrysost. on St. John. παρ' ὅλον τὸν βίον, Lucian t. i. p. 69.

ΠΕΡΙ, *about.*—There is an ellipsis of περὶ :—

I. In *genitives*: as in τοῦ λοιποῦ, *for what remains; as to the rest.* (See Κατά.) The genitive itself together with περὶ is sometimes understood; as the genitive of the article in παρέδωκεν αὐτὸν ἱατρῷ ἰάσασθαι, Ælian Var. Hist. iv, 25. for περὶ τοῦ, or ἔνεκα τοῦ, ἰάσασθαι.

<sup>a</sup> Professor Hermann thinks Bos's mode of explication by an ellipsis of μετὰ in these neuter participles a most wretched one. He takes the participles to be in the nominative case; and accounts for

the expressions by supposing, not so much that confusion or mingling of two distinct phrases, which has been before adverted to, as an abrupt transition from one to another. J. S.

See Jens. Epist. ad Græv. in Lection. Lucian. p. 406. This form is in frequent use, when the *end* or *purpose* is signified, and is equivalent to a Latin gerund. The genitive may be considered,—1. after *adjectives*: as, ἐνδοχος θανάτου ἐστὶ, St. Matth. xxvi, 66. Φρόνιμος. Fully, φρονίμους περὶ τούτων, Xenoph. Cyrop. i, 35.—2. after *substantives*: as, πολιτικοῦ φόνου γνώμας, [for γνώμας περὶ πολιτικοῦ φόνου,] Dionys. Halic. Antiq. Rom. t. ii. p. 983. Γόνων ἅλις τύχας, Eurip. Suppl. 1148. “i. e. περὶ τύχας: *satis luctuum de fortuna*.” Markland. Τῆς νῦν κλέος οὐρανὸν ἵκει, Homer Il. θ, 192. τὸν τοῦ Ἀχιλλέως ἀποτελέσαι λόγον, Philostratus Her. p. 190. Boiss. Μέλος τύχης, Eurip. Iphig. Aul. 1279. “*cantilena, seu querela de fortuna*.” Markland. τὸ σύνταγμα τῶν ἐπιφανεστάτων—ἡγεμόνων καὶ νομοθετῶν καὶ αὐτοκρατόρων, Plutarch Mor. t. i. p. 684. and in another sense, χοῖνιξ σίτου δηναρίων, &c. Revel. vi, 6. where Michaelis understands περὶ. [But ἀντὶ is more commonly understood in such phrases. See Ἀντὶ, pp. 194. 195.]—3. After *verbs*: as, ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, St. Mark vi, 37. Αἰσθάνεσθαι. Δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε, πατὴρ ἀκούσας, Homer Odys. δ, 115.<sup>a</sup> Τοῦ πράγματος ἀκήκοέν τι, for περὶ τοῦ πράγματος, Aristoph. Plut. Ἀμυνέμεν οὐκ ἐθέλουσι Νηῶν ὠκυπόρων, Homer Il. ν, 109. Βάλλον ἀμυνόμενοι σφῶν τ’ αὐτῶν καὶ κλισιάων Νηῶν τ’ ὠκυπόρων, Id. Il. μ, 155. Fully, ἀμύνεσθαι περὶ νηῶν, Id. Il. μ, 142. ἀμύνονται περὶ τέκνων, Id. ib. 170. Ἀμφισβητεῖν, *to doubt*. Cf. Scapula. Ἀναμνησθῆναι. Fully, κἀγὼ περὶ τοῦ ποδὸς καὶ τοῦ τραύματος ἀναμνησθεῖς, Lucian Asin. p. 93. Ἀπορεῖν τινος, *to be in doubt about something*. Fully, ἀποροῦντες περὶ τοῦ δαιμονίου τοῦ Σωκράτους, Maxim. Tyr. Dissert. xxvi. p. 261. Ὡς γινῶ χωρόμενοιο,<sup>b</sup> Hom. Il. δ, 357. Μηδὲν ἐμοῦ δέου, for περὶ ἐμοῦ, Philostrat. p. 213. Ἀεζομένοιο διδάσκει μὴνός,<sup>c</sup> Aratus Diosem. v. 2. Εἰπὲ δέ μοι πατὴρ τε καὶ υἱός, δν κατέλειπον,<sup>d</sup> Hom. Odys. λ, 173. Ὡ δώματ’, εἰσακούσατ’ Οἰδῖπου τάδε Παιδῶν ὁμοίαις συμφοραῖς ὀλωλότων; Eurip. Phœniss. 1351.<sup>e</sup> “*παιδῶν*” λέγει ἢ περὶ.” Schol. “*ante παίδων intellige περὶ.*” Porson. Ἀναξίου μὲν φωτὸς ἐξερήσομαι, Γλώσση δὲ δεινοῦ καὶ σοφοῦ, Sophocle. Philoct. 444. [439. ed. Brunck.] Ἐπιθυμεῖν. Ἐπιλανθάνεσθαι βίας, for περὶ βίας. Ἐπιμελεῖσθαι τινός, for περὶ τίνος. Οἰκονομίας ἐπεμνήσθη, Xenoph. Cyrop. i, 34. Fully, περὶ τούτου ἐπεμνήσθη, Ib. Ἱμερόμενοι ὑμῶν, 1 Thessal. ii, 8. Καταφρονεῖν τινος, for περὶ τίνος, q. d. φρονεῖν (*to think*) κατὰ (*in a low manner; degradingly*) περὶ τίνος (*about a person or thing*). Ἦτοι κλύουσα παιδός, ἢ τύχη περᾶ, Sophocle. Antigone. 1182. “*quod frustra sollicitant nonnulli.*” Porson. Οὐ μοι μέλει Γύγαιο τοῦ Σάρδεων ἀνακτος, Anacreon Od. xv. μὴ τῶν βοῶν μέλει τῷ Θεῷ; 1 Corinth. ix, 9.

<sup>a</sup> See Hermann de Ellipsis et Pleon.  
§ 155. J.S.

<sup>b</sup> Ὡς γινῶ χωρόμενοιο, says Hermann, is ὥς γινῶσιν ἔσχε χωρόμενον. J.S.

<sup>c</sup> Hermann explains this, διδάσκαλός ἐστι μὴνός ἀεζομένον. J.S.

<sup>d</sup> See Hermann de Ellipsis et Pleon.  
§ 155. J.S.

<sup>e</sup> “—Etsi genitivus per se solus positus esse censendus est, quid est tamen, cur ad ellipsin confugere, quam id probare malimus, quod antiquitus in talibus formulis cogitatum fuisse verba ipsa suadeant,—Οἰδῖπου παίδων ταδε?” Hermann. J.S.

Fully, ἐμοὶ μὲν οὖν βραχὺ μέλει περὶ τούτων, Alciphron Ep. i, 33. Μέμνησο τῆς τύχης, for περὶ τῆς τύχης.<sup>a</sup> Ἐμνήσθη περὶ τούτων, Dio Cassius xli. p. 180. Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, Hebr. xi, 22. Οἶσθα γὰρ πατὴρς Πάντως ἃ μέλλει γε, Eurip. Iphig. Aul. 1123. "Ellipsis est præpositionis περὶ." *Musgrave*. Ὀλιγώρησαν τῆς ἀληθείας, for περὶ τῆς ἀληθείας, Herodian i, 1, 1. Πλείονος ποιεῖσθαι, *to value or esteem more; to be more solicitous about*. Fully, περὶ πλείονος ποιού, δόξαν καλὴν, ἢ πλοῦτον μέγαν, καταλιπεῖν, Isocrat. οὐδὲν περὶ πλείονος ποιούμενος τοῖς κατὰ λόγον πράγμασιν, Polyb. ii. p. 208. and with μηδενός: περὶ μηδενός ποιεῖσθαι τὰς διαβολὰς, Isocrat. but the ellipsis may be supplied in another manner, by taking ποιεῖσθαι τι πλείονος for ποιεῖσθαι τι πρᾶγμα πλείονος τιμῆματος. (In Theognis 118. Κιβδήλου δ' ἀνδρὸς γυνῶναι χαλεπώτερον οὐδὲν, Κύρν', οὐδ' εὐλαβίης ἐστὶ περὶ πλέονος, there is an ellipsis of τι, says Bernhold; for the full expression would be, οὐδέ τί ἐστι περὶ πλέονος εὐλαβίης, nor is there anything of (or requiring) greater caution or circumspection. (See the Abridgment of Viger, p. 249. r. iii.) but, says Schæfer, it appears to me that πλέονος is of the neuter gender, and that by the proper force of comparatives it governs the genitive εὐλαβίης. Nor is any thing in this matter of greater importance than to be circumspect; [*than circumspection*;] *nec quicquam hic pluris refert, quam circumspectum esse*.) Εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν, Homer Il. α, 257. ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης, for περὶ τῆς Πύλου, Thucyd. σπλαγχνισθεὶς ὁ κύριος τοῦ δούλου, for περὶ τοῦ δούλου, St. Matth. xviii, 27. Fully, ἰδὼν τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, Id. ix, 36. Ἐυμαρτυρήσει ναυτικῶν ἐρειπίων, Eurip. Hel. 1089. "Subaudiendum περὶ." *Musgrave*. Καὶ δὴ σ' ἐρωτῶ τοῦ κασιγνήτου τί φῆς,<sup>b</sup> "Ἐζόντος ἢ μέλλοντος; Sophocl. Electr. p. 96. ed. Steph. (v. 317.) Τῆς μητρὸς ἦκω τῆς ἐμῆς φράσεων, Sophocl. Trachin. 1124. Φροντίζειν τινος, for περὶ τινος: which full expression occurs sometimes. Χρῆζειν? *to want?* Michaelis. Χωόμενον ἐϋζῶνοιο γυναικὸς, Homer Iliad α, 429. ὅτι ἐλλείπει ἢ περί· ἐστὶ γὰρ, περὶ γυναικός. Schol. Ven.

II. In *datives*: as, τὴν δ' ὥμοισιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι, Homer Il. π, 64. Fully, θώρηκα περὶ στήθεσσι ἐδυσε, ib. v. 133.

III. In *accusatives*: as, ὥσεί ὦραν ἐννάτην τῆς ἡμέρας, for περὶ ὦραν, Acts x, 3. Fully, περὶ ὦραν ἔκτην, Ib. v, 9. After an adjective; as δεινός τι, for περὶ τι. Fully, δεινὸς περὶ σοφίαν, Cebes p. 5. ed. Gronov. After a verb: as ἐργάζεσθαι τινά τι. Fully, οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σε, Lucian t. i. p. 121. which might have been expressed—τοιοῦτον—ἐργάσεται σε.

ΠΡΟ, *before; in comparison of*.—Πρὸ, which is equivalent to the Latin *præ*, (ὄργανον πρὸ ὀργάνων ὑπηρέτης, Aristot. Polit. i, 4.) is

<sup>a</sup> "In his omnibus formulis nulla ex præpositione pendet genitivus, sed ex eo, quod pro substantivo genitivum sibi postulante verbum vel nomen ponitur, in quo, si sensum spectes, istud nomen, quod genitivo adhibendo occasionem dederat, inest.—quomodo μμνήσκεισθαι τινος intel-

ligi debeat, declarat Sophocles in CEd. R. 1246. μνήμην παλαιῶν σπερμάτων ἔχουσ', et in Electra 392. Βίον δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;" Hermann. J.S.

<sup>b</sup> "Quid est aliud quam τί φῆς ἀδελφικόν;" Hermann.

understood in genitives after the comparative degree: thus *σὺ εἰ εὐδαιμονέστερός μου*, is for *σὺ εἰ εὐδαιμονέστερος πρὸ μου*:<sup>a</sup> and *τρυτάνης δικαιοτέρος*, for *δικαιοτέρος πρὸ τρυτάνης*. Herodotus has expressed the preposition; *οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον*, i, 62. So, after a superlative, as in *πρῶτός μου*. (*πρὸ, πρότερος, πρότατος*, by syncope *πρώτος*, by crasis *πρώτος*. See Etym. M. in *Πρώτος*.) Fully, *πρώτους πρὸ τῆς φάλαγγος στήσει*, Onosander xvii. *ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου*, St. Luke xi, 38. Thus *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος* (Id. ii, 2.) is taken for *πρώτη, or προτέρα, πρὸ ἡγεμονεύοντος*. Sometimes *περὶ*, or *ἐκ*, is expressed.

The Latin writers express *ante* after comparatives and superlatives: *scelere ante alios immanior omnes*, Virgil *Æn.* i, 351. *unus ei ante alios fuerit carissimus*, Nepos in vit. Attic. c. iii. § 3. and they put the positive degree with *præ* in place of the comparative; as *præ nobis beatus*, i. e. *nobis beatior*, Cic. ad Div. iv. ep. 4.

The genitives following certain verbs: as *διαφέρειν τινος*, for *πρὸ τινος*. *Τίς κεν τῶνδε θάλασσαν ἔχειν ἢ κύμαθ' ἔλοιτο*; Theocrit. xi, 49. *Πλούσιον ἐραστήν εἴλετο τοῦ χρηστοῦ πένητος*,<sup>b</sup> *Ælian Var. Hist.* iii, 10. Fully, *τὰ συμφέροντα πρὸ τῶν δικαίων ἐλομένους*, Dionys. Hal. viii. p. 515.

**ΠΡΟΣ, by; to.**—*Πρὸς* is understood:—

1. Before *genitives* in *beseeking* and *conjuring*: *Λίσσομαι, ἡμὲν Ζητὸς Ὀλυμπίου, ἡδὲ Θέμιστος*, Homer *Odys.* β, 68. for *λίσσομαι ὑμᾶς ἡμὲν πρὸς Ζητὸς*, &c. *Ἀγάμεμνον, ἱκετεύω σε τῶνδε γονάτων, Καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος*, Eurip. *Hec.* 746. *Ταύτης ἱκνοῦμαι σ'*, Id. *Orest.* 663. where see Porson.

2. In *accusatives*: as *τί; wherefore? for what purpose? to what end?* *τί ποιήσεις τοῦτο*; for *πρὸς τί; τί σὺ χορῇ βιβλίοις*;—*Ἀτὰρ τί ταῦτα δύρομαι*; Eurip. *Androm.* 404. Br. Fully, *καὶ πρὸς τί ταῦτα δύρομαι*, Neophron. ap. Stobæum. See Porson ad Eurip. *Hec.* 734. So *ὅ τι*: as *χρᾶσθαι τι*, *ὅ, τι βούλει*. Fully, *χρησθῆ μοι πρὸς ὅ τι βούλῃσθε*, Julian *Orat.* vii, 232.

*Ὡς* is sometimes used before *accusatives* instead of *eis* or *πρός*: *ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον*, Homer *Odys.* ρ, 218. *ὥς τοὺς δικαίους, καὶ σοφοὺς, καὶ κοσμίους, μόνους βαδισίμην*, Aristoph. *Plut.* 89. p. 10. (but by Attic writers it is so used only of *persons*, never of *inanimate things*. See Hemsterhus. *Obs. Misc.* vol. v. t. iii. Valcken. ad Eurip. *Phæn.* p. 474. ad Herodot. p. 169. Wyttenbach. *Bibl. Crit.* iii, 2. p. 5. s. Porson ad Eurip. *Phæn.* 1415.) When it is thus employed Bos understands *πρὸς* after it. The full expression *ὥς πρὸς* is sometimes used in *comparison*: *ὥς πρὸς φίλους μοι τοὺς θεοὺς*

<sup>a</sup> Markland thinks *ἀντὶ* is the preposition understood in such cases, because it is expressed in Eurip. *Suppl.* 419. *ἀντὶ τοῦ τάχους κρείσσω*; in Sophocle. *Trachin.* 586. *Antig.* 188. in Aristoph. *Eccles.* 920. in Plato *Tim.* p. 146. Schæfer admits no ellipsis: he cites *Æsop*, *ὅπερ ἡλίον πλέον λάμπει*, cxxl. i. e. *ἡλίον πλ. λ.*

“Sed in illis locis,” says he, “*ἀντὶ et πρὸς* vi sua plane respondent præpositioni ὑπέρ.” J. S.

<sup>b</sup> Some read *προεἴλετο*. Schæfer conjectures *εἴλετο πρὸ χρηστοῦ πένητος*, and in Eurip. *Erechth.* i, 35. *μισῶ γυναῖκας, αἵτινες πρὸ τοῦ καλοῦ Ζῆν παῖδας εἴλοντ' ἡδὲ κακὰ παρήνεσαν*. J. S.

ὄντας, οὕτω διάκειμαι, Xenoph. Cyrop. i. p. 58. δριμύτεροι ὥς πρὸς τὰς ἐννοίας οἱ ὑπὸ τὴν ἀνατολὴν ἄνθρωποι, Herodian iii, 11. See Jens. Lection. Lucian. i, 5. p. 46. sq. and Wolf ad Liban. Ep. liii. p. 149. ed. Lips.

In the infinitives of verbs, when used as a Latin gerund, πρὸς τὸ is understood: e. g. ἀργαλέος γὰρ Ὀλύμπιος ἀντιφερεσθαι, Homer Il. α, 589. Εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν, Sophoc. p. 69. ed. Steph. So *Audax omnia perpeti*,<sup>a</sup> Hor. Od. i, 3, 25.

Of the verbs which are followed by an accusative governed by πρὸς understood are, Ἐρχεσθαι: ἦλθον πατρὸς τάφον,<sup>b</sup> for πρὸς πατρὸς τάφον, Sophoc. Electr. 899. Ἐλθὼν τὴν θύραν, for πρὸς τὴν θύραν, Aristoph. Thesmoph. 488. p. 792. Ἰκνεῖσθαι: ὅν κεν ἴκωμαι, Hom. Il. α, 139. See Spanhem. Observat. ad Callimach. Hymn. in Pallad. v. 18. Ὅρᾶν: ὁρᾶν τι, to affect; to desire; to aim at. See Eis, p. 200. l. 40. Πίπτειν: πέσω βρέτη δαιμόνων, for πρὸς βρέτη, Æschyl. Septem contra Thebas 95. Σπεύδειν: προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, for πρὸς τὴν παρουσίαν, 2 Pet. iii, 12.

ΣΥΝ, with.—Σὺν is understood in many datives or ablatives: e. g. αὐτοῖσιν εἰσώσει, for σὺν αὐτοῖς, Aristoph. Eccles. 748. τὸν Μῆδον ἥκειν πάλιν ἰδρῶντι τῷ ἵππῳ, Xenoph. Cyrop. i, 4, 28. where see Zeun. παραπλεῖ ταῖς ἀπὸ Ῥόδου ναυσίν, Diod. Sic. xix, 64. τῶν Καρχηδονίων τριάκοντα ναυσὶν ἐκπλευσάντων, Id. xx, 32. ἀνέχθη ταῖς ναυσίν, Id. xx, 55. Εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἵστατε Νύμφαις, Aristoph. Nub. 271.<sup>c</sup> Νύμφαις. λείπει ἡ σὺν, ἡγουν σὺν ταῖς Νύμφαις, Schol. πορευόμενος ὀπλίταις, for σὺν ὀπλίταις, Thucyd. iv. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἀγίων, for σὺν ταῖς προσευχαῖς, Rev. viii, 4. τῷ μὲν στόλῳ—παραπέπλευκεν, Diod. Sic. xix, 73. ἀπεχώρησαν τῷ στρατῷ, for σὺν τῷ στρατῷ, Thucyd. iv. (βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, Xenoph. Anab. i, 8, 1. where some omit σὺν.) See Dorvill ad Chariton. p. 698.

In ablatives which pass with grammarians for adverbs: as, δίκῃ, justly, for σὺν δίκῃ. See Moschopul. ad Hesiod. Ἔργ. 6. ἡχῇ, Homer Il. β, 209. Ἰαχῇ δόμων θύρετρα καὶ σταθμοὺς Μοχλοῖσιν ἐκβαλόντες, Eurip. Or. 1480. for ἐκβαλόντες σὺν ἰαχῇ. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς, Homer Il. γ, 2. Σιγῇ, Xenoph. Cyrop. i. p. 36. Σιωπῇ, Ib. p. 37. Σπουδῇ. Σχολῇ, Onosander c. vi. See Hom. Il. β, 149. So in Latin ablatives are used adverbially; as *recta, sponte, forte, hodie, pridie, postridie, hac, illac*. So *silentio*: see Livy.

In *ablatives absolute*: καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως

<sup>a</sup> Tradidit fessis leviora tolli Pergama Graiis, Hor. Od. ii, 4, 12. J. S.

<sup>b</sup> This is one of the phrases, of which Professor Hermann says, "In his omnibus accusativus e verbo pendet occupare vel obtinere significante, pro quo verbum ponitur modum indicans, quo quis locus

occupetur." J. S.

<sup>c</sup> There is no ellipsis here, says Hermann, "sed Νύμφαις nudus est dativus, isque propria sibi significazione: *nymphis*, i. e. coram nymphis, in earumque honorem ducitis choros." J. S.

ἀπήντησεν αὐτῷ, &c. St. Mark v, 2. καταβάντι δὲ αὐτῷ, ἡκολούθησαν αὐτῷ, St. Matth. viii, 1. παρίοντι τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν, Xenoph. for σὺν παρίοντι τῷ ἐνιαυτῷ. Θεῷ θέλοντι, Isocrat. Sometimes fully ξὺν θεῷ θέλοντι. Οἷς γενομένοις, *which things having been done*, Isocrat. So in Latin, *diis volentibus*. Fully, *volentibus cum magnis diis*, Cic. de Offic. i. c. 12. *cum divis volentibus*, Cato de R. R. c. cxli. *Sequere hac, mea gnata, me cum diis volentibus*, Plaut. Pers. iii, 1.

In nouns agreeing with the pronoun αὐτὸς expressed before them: ἀρπασόμενός με αὐτῇ δέλτῳ, Lucian in Timon. φέρων αὐτῇ δορᾷ τὴν αἶγα, καὶ αὐτοῖς ἐρίοις τὰ πρόβατα, Id. in Sacrific. p. 368. Αὐτοῖς ἵπποισι<sup>a</sup> καὶ ἀνδράσιν, Homer. Fully, Ἀμφιάραον ἔκρυψ' ὑπὸ γῆν αὐτοῖσι σὺν ἵπποις, Orac. ap. Athenæum t. ii. p. 393. διέτεμον εἰς δύο τὴν κεφαλὴν αὐτῷ κράνει, Lucian Dial. Meretr. 549. *helmet and all*. Αὐτῇ λόγχῃ, Aristoph. Lysistr. p. 810. i. e. σὺν αὐτῇ λόγχῃ, Biset. ἐξενήξω εἰς Ταίναρον, αὐτῇ σκευῇ καὶ κιθάρᾳ, Lucian Dial. Nept. et Delph. p. 250. τὰ χεῖλη, αὐτοῖς φιλήμασι, Lucian Dial. Mort. p. 278. αὐταῖς ὠλέναις τὰ πτερὰ, Lucian in Icaromen. σὺν αὐταῖς ὠλέναις, Schol. There are some who think that the article can have no place in this phrase; (among whom is Wesseling, who has ejected it from Herodot. ii, 47. iii, 45.) but the following examples prove their opinion to be erroneous: αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι, Xenoph. Cyrop. i, 4, 7. τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱροῖσι, Herodot. vi, 32. Οἶμ', ὥς ἀπολεῖς αὐτοῖσι τοῖσι κανθάροις, Aristoph. Vesp. 1449. Ἀποδόσθαι βούλομαι Τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις, Aristoph. Vesp. 169. Ὃν αὐτὸς αὐτοῖς τοῖς ταλάροις κατήσθιε, Id. Ran. 560. μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, Xenoph. Anab. i, 3, 17.—And the following, in which the preposition is expressed: Ὡστε πολλῶν μὲν βραχίονας σὺν αὐταῖς ταῖς ἀσπίσιν ἀποκόπτεσθαι, Diod. Sic. xvii, 58. τὰς δὲ γυναῖκας σὺν αὐτοῖς τοῖς κόσμοις πρὸς βίαν ἀπῆγον, Id. ib. c. 70.—[On this idiom see the Abridgment of Viger, p. 60. l. 31.]

In words following αὐτὸς joined with the article; (ὁ αὐτὸς, *the same*;) as, μὴ ποτε οὐχ αὐτῷ ταῦτά φρονῇ, Onosander c. xlii. τὸ αὐτὸ ποιοῦντες ἐμοὶ, for σὺν ἐμοὶ, Dionys. Halic. ix, p. 867. Ἐν γὰρ ἐστί καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ, 1 Corinth. xi, 5. πεισόμεθα ἄρα ταῦτά γε Ὁμήρῳ, Plato t. ii. p. 468. μὴ ταῦτά πάθωσι τοῖς Σελινουντίοις, Diod. Sic. xiii. p. 184. So, *Invitum qui servat, idem facit occidenti*, Hor. de Art. Poet. 467. *faciant idem majoribus suis*, Sallust de B. J. c. lxxxviii.—[See the Abridgment of Viger, p. 59. note 2.]

In words following ἅμα: as, μῆποτε—ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον, for ἅμα σὺν, St. Matth. xiii, 29. Ἄμα τῇ ἡμέρᾳ, for ἅμα σὺν τῇ ἡμέρᾳ. Ἄμα πρῶτ', St. Matth. xx, 1. ἀριστῶν ἅμα τοῖς ὑποζυγίοις, Theophrast. Charact. c. 4. ἅμα τῷ τοὺς ἐχθροὺς ἀπόλλυσθαι, Onosander c. xxxvii. ἅμα τῷ φανερόν γενέσθαι, Polyb. Exc. Leg. lxiv. Ἄμα τῷ δέξασθαι, Onosander c. xxiii. So in words after ὁμοῦ: ἀπέβαλον καὶ τὰς ἀρετὰς ὁμοῦ τοῖς ὀργάνοις, Maxim. Tyr. Dissert. xiv.

<sup>a</sup> See Hermann de Ellipsis et Pleonasm. § 164. J. S.

p. 145.—The preposition is often expressed: e.g. ἄμα συν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις, 1 Thessalon. iv, 17. Νυκτιπόλοις ἄμα συν Βάκχαις, Euripid. Ion 730. συνεπανιστάντες δὲ οὗτοι ἄμα Πεισιστράτῳ, ἔσχον τὴν ἀκρόπολιν, Herodot. i, 59. Sometimes σύν is put before ἄμα: in which case the two words usually coalesce into σύναμα, or συνάμα. Σὺν ἄμα, Lucian t. i. p. 652, 855. σύν δ' ἄμα, Meleager i. v. 27. Ταῖς δὲ τριηκόσιοι ταῦροι συνάμ' ἐστιχόμενον, Theocrit. xxv, 126. ὅτῳ συνάμ' ἔσπετο πέτρῃ, Damagetas Epigr. v. v. 3. (σὺν ἄμ', Cod. Vat. as in Antipat. Sidon. Epigr. lxx. v. 3.) See Valcken. ad Theocrit. Id. x. p. 163. s.

In Latin *simul* is used elliptically for *simul cum*. *Verum Hypæpeni Trallianique Laodicens et Magnetibus simul transmissi*, Tacitus Annal. iv, 55. *acervatim ex eo Annius Pollio, Appius Silanus, Scauro Mamercus simul ac Sabino Salvius majestatis postulantur*, Ib. vi, 9. *Quippe simul nobis habitat discrimine nullo Barbarus*, Ovid Trist. v, 10, 29.

In κρίνεσθαι τινι: τῷ θέλοντί σοι κριθῆναι, for σύν σοι, St. Matth. v, 40.

See Jens. Lection. Lucian. ii, 1. p. 134. ii, 20. p. 283. Maasvic. ad Polyæn. Strategem. i, 2. p. 14. Dorvill. ad Chariton. p. 698.

To the examples of the Latin ellipsis already given the following may be added: *Viridisque certat Bacca Venafro*, for *cum Venafro*, Hor. Od. ii, 6, 15. *Milesne Crassi conjuge barbara Turpis maritus vixit?* for *cum conjuge barbara*, Id. Od. iii, 5, 5.

ΥΠΕΡ, *for; on account of; &c.*—Υπὲρ is understood in genitives: as, ἀμύνεσθαι ὧν ἔπαθον, Thucyd. i, 96. λείπει ὑπὲρ, ἢ ἢ ὑπὲρ ὧν, Schol. χ' ἄτεροι τόκου Ἐνεχυράσεσθαι φασιν, Aristoph. Nub. 34.<sup>a</sup> λείπει ἢ ὑπὲρ, Schol. Μὴ με, κύον, γούνων γοννάδεο, μηδὲ τοκίων, Homer Il. χ, 345. Fully, Λίσσομ' ὑπὲρ ψυχῆς, καὶ γούνων, σὺν τε τοκίων, Ib. v. 338. (or πρὸς may be understood: Ὡ πρὸς σε γονάτων, καὶ γερασμίων τριχός, Eurip. Phæn. 930. See Πρὸς.)

It is most frequently understood before the genitive of the article joined with an infinitive mood: as, τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποὺς καθίστης, *that they might not escape; for the purpose of preventing their escape*; Xenoph. Cyrop. i, 42. ἔλαβον χρήματα τοῦ μὴ πορθῆσαι, Polyb. t. i. p. 343. Fully, ὑπὲρ τοῦ μὴ ποιῆσαι τὴν πατρίδα ὑποχείριον Λυδοῖς, Ælian Var. Hist. iii, 26. In this phrase both the preposition and the article are sometimes omitted: διώκομαι, Τὸ κόσμιον μεθεῖσα, σὺν τάχει μολεῖν, [*for the sake of speed,*] Sophocl. Electr. 878. [872. ed. Bruck.] λείπει ἢ ὑπὲρ, ὑπὲρ τοῦ τάχα μολεῖν, Schol. See Eustath. ad Il. α, p. 97. l. 45. and Henr. Steph. de Dialect. p. 43.

ΥΠΟ, *under, by, &c.*—Υπὸ is understood in genitives absolute: as, Σειρίου ἀζαλέοιο, Hesiod Ἀσπ. 153. which Virgil has expressed fully, *sole sub ardenti*, Ecl. ii, 13. Ἀϋσάντων ὑπ' Ἀχαιῶν, Homer Il. β, 334. This, with the ellipsis, would have been αὐσάντων Ἀχαιῶν.

<sup>a</sup> This is one of the phrases to which Περλ, p. 221. refer. J. S. Hermann's words quoted in note a on

In genitives after verbs passive : as, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερθεσθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας ; Xenoph. Memor. iii, 5, 7. Ernesti understands ὑπό : Leunclav. and Valcken. think that preposition ought to be inserted : Schæfer sees no need of any addition, or of the supposition of an ellipsis.<sup>a</sup> Ἀπηγγέλη αὐτῷ, λεγόντων, St. Luke viii, 20. Bos understands ὑπό : but Michaelis and Schæfer more properly take λεγόντων for a genitive absolute. Οὐδὲ ἀπερρίμενον τοῦ Ἑλληνικοῦ, Philostrat. Her. p. 126. Boiss. οὐδὲ ἀμεληθέντα ὑπὸ τῶν Ἑλλήνων, says the Scholiast. Ὅσμησ μόνον γ' ὥς μὴ βαρυνθήσεσθέ μου, Sophocl. Philoct. ad Troj. Fragm. iii. ἀντὶ τοῦ, ὑπὸ τῆς ὁσμῆς, says Priscian. Ἐφραζε τῇ ἐωυτοῦ γυναικὶ τὸν πάντα Ἀστυάγεος ῥηθέντα λόγον, Herodot. i, 109. ὁπόσα ἄλλα ἀνδρῶν ἀλαζόνων ἐστὶν εἰρημένα, Pausan. vi, 8. Θηβαίων ἡσῶσθαι. Ἡττᾶσθαι τῶν συμφορῶν, for ὑπὸ τῶν συμφορῶν, Isocrat. Ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται, Homer Il. 2, 331. ἡ διπλῇ, ὅτι ἐλλείπει ἡ ὑπὸ πρόθεσις, ὑπὸ πυρὸς, Schol. Venet. Καίεσθαι τινὸς, for ὑπὸ τινος. Βορᾶς κορεσθεῖς, Eurip. Hippolyt. 111. Περὶ σώματι χρυσέων Ὀπλῶν Ἐφαιστοπόνων Κεκορυθμένος, Eurip. Iphig. Aul. 1071. (but see Στέφανος.) Κρεισσόνων νικᾶσθαι.<sup>b</sup> Τί δῆγ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ ; Aristoph. Nub. 185. δύο προθέσεων ἔλλειψις, ἀντὶ τοῦ, εἰς τοῦτο νικηθῆς ὑπ' ἐμοῦ, Schol. τῶν φίλων νικώμενος, Sophocl. Aj. 1353. Ἀνδρὸς ἀγαθοῦ πεισθεῖς.<sup>c</sup> Λεῖπει, ἔθει Ἀττικῷ, ἡ ὑπὸ πρόθεσις, Phrynicus, quoted by Bast. Epist. Crit. ad Boisson. p. 117. Πληγεῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κᾶρα, Eurip. Orest. p. 491. Pors. 499. Br. Brunck understands ὑπό :<sup>d</sup> and so Porson, who compares Soph. Electr. 123. viz. Κεῖσαι σᾶς ἀλόχου σφαγεῖς,<sup>e</sup> Αἰγίσθου τ', Ἀγάμεμνον. Κρατίστου πατρὸς Ἑλλήνων τραφεῖς,<sup>f</sup> Sophocl. Philoctet. 3.— Sometimes in genitives after verbs active : as, Πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, Homer Il. 3, 415. πυρὸς δηϊοιο, ὑπὸ τοῦ πυρὸς τοῦ πολεμικοῦ, Hesychius. χορτάσαι ἄρτων, St. Mark viii, 4. for ὑπὸ ἄρτων, says Michaelis, who refers to St. Luke xvi, 21.

See Abresch Dilucid. Thucyd. Musgrav. ad Eurip. Orest. 328.

<sup>a</sup> This is one of the phrases to which Hermann applies the remark quoted in the note *a* on *Περὶ*, p. 221.

<sup>b</sup> “ Νικᾶσθαι τινος est ἡττονά τινος εἶναι,” says Hermann. J. S.

<sup>c</sup> See the note *a* on *Περὶ*, p. 221. J. S.

<sup>d</sup> Ὑπαὶ κᾶρα, Hermann. J. S.

<sup>e</sup> Σφαγαῖς, Hermann. J. S.

<sup>f</sup> Τραφῆναι is put simply for εἶναι, Hermann. J. S.

## ON THE ELLIPSIS OF CONJUNCTIONS AND ADVERBS.

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The ellipsis of *conjunctions* and *adverbs* is less frequent than that of *prepositions*: a few examples however are subjoined.

ΑΛΛΑ, *but ; nevertheless*.—’Αλλὰ is often understood in the latter clause or member of a sentence: e. g. Οὐκ οἶος, ἅμα τῷ γε δύνω ’Αντήνορος νῆε, for ἀλλ’ ἅμα, Homer Il. β, 822. καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους, καὶ τοὺς συνανακειμένους, οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι, for ἀλλὰ διὰ, &c. St. Mark vi, 26. So before οὐχ ὥς, Acts xxviii, 19, See also Coloss. ii, 23. Philem. v, 9. Hebr. iv, 15.

Thus in Latin: *Hi nunciaverunt, Dolabellam Antiocheam—venisse, non receptum, for sed non receptum*, Cic. ad Div. xii, 15. *Qui fit, Mecænas, ut nemo, quam sibi sortem Seu ratio dederit, seu fors objecerit, illa Contentus vivat, laudet diversa sequentes?* for *sed laudet*, Hor. Sermon. i, 1, 3.

ΑΛΛΟΤΕ, *at one time ; at another time*.—In Οἷος δ’ ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ Παμφαίνων, τότε (ὅτ’ Schæfer) δ’ αὖτις ἔδν νέφεα σκιάοντα. “Ὡς Ἐκτωρ ὅτ’ ἐμὲν τε μετὰ πρώτοισι φάνεσκεν, Ἄλλοτε δ’ ἐν πυμάτοις, Homer Il. λ, 62. for ἄλλοτε μὲν (ὅτ’ ἐμὲν) ἀναφαίνεται. So Φορούμενος πρὸς οὐδας, ἄλλοτ’ οὐρανῷ Σκέλη προφαίνων, Sophocle. Electr. 754. Κεῖμαι δ’ ἐπ’ ἀκταῖς, ἄλλοτ’ ἐν πόντου σάλῳ,” Eurip. Hec. 28. “ἄλλοτε eodem modo supprimit Sophocles Trach. 11. φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ’ αἰόλος Δράκων ἐλκτός· ἄλλοτ’ ἀνδρείῳ κύτει Βούπρωρος.” Porson. Ἀπαλὰς δὲ μετετρωπᾶτο παρειὰς Ἐς χλόν, ἄλλοτ’ ἔρευθος, Apollon. Rhod. iii, 297. Δασὺς, ἄλλοτε

\* What is there, says Hermann, to prevent any one from rather understanding ἐνίοτε, or from thinking those words put for κείμαι δ’ ἐπ’ ἀκταῖς, οὐκ ἀεὶ, ἀλλ’ ἄλλοτ’ ἐν πόντου σάλῳ? If we have any sense, we shall confess that nothing is omitted; but that Polydorus, after saying

in general that he was cast out upon the shore, adds afterwards, for the sake of greater accuracy and particularisation, ἄλλοτ’ ἐν πόντου σάλῳ. There is no language in which similar forms of expression are not common. J.S.

λεῖος, Ænigma x. δανείζεσθαι κριθάς, ποτὲ δὲ ἄχρον, for ἄλλοτε, (or ποτὲ,) μὲν κριθάς, &c. Theophrast. Charact. ix. *tantôt de l'orge, tantôt de la paille*, Coray.

AN, POTENTIAL PARTICLE.<sup>a</sup>—In καὶ οὐδεὶς μήποτε ἀνθρώπων εὖροι, τὸ κατ' ἐμὲ, οὐδὲν ἔλλειφθέν, Demosth. t. i. p. 309, 5. but Schæfer reads εὖρη. See Meletem. Crit. i. p. 110. Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι, for ἐβουλόμην ἂν, Acts xxv, 22. ἡψόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι, Rom. ix, 3. ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, Galat. iv, 20.<sup>b</sup> Such expressions have been imitated by Latin writers: *et nisi Deiotari (litteræ) subsecutæ essent, in eam opinionem Cassius venerat*: for *venisset*: Cic. ad Div. viii. Ep. 10. *et eadem navi thalamego pene Æthiopia tenuis Ægyptum penetravit, nisi exercitus sequi recusasset*: for *penetravisset*: Sueton. in Jul. lii. *servi per angiportum in balneum transeuntem pene interemerunt—nisi expressa cruciatu confessio esset*: for *interemissent*: Id. in Galb. x. *Nec veni, nisi fata locum sedemque dedissent*: for *venissem*: Virgil Æn. xi, 111.

ΔΕ, but.—There is sometimes an ellipsis of this particle, when μὲν has preceded: as ζηλούσθω μὲν δὴ ἡμῖν στρατηγὸς ἀγαθός,—μὴ ἀποδοκιμαζέσθω πένης μετὰ ἀρετῆς, for μὴ ἀποδοκιμαζέσθω δὲ, &c. Onosander c. ii. especially after εἴτα or ἔπειτα following μὲν: καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον, Ἐπειτα σεμνῆς Παλλάδος κλεινὸν πέδον, Aristoph. Plut. 771. εἰ μὲν μὴ ᾤμην ἡξέιν πρῶτον μὲν παρὰ θεοῦς ἄλλους, σοφοὺς τε καὶ ἀγαθοὺς, ἔπειτα καὶ παρ' ἀνθρώπους, κ. τ. λ. Plato Phæd. c. 8. εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις, μήτε ὑπομιμνήσκεις,—ἔπειτα τοὺς δεομένους, κ. τ. λ. Xenoph. Memor. iii, 11, 14. Τέως μὲν ἔκλειε, φωνὴν οὐδεμίαν προϊεμένη ἔπειτ' ἀνιστάντος αὐτὴν τοῦ πατρὸς, κ. τ. λ. Dionys. Halic. Antiq. Rom. t. ii. p. 800. πρῶτος μὲν οὖν ὁ Ποστούμιος—ἔπειτα καὶ οἱ, κ. τ. λ. Ib. p. 951. πρῶτον μὲν, ὅτι—ἔπειθ' ὅτι— Ib. p. 954. See Schæfer Meletem. Crit. i. p. 61. and the Abridgment of Hoogveen, p. 105. xii. ΔΗΛΟΝΟΤΙ, to wit; savoir.—In ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ ἀγαπήσεις, &c. for δηλαδή, or δηλονότι, ἐν τῷ, Galat. v, 14.

ΕΓΓΙΟΝ, nearer.—In the adage, γόνυ κνήμης, Cic. ad Div. xvi. ep. 23. Fully, γόνυ κνήμης ἔγγιον, Zenob. Diogenian.<sup>c</sup>

<sup>a</sup> “Equidem satis habeo breviter indicasse, quod longioris est disputationis, particulam ἂν ab antiquis sic esse usurpatam, ut nihil ad verbi modum pertineret. Quare sicut optativus vel conjunctivus vel etiam indicativus invenitur ea particula destitutus, ita est existimandum, hanc particulam non esse additam, non etiam omissam esse.” Hermann. J. S.

<sup>b</sup> See the Abridgment of Viger p. 179. r. iii. and the Abridgment of Hoogveen p. 14. For the fullest and most satisfactory information on the subject of this

particle the Reader may be referred to the Treatise of Professor Hermann published in the new edition of H. Stephens' Thesaurus printed by Mr. Valpy. J. S.

<sup>c</sup> Near is my shirt, but nearer is my skin. Charity begins at home, &c. Ἀπωτέρω ἢ γόνυ κνήμα, Theocrit. xvi, 18. ἐπὶ τῶν ἀγαπώντων ἑαυτοὺς, καὶ λεγόντων προτιμωτέρους εἶναι αὐτοὺς τῶν ξένων, Schol. Hermann observes that ἔγγιον is omitted not by ellipsis, but by aposiopesis. J. S.

ΕΙ, *if*.—In ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδάχην ἔχει.— Πάντα πρὸς οἰκοδομὴν γένησθω, 1 Corinth. xiv, 26.

ΕΚΕΙ, *there*.—In παμπόλλου ὄχλου ὄντος, (viz. ἐκεῖ,) St. Mark viii, 1. ἦσαν δέ τινες ἐν Ἀντιοχείᾳ, κατὰ τὴν (viz. ἐκεῖ) οὖσαν ἐκκλησίαν προφηταὶ καὶ διδάσκαλοι, Acts xiii, 1. (This ellipsis has been disputed.) ἀπὸ Ἱερουσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν (viz. ἐκεῖ) τὴν ἐπαγγελίαν τοῦ πατρὸς, Acts i, 4. κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν, (viz. ἐκεῖ,) Acts xii, 19. πάντων τῶν κατοικούντων (viz. ἐκεῖ) Ἰουδαίων, Acts xxii, 12.

ΕΚΕΙ, or ΕΚΕΙΣΕ, *thither*.—In αἶψα δ' ἔπειτ' ἵκανον, ὅθι Σκαιὰ πύλαι ἦσαν, Homer Il. γ, 145. So *eo*, or *illuc*, is omitted in Latin: *Qui te, Pollio, amat, veniat, quo te quoque gaudet*, for *eo quo*, Virgil Ecl. iii, 88. *Et redigam, ut, quo se vertat, nesciat*, Ter. Heautont. v, i, 73.

ΕΝΤΑΥΘΑ.—In οὕτως ὡς ἕκαστος ὥρμητο, Thucyd. v; 1. See the Schol.

ΕΝΤΟΣ or ΕΣΩ, *within*.—These particles may be understood in verbs joined, especially by Attic writers, with genitives, although the prepositions, of which those verbs are compounded, require another case: e. g. Τόνδ' εἰσεδέξω τειχέων, Eurip. Phœniss. 454. ἀντὶ τοῦ εἶσω ἐδέξω, Schol. Ἐρκέων—ἐγκεκλεισμένους, Sophocl. Aj. 1291. λείπει ἐντός. Ἡ ἐν ἀντὶ τοῦ ἐντός, ἢ ἡ ἐντός κεκλεισμένους, Schol. Gr. See Dorvill. ad Chariton. iii, 9. p. 345. or *eis μέρος* and *ἐν μέρει* may be understood.

ΕΠΕΙΔΗ.—In οἷδ' οὐκ ἐτι μέλλουσι, Thucyd. i, 86. ὑπακουστέον τὸ ἐπειδὴ, Schol. (The true reading is οἷ δ' οὐκ ἐτι μέλλουσι κακῶς πάσχειν: so that there is no ellipsis.)

ΕΠΕΙΤΑ, or ΕΙΤΑ, *afterwards; next; then*.—In Ἰουδαίου τε πρῶτον καὶ Ἕλληνος, for ἔπειτα καὶ, Rom. ii, 9. Fully, πρῶτον μὲν θεοῖς εὐχομαι πᾶσι,—ἔπειτα δὲ—&c. Demosth. Πρῶτον μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις, Εἴτα θυμαίνειν ἔφασκε, Aristoph. Nub. 609. See Camerar. in Notat. Figurar. ad l.

ΕΡΩΤΙΚΩΣ, *amorously; in the way of love*.—Often in διαλέγεσθαι, ὁμιλεῖν, ἐντυχεῖν, πλησιάσαι. Καλαῖς καὶ μεγάλας γυναίξιν καὶ παρθένους ὁμιλεῖν, Xenoph. Anab. iii, p. 27. Fully, ἐρωτικῶς ὁμιλούντων ἀλλήλοις, Aristænet. ii. ep. 7. πῶς ἐρωτικῶς οὖν διαλέξομαι γυναίξιν; Ib. ep. 8. See Abresch Lect. Aristænet. p. 50.

ΕΥ, *well*.—In ἔχειν: Πρὸς γὰρ τὸν ἔχονθ' ὁ φθίνος ἔρπει, Sophocl. Aj. 157. λείπει τὸ εὖ, Schol. Gr. In μαρτυρεῖσθαι and μαρτυροῦμενος: ἐπισκέψασθε οὖν ἄνδρας ἐξ ὑμῶν, μαρτυροῦμένους, ἐπτα, Acts vi, 3. “*of honest report*.” μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, for εὖ μαρτυρούμενος, Acts x, 22. See St. Luke iv, 22. Alian Var. Hist. i, 30. In πάσχειν, when it signifies *to have a benefit or favor conferred on one*: Οἱ δ' ἀγαθοὶ τὸ μέγιστον ἐπαυρίσκουσι παθόντες, Μνήμα δ' ἔχουσ' ἀγαθῶν, καὶ χάριν ἐξοπίσω, for εὖ παθόντες, Theognis 111. Fully, βουλομένην γὰρ ἂν εὖ πάσχειν τοὺς ἐμοὶ φιλότατους, Libanius epist. 69. p. 216. or ἀγαθὸν may be understood: καὶ ἀγαθὸν καὶ κακὸν τι πάσχουσι, Artemidor. iv, 67. See Homberg in Parerg. Sacr. ad Galat. iii, 4. and Marc. v, 5. In ποιεῖν: πιστὸς ὁ Θεός, ὁ καλῶν ἡμᾶς, ὃς καὶ ποιήσει, for εὖ ποιήσει, *er wirds gut machen*; 1 Thessal.

v, 25. This use of ποιεῖν is derived from that of the Hebrew verb נָשָׂא. See Psalm xxii, 32. xxxvii, 5. lii, 11. Isai. xlv, 23. xlv, 4.

There is an ellipsis of *bene* in Latin: *favere et cupere Helvetiis*, for *bene cupere*, Cæsar B. G. i, 18.

ΕΩΣ, *until*.—In infinitives: as, ἀναμείναντες οὖν ἀποληξαι τὸ κλυδώνιον, for ἕως τοῦ ἀποληξαι,<sup>a</sup> Alciphron i, 10. p. 40. An imitation of this idiom is not uncommon in Latin.

H, *or; than*.—There is an ellipsis of ἢ, *or*, in ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει, 1 Corinth. xiv, 26. See Devarius p. 155.—Of ἢ, *than*, in τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἁμαρτεῖν Πιστῆς ἀλόχου; Eurip. Alcest. 896. μεῖζον ἁμαρτεῖν, for μεῖζον ἢ ἁμαρτεῖν, says Wakefield; who remarks that the ellipsis is a very uncommon one. The ellipsis appears to Schæfer so harsh, that he is inclined to stop the passage thus; ἔμνησας, ὃ μου φρένας ἠλκωσεν, (τί γὰρ ἀνδρὶ κακὸν μεῖζον;) ἁμαρτεῖν Πιστῆς ἀλόχου.<sup>b</sup> [I think few persons of taste will much approve of Schæfer's punctuation.] Οὐ πλέον τῆς πόλεως σταδίου ἀπέχοντα ἑπτὰ, for οὐ πλέον ἢ σταδίου ἑπτὰ,<sup>c</sup> Pausan. Arcad. p. 639. ἔτη γεγονώς πλείω ἑβδομήκοντα,<sup>d</sup> Plato Apol. Socr. c. 1. ἐλείπετο οὐδὲν ἔτι αὐτὴν φονεύεσθαι, Pausan. Achaic. p. 576. for ἢ φονεύεσθαι,<sup>e</sup> Kuhn. οὐκ ἀνέζησαν ἕως τελεσθῆ τὰ χίλια ἔτη, Revel. xx, 5. for ἢ ἕως, or πρὶν ἢ ἕως. So St. Matth. xvii, 9. Fully, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου, St. Luke ii, 26.

In the same manner *quam* is omitted in Latin; especially after *plus, amplius, minus*: e. g. *plus duo millia*, Liv. xxiv, 17. *paullo minus, patres conscripti, quinque millia ingenuorum fuerunt*, Plin. Panegy. c. xxxviii. See Tursellin. de Particul. c. xxi. Sanct. Minerv. iv, 7. also Scaliger ad Varron. de R. R. i. p. 201. ed. Dordrecht.

HN, *if*.—In ἀλίμενόν τις ὡς ἐς ἀντλον πεσὼν Λέχριος, ἐκπέσῃ φίλας καρδίας, Ἀμέρσας βίον, Eurip. Hecub. 1018. Porson understands ἦν or ὅταν.<sup>f</sup>

<sup>a</sup> "Neque ulla est particula ἕως ellipsis in hoc exemplo, μέιναντες ἀποληξαι τὸ κλ. quia infinitivus solus per se significat *ut aliquid fiat*, quod ubi de expectando sermo est, sponte apparet tantumdem esse ac *donec aliquid fiat*." Hermann. J. S.

<sup>b</sup> "Expedita sunt omnia, si sic interpungas: τί γὰρ ἀνδρὶ κακὸν μεῖζον ἁμαρτεῖν, Πιστῆς ἀλόχου; ut πιστῆς ἀλόχου non ex ἁμαρτεῖν, sed e comparativo μεῖζον pendeat: *quid enim viro tristius est ad amittendum, quam fida uxor?*" Hermann. J. S.

<sup>c</sup> For σταδίου ἀπέχοντα οὐ πλέον ἑπτὰ σταδίων. Herm. J. S.

<sup>d</sup> For ἔτη γεγονώς πλείω ἑβδομήκοντα

ἔτων. Herm. J. S.

<sup>e</sup> "Solut per se infinitivus significat *ad pereundum*." Hermann. J. S.

<sup>f</sup> "Quid vero dicemus de eo, quod Porson, viro Græce doctissimo, etiam ἦν vel ὅταν per ellipsin abesse visum est in Eurip. Hec. 1018. Tales enim particula si omitti possunt, nihil profecto usquam est, quod non possit ellipseos ope defendi. Particula ὡς, ut apud Homerum ὥστε, per se regit conjunctivum, si res non ut facta, sed ut quæ fieri possit, narratur: Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μὴ γέωσιν." Hermann. J. S.

INA, *that*.—“*Ἰνα* is often understood before the subjunctive mood: as, ἐλοῦ γὰρ ἡ πόνων τὰ λοιπά σοι Φράσω σαφηνῶς, ἡ τὸν ἐκλύσονται ἐμὲ, Æschyl. Prom. 786. Br. ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, St. Matth. vii, 4. for ἵνα ἐκβάλω. Βούλει τράπωμαι δὴθ’ ὁδοὺς ἄλλας τινάς;<sup>a</sup> Eurip. Phœniss. 729. βούλει ἵνα διανοήσωμαι μεθόδους ἄλλας, Schol. Θάπτε με ὅττι τάχιστα, πύλας αἰδαο περήσω, Homer Iliad ψ, 71.<sup>a</sup> for ἵνα περήσω. See Schol. min. Ἄλλ’ ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δῶν,<sup>a</sup> Homer Il. 2, 340. Τί σοι θέλεις ποιήσω; Anacreon Od. 12.<sup>a</sup> for τί θέλεις ἵνα ποιήσω σοι; Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; St. Matth. xiii, 28. τί θέλετε ποιήσω ὑμῖν; Id. xx, 32. θέλετε ἀπολύσω, St. Mark xv, 9. ποῦ θέλεις ἐτοιμάσωμεν; St. Luke xxii, 9. See Nold. p. 521. and Pasor in Lexic. Nov. Testam. sub “*Ἰνα*.” Ὅρα μηδενὶ εἶπης, for ἵνα μηδενὶ εἶπης, St. Matth. viii, 4. ὅρα ποιήσης, &c. Hebr. viii, 5. In the following example the preposition is expressed; ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα, St. John xviii, 3. See Porson ad Eurip. Phœniss. 90. The following constructions [with the indicative mood] are thought by Schæfer very strange, and, if not solecisms, yet at least σολοικοφανεῖς, having the appearance of solecisms: Κύπρι, θέλεις οὕτως ἐς κρίσιν ἐρχόμεθα; Epigr. Adesp. cexlix. ἡ ἐθέλεις ἐγὼ αὖθις ἐπάνειμι—; Lucian t. iii. p. 250. ἡ ἐθέλεις καταριθμῆσθαι; Ib. p. 265.<sup>b</sup> Michaelis gives an example with the imperative: ὁρᾶτε, μηδεὶς γινωσκέτω, St. Matth. ix, 30.

The ellipsis of *ἵνα* has been imitated in Latin by the omission of *ut*; especially after verbs of *wishing, asking, exhorting, ordering*: as, *Simplici myrto nihil allabores Sedulus, curo*, Hor. Od. i, 38, 5. *Latœ, dones, et precor integra Cum mente*, Id. Od. xxxi, 18. *velim ita fortuna tulisset*, Cic. iii. ep. 13. *præcipit ipsam oram maris legerent*, Frontinus Strateg. i, 4, 7. See Oudendorp there; and Cæsar B. G. iv, 16.

KAI, *and; also*.—Καὶ, *and*, is understood in ἀνδρῶν, γυναικῶν, for ἀνδρῶν καὶ γυναικῶν, Aristoph. Ran. 157. See Sophocl. Antig. Lycophron Alex. 683. Reitz. ad Lucian. t. ii. p. 130. Schæfer ad Long. Pastor. p. 403. In inscriptions on marbles dedicated to several deities; as Δὲ (καὶ) Ἡλίω (καὶ) μεγάλῳ Σαράπιδι. See Obs. Crit. vol. vi. tom. ii. p. 481.

Καὶ, *also*, is understood not only between two nouns or verbs,

<sup>a</sup> “In Anacreontis et Euripidis versibus nihil est difficultatis. Sunt enim hic quoque duæ conjunctæ diversæ locutiones, una, τί σοι θέλεις ποιῆσαι με;—βούλει τρέπεσθαι με ἄλλας ὁδοὺς; quibus abruptis adjicitur conjunctivus deliberantis, ποιήσω, τράπωμαι. Eodem prorsus modo Latini; quid vis faciam? Ne Homeri quidem versus aliter quam ipso illo conjunctivi usu explicandi sunt. Orta est enim ista ratio loquendi e pari deliberatione; ut si dicas, βούλει τεύχεα δῶν; ἐπίμεινον τοί-

νυν βούλει πύλας Ἀἰδαο περήσω; θάπτε με ὅττι τάχιστα. Eodem modo nos: *warie, soll ich die waffen anlegen: begrabe mich, soll ich in die unterwelt gelangen.*” Hermann. J. S.

<sup>b</sup> “Nihil hic solecismi est. Sensus est: *visne? ipse concendam: visne? enumerabo tibi: i. e. si vis, enumerabo tibi.* Scriptor epigrammatis pro futuro posuit præsens: Eodem modo nos loquimur: *willst du? so gehen wir vor gericht.*” Hermann. J. S.

(see Nold. p. 320.) but also after ἀλλὰ following οὐ μόνον in a preceding member or clause: as οὐ μόνον ὅτι χερειόνες εἰσι πόδεςσι Θηλύτεραι τελείειν δολιχὸν δρόμον ἐν ξυλόχοισιν. Ἄλλ' ὅτ' ἀλεύασθαι χρεῖω φιλοδέμνιον ἦτορ, for οὐ μόνον—ἀλλὰ καὶ ὅτι, Oppian Κυνηγ. i, 159. See Nold. p. 322. and Oudendorp ad Thom. Mag. p. 376. (who is however in error as to the passage from Æschines: in which if καὶ be inserted after ἀλλὰ, a pleonasm will be made, instead of an ellipsis being supplied.)

In a similar manner *etiam* in Latin is omitted after *non solum*, *non modo*: *Non modo sui nihil deperdere, sed gratia—auctiores velit esse*, Cæsar B. G. i, 43. *non modo ad insignia adcommodanda, sed ad galeas inducendas*, Id. ii, 21. *non mutavit tantum statum belli, sed subjecit ditioni suæ hostes*, Frontin. i, 2. And there is an ellipsis of *et* in the figure called *asyndeton*: as *equis, armis, viris, pecunia totam locupletavit Africam*, Nepos in Hamilc. iv, 1.

ΚΑΙ ΠΕΡ, *although*.—Καὶ περ is often understood in principles followed by ὅμως, which answers to καὶ περ or εἰ καί: e. g. *When they have unwittingly eaten of hyoscyamus or henbane*, says Ælian, speaking of wild boars, τὰ ἐξόπισθεν ἐφέλκονσι, *they drag their hinder parts, being disabled by paralysis*, Εἴτα, σπώμενοι, [for καίπερ σπώμενοι,] *although dragging*, ὅμως ἐπὶ τὰ ὕδατα παραγίνονται, καὶ ἐνταῦθα τῶν καρκίνων ἀναλέγονσι, Var. Hist. i, 7. So, ἀλγοῦσα, ὅμως &c. Id. xii, 1. See Duker ad Thucyd. i, 11, p. 10. i, 9, p. 9.

ΚΑΚΩΣ, *badly; ill*.—There is an ellipsis of κακῶς in διαθεῖναι, when put alone in a bad sense. Fully, κακῶς διετίθεσαν τοὺς βαρβάρους, Polyb. t. i. p. 837. κακῶς διετίθει τὴν χώραν, Id. t. ii. p. 1338. διέθεσαν κακῶς, Diodor. Sic. p. 230. D. See not. ad Onosand. v. p. 30. (in the passage of Onosander Schæfer understands τι.) In πάσχειν, *to suffer evil; to be ill*; ὑποδέχονται γὰρ αὐτὸν ἀσμένως πάντες, καθάπερ τὸν ἱατρὸν οἱ πάσχοντες, Cebes c. 18. παθὼν μὲν οὐδὲν πρὸς Ἀλεξάνδρου, Arrian i. p. 51.<sup>a</sup> Fully, Στρατήγιος ἐπὶ τῆς σῆς ἀρχῆς πάσχει κακῶς, Libanius ep. 35. See Artemidorus, and Homberg as above.

ΚΑΛΩΣ, *well*. See Eῖ.

ΜΑ, *verily*.—In ἀλλ' οὐ τὰν Διὸς ἀστραπὴν, Sophocl. Electr. p. 127. ed. Steph. v. 1069, [1063. ed. Brunck,] and other such juratory formulæ, μὰ is sometimes omitted, according to the custom of Attic writers. See the Schol. on the passage of Sophocles; Ὀρνύειν, above; the Abridgment of Viger p. 161. and note *w*; the Abridgment of Hoogveen p. 100. and Schæfer on Long. Pastoral. p. 416. s.

ΜΑΛΛΟΝ, *rather; the more*. The ellipsis of μᾶλλον, *rather*, is very frequent: as, καλὸν τὸ νῆφειν, ἢ τὰ πολλὰ κραιπαλᾶν, for καλὸν μᾶλλον ἢ, Menander. So, *Si quisquam est qui placere se studet bonis, Quam plurimis, et minime multos lædere; In his poeta hic nomen profitetur suum*, Ter. Prolog. Eunuch. See Sanct. in ellipsis.

<sup>a</sup> Schæfer denies that there is any ellipsis in these passages. J. S.

τοῦ *Magis et Prius*. Gronov. ad Liv. xxvii, 20. i, 25. Jens. *Lectio*. Lucian. ii, 20. p. 281. Fully, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ, 1 Corinth. ix, 15. λευκοὶ αἱ ὀδόντες αὐτοῦ, ἢ γάλα, Genes. xlix, 12. τῇ δυνάμει πίσυνοί<sup>a</sup> ἢ τῇ γνώμῃ ἐπέρχονται, for τῇ δυνάμει μᾶλλον πίσυνοί, Thucyd. ii, 11. χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι, ἢ ἐπὶ ἐννεήκοντα ἐννέα δικαίοις, for μᾶλλον ἢ,<sup>b</sup> St. Luke xv, 7. Sometimes both μᾶλλον and ἢ are omitted: as ψυχρὸν, ὥστε λούσασθαι, Xenoph. Memorab. iii, 13, 3. i. e. ψυχρὸν μᾶλλον ἢ ὥστε &c.<sup>c</sup> See Wytttenbach in Bibl. Crit. iii, 2. p. 65.

The ellipsis of μᾶλλον frequently occurs after verbs: as Βούλομαι<sup>a</sup> ἐγὼ λαὸν σὸν ἔμμεναι, ἢ ἀπολέσθαι, for μᾶλλον βούλομαι,<sup>b</sup> Homer *Iliad* α, 117. Βούλεο δ' εὐσεβέως ὀλίγοις σὺν χρήμασι οἰκεῖν, Ἡ πλουτεῖν, ἀδίκως χρήματα πασάμενος, Theognis. Ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται, ἢ Δαναοῖσι, Hom. II. ρ, 331. λέγω ὑμῖν, κατέβη οὗτος δедικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος, St. Luke xviii, 14. ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλήσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ, for μᾶλλον θέλω, 1 Corinth. xiv, 19. λυσitelεῖ αὐτῷ, εἰ μύλος ὀνικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίῃ ἓνα, i. e. λυσitelεῖ αὐτῷ μᾶλλον ἢ —, St. Luke xvii, 2. See St. Matth. xviii, 6. Τοῖς ἁμαρτήμασι περιττεύει, ἢ ταῖς ἀρεταῖς λείπεται, Longin. § 35. τῶν χρησίμων, ἢ τῶν ἀχρήστων πεφροντικέται, Themistius Orat. p. 14. A. See Georg. in *Vindict. Nov. Test.* p. 188. s. St. Matth. xviii, 8. 9. Septuag. Ps. cxvii, 8. 9. Joan. Henr. Mai. *Observ. Sacr.* i. p. 26. *Observ. Miscell.* vol. ii. p. 159. Duker ad Thucyd. vi, 86. Valcken. ad Herodot. p. 216, 63. Tyrwhitt ad Aristot. de Poët. p. 164.

This ellipsis has been imitated in Latin: *Tacita bona est mulier semper, quam loquens*,<sup>a</sup> Plautus *Rud.* iv, 4, 7. *consilii, quam formidinis arbitrantur*, Tacit. de Mor. German. c. vii. *fortuna res cunctas ex libidine, quam ex vero celebrat*, Sallust de Bell. Catil.

<sup>a</sup> These words are not in the place referred to. In Thucyd. ii, 89. says Hermann, which is perhaps the passage meant by Bos, the words are, ἀντίπαλοι μὲν γάρ, ὥσπερ οἱ τοι, τῇ δυνάμει τὸ πλέον πισυνοί, ἢ τῇ γνώμῃ ἐπέρχονται. J. S.

<sup>b</sup> The method which Hermann takes to get rid of the ellipsis of μᾶλλον is this: he represents ἢ as nothing else but the interrogative particle ἤ, with a charge of accent: so that the following words, e. g. Ἥτοι βέλτερόν ἐστι, κατ' οὐρεα θῆρας ἐναίρειν, Ἀγροτέρας τ' ἐλάφους, ἢ κρεῖσσοσιν ἱφι μάχεσθαι, mean properly, *melius sane est feras occidere: an forte dimicare cum fortibus melius est?* J. S.

<sup>c</sup> “ Nulla hic ellipsis est, sive positivum, sive comparativum, sive superlativum sit nomen. Nam hæc loquutio sic debet intelligi, ut istud nomen, in quo inest comparatio, tali vocis conformatione

pronunciari putetur, quæ dubitationem loquentis exprimat. Nemo enim non sentiet, aliud esse utrum *aqua frigida ad lavandum* sic dicatur, ut vocabulum frigida non aliter quam reliqua pronunciaretur, an idem vocabulum gravius et cum quadam hæsitacione proferatur, cujus hæc vis est, ut indicatur, satis frigidam dici, quam qua quis lavari velit.” Hermann. J. S.

<sup>d</sup> “ Hoc, inquit, nisi ellipsin adhibeas, quid est aliud, quam, quod poeta dicere noluit, *tacita mulier tam est bona, quam loquens*. Equidem ad hæc non dubitem respondere, quum frequentissimus sit apud Latinos particula *quam* usus in comparacione inæqualium, eo usu factum esse, ut *quam* etiam solum per se significaret *magis quam*.” Hermann. J. S.

*ipsorum quam Annibalis interesse*, Liv. xxiii, 43. In these passages *magis*, or *potius*, must be understood. See Burmann ad Vell. Paterc. ii, 129.

**Μᾶλλον**, *the more*, is understood after ὅσω; and in verbs, when the act expressed by them is not simply signified, but an augmentation of it: as ἐκ τούτου (μᾶλλον) ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν, St. John xix, 12. εἰσῆλθεν (μᾶλλον) εἰς ἐκεῖνον ὁ Σατανᾶς, Id. xiii, 27.

**MEN**, *truly*.—Μὲν is sometimes to be understood when δέ, not preceded by it, is expressed in the latter clause or member of a sentence: as, εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, St. James ii, 11.<sup>a</sup> So *quidem* appears to be omitted in *Libertas, quæ sera tamen respexit inertem*, Virgil Ecl. i, 28. *matura res erat, tergiversantur tamen*, Liv. ii, 45.

**ΜΗ**.—In οὐ γάρ πω τοίους ἴδον ἀέρας, οὐδὲ ἴδωμαι, Homer Iliad α, 262. ὅτι παραλέλειπται ἢ μὴ ἀπαγόρευσις. Ἔστι γάρ, οὐδὲ μὴ ἴδωμαι, ὅμοιον τῷ· πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω, Schol. Venet. Οὐκ ἐστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται, Homer Odys. for οὐδὲ μὴ γένηται, i. e. οὐδὲ γενήσεται.

**ΜΗΔΕ**, **ΜΗΤΕ**. See Οὐδέ.

**ΜΟΝΟΝ**, *only*.—Μόνον is understood in the first clause or member of a sentence: μηκέτι ὑδροπότηι, *no longer drink water only*, ἀλλ' οἶνω ὀλίγω χρω, 1 Timoth. v, 23. See St. Matth. xxiv, 8. ἐπὶ τὴν περιτομήν, (viz. μόνον,) ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Rom. iv, 9. λογιζόμεθα οὖν πίστει δικαιοῦσθαι ἄνθρωπον, Rom. iii, 28. Εἶδος (viz. μόνον) ἀγῆτοι, Homer Il. θ, 228. See the Gr. Schol. Οὐκ εἰς ἀκοὰς ἔτι δυστυχία Δώματος ἦκει, Eurip. Phœniss. 1489. See Valcken. Οὐ γάρ δὴ δράσαι μὲν χρήσιμον, φυλάσασθαι δέ, μὴ παθεῖν οὐκ ἀναγκαῖον, Onosander c. vii. οὐκ ἔτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον—ὑπολαβοῦ, Philem. v, 17. οὐ (viz. μόνον) φιλοκάλως ἔχοντες, ἀλλ' ἀπλῶς φιλέλληνες, Dio Chrysost. Orat. xxxii. p. 459. οὐ τοῖς ἀπίστοις (μόνον) ἀλλὰ (καὶ) τοῖς πιστεύουσιν, 1 Corinth. xiv, 22. οὐ γάρ μεγέθει τῶν ἀρετῶν, ἀλλὰ καὶ τῷ πλήθει πολὺ λειπόμενος ὁ Αὐστίας, Longin. § 35. οὐ διὰ τὸ γενόμενον, ἀλλ' ὅτι καὶ διάστροφος ἦν τοὺς ὀφθαλμοὺς, for οὐ μόνον διὰ, &c. Artemidor. Oneirocritic. v. p. 264. μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος, for μὴ μόνον τὰ ἑαυτῶν, &c. Philipp. ii, 4. Κούδ' οὖν, εἶπερ ταῦτα δοκεῖ δρᾶν, Ὅπτησάμενοι (μόνον viz.) παρέθενθ' ὑμᾶς, ἀλλ' ἐπικνωσιν τυρὸν, ἔλαιον, κ. τ. λ. Aristoph. Av. 531. Fully, (and without καὶ in the second member as before,) καὶ γάρ οὐδὲ τοῦτό με Μόνον τὸ λυποῦν ἐστίν, ἀλλ' ὅταν φάγω, κ. τ. λ. Aristoph. Eccles. 358. Καὶ without ἀλλὰ is in the second member in Apollon. Rhod. iv, 1674. And δέ is often put instead of ἀλλά: as in Lucillius Epigr. xii, 4. Fully, οὐ μόνον—δὲ—Julian p. 7. c. 16. c. 46. A. B. and still more fully, οὐκ ἀνδράσι μόνον—καὶ γυναιξὶ δὲ—, p. 46.

See further, St. John xii, 44. St. Luke xiv, 12. St. Mark ix, 37. Acts v, 4. Nold. p. 49. 499. Duker ad Thucyd. iv, 92. Hemsterhus. ad Lucian. t. i. p. 85, 26. Wesseling ad Diodor. Sic. t. i. p. 7. et 141. sq. Valcken. ad Eurip. Hippel. p. 202. b. ad Joann. Chry-

<sup>a</sup> See the Abridgment of Hoogveecn p. 105. x, xi. J. S.

sost. Orat. i. p. xv. Lemep ad Phalar. p. 167, 271. Toup ad Longin. p. 294. (where however the error, which Toup appears to have fallen into, of supposing that, which is expressed simply for the sake of contradistinction, to need explanation by this ellipsis, must be carefully avoided.)

A similar ellipsis occurs in Latin writers: *cumque non armis* (tantum), *sed vulneribus oneratus tranavit*, Frontinus Strateg. ii, 13, 5. *nec judicia hominum, sed decrum etiam in consilium assum-sit*, Plin. Paneg. c. viii. *nec cum Alarenitis, inquit, mihi aut cum Eumene disceptatio est, sed etiam vobiscum, Romani*, Liv. xxxix, 28.

ΟΜΟΙΩΣ, *in like manner; equally.* —In *Θαυροτ' Ὀρέστην εὖν τε καὶ τότ' ἐννέπω*, Sophocl. Electr. 679. Fully, *καὶ τὸν δ' ὁμοίως καὶ τότ' ἐξεπίσταμαι*, Ib. v. 913. See Abresch Animadv. ad Æschyl. p. 281.

ΟΜΩΣ, *yet; nevertheless.* —As *καὶ περ*, or *εἰ καὶ*, is sometimes understood before *ὅμως*, so is *ὅμως* after *εἰ καὶ* or *εἰ καὶ πιστώσῃ*, *θάνατος ἢ ζημία ἦν αὐτῷ*, for *ὅμως θάνατος, &c.* Ælian Var. Hist. xi, 37. *ἀλλ' εἰ καὶ σπένδομαι*, —(*ὅμως viz.*) *χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν*, Philipp. ii, 17. It is sometimes understood when *εἰ καὶ* has not preceded: *καίτοι καλοῦ ὄντος τοῦ κατὰ τὰς παρθέτους θεόματος*, (*ὅμως viz.*) *πάντες ἰδόντες Ἀφροκόμην, ἐκείων ἐπελάθοιτο*, Xenoph. Ephes. p. 4. *τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν ὁκτώων*, [*ὅμως viz.*] *οὐκ ἐπίστενον εἰς αὐτὸν*, St. John xii, 37. *ἀκούεται ἐν ὑμῖν πορνεία*, —*ἴσθις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνειμάζεται* — *καὶ (ὅμως viz.) ὑμεῖς πεφροσιωμένοι ἐστέ*, 1 Corinth. v, 2. See Ἀλλα, and Abresch Lect. Aristæn. p. 46.

So in Latin *tamen* is omitted after *cum*, *quamquam*, *etsi*, &c. *Qui cum in illa societate versarentur rapinarum, nihileminus (tamen) oderant eum, cujus nomine peccabant*, Hirtius de Bell. Alexandr. c. 50. *cum virtute et numero præstarent Scythæ, astu (tamen) Philippi vincuntur*, Justin ix, 2.

ΟΪΩΣ, *that.* —There is often an ellipsis of *ὅπως* or *ὅνα* after *ὅρα*, *σκόπει*, and the like: as, *ὅρα γὰρ, φησὶ, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει*; for *ὅρα ὅπως ποιήσης*, Hebr. viii, 5.

So in Latin: *velim (ut) ita fortuna tulisset*, Cic. ad Div. iii. ep. 13. *tu velim, ut consuesti, nos absentes diligas et defendas*, Id. xv, 3.

ΟΤΑΝ. See Ἦν.

ΟΤΕ. See Ἀλλοτε.

ΟΤΙ, *because.* —There is sometimes an ellipsis of *ὅτι* in words which assign a reason for something which has preceded: as, *καὶ προσβολὰς ἐποιοῦντο, βουλόμενοι ἄλλως τε προσγενέσθαι σφίσι, καὶ ὁμηροὶ ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι*, for *καὶ ὅτι—ἦσαν*, Thucyd. v, 61. *εἰν τοῦτον ἀπολύσῃς, οὐκ εἴ φίλος τοῦ*

\* “Non animadvertit, Thucydidem, ipsius sententia loqui pergere.” Hermann. quod is facit sæpissime, quum ante ex J.S. aliena sententia loquutus esset, ex sua

Καίσαρος· πᾶς ὁ βασιλέα ποιῶν ἑαυτὸν, ἀντιλέγει τῷ Καίσαρι, for ὅτι πᾶς, &c. St. John xix, 12. Comp. 2 Corinth. xiii, 1. and St. Mark v, 19.

ΟΥ, *not*.—Bos supposes an ellipsis of οὐ in οὐχ ὅτι, οὐχ ὅπως, οὐχ οἶον, μὴ ὅτι, used in amplification or exaggeration, and followed by ἀλλ' οὐ, or ἀλλὰ, with words between which and those introduced by οὐχ ὅτι, &c. a contrast is intended: e. g. καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, Xenoph. Memor. ii. c. 9. οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἂν, ἀλλ' οὐδ' ἂν ἔζην, Demosth. in Timocrat. p. 367. ed. Taylor. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδὲ δουλείας μετρίας ἡξιώθημεν τυχεῖν, Isocrat. Platæic. p. 586. καὶ διὰ τοῦτο οὐχ ὅπως αὐτὸν ἐδέξατο, ἀλλὰ καὶ τοὺς προπεμφθέντας ὑπ' αὐτοῦ συνέλαβε καὶ κατέδησε, Dio Cass. xxxvi. p. 28. φάλαγξ—οὐχ οἶον ὠφελεῖν δύναται ἂν τοὺς φίλους, ἀλλ' οὐδὲ αὐτὴν σώζειν, Polybius. οὐχ ὅτι ἡμῶν τινὰ προσβλέποντες, ἀλλ' οὐδὲ ἀλλήλους, Athenæus. See Budæus Comment. Ling. Græc. p. 911. But in reality the word understood after the negative, as Schæfer observes, is λέγω: for neither ὅτι nor ὅπως signifies *solum*, *only*, as Bos imagines, assigning the signification *non solum* to οὐχ ὅτι, οὐχ ὅπως, &c. See the Abridgment of Viger, p. 153. l. 18. p. 170. r. xiii. Abridgment of Hoogeveen p. 152. 153.

So in Latin: *non modo præmiis, quæ apud me minimum valent, sed ne periculis quidem compulsus ullis*, Cic. ad Div. i, 9. for *non modo non præmiis* (understand, by zeugma, *invitatus*)—*sed ne—compulsus*. See Muretus Var. Lect. x, 7. Vechner Hellenol. p. 83.

ΟΥΔΕ, ΟΥΤΕ, *nor*.—One of these particles is frequently to be understood before words followed by οὐδὲ or οὔτε expressed: thus, ναυσὶ δ' οὔτε πεζὸς ἰὼν Εὐβοίᾳ ἂν κ. τ. λ. Pindar Pyth. x, 46. Πάρις γὰρ οὔτε συντελὴς πόλις Ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον, Æschyl. Agam. 543. Οὐς Τρωαῖς, οὐδ' Ἑλληνίς, οὐδὲ βάρβαρος Γυνὴ τεκοῦσα κομπάσειεν ἂν ποτε, Eurip. Troad. 481. Γῇ δ', οὐδ' ἀῆρ, οὐδ' οὐρανὸς ἦν, Aristoph. Av. 695. Τί τοι πλέον, ἀνίκα τήνας Ὀστέον οὐδὲ τέφρα λείπεται οἰχομένας; Theocrit. Epigr. vi, 5. ἐλπίδος οὐδὲ Τύχης ἔτι μοι μέλει, Palladas cviii. τῆς φύσεως ὅσα γαῖα φέρει τροφὸς, οὐδ' ὅσα πόντος, Ænigma xiv. ἐπωνυμίην δ' οὐδ' ὄνομα ἐποιεῦντο οὐδενὶ αὐτέων, Herodot. ii, 52. ἡμίονοι δὲ οὐδὲ ὄνοι ἀνέχονται τὴν ἀρχὴν, Id. iv, 28. ἐκ δὲ οἱ ταύτης τῆς γυναικὸς οὐδ' ἐξ ἄλλης παῖδες ἐγίνοντο, Id. v, 92, 2. ἔντερον δὲ ἐν αὐτῇ οὐδὲ ἥπαρ φαίνεται, Lucian t. ii. p. 90. δένδρον δὲ οὐδὲ ὕδωρ ἐνῆν, Id. t. ii. p. 126.

In the same manner μηδὲ or μήτε: πρῆξαι μήτ' εἰπεῖν, Pythagor. Aur. Carm. 26. πρὸς θεῶν, ἐφίεμαι Ἑκόντα μήτ' ἄκοντα, Sophocl. Philoctet. 770. Μητρὲρ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γέννη Λέγουσα μήτε δρῶσα, Eurip. Hec. 376. i. e. μήτε λέγουσα μήτε δρῶσα. [*“Hæc longe alia figura est quam ellipsis,”* says Hermann.]

So in Latin: *quo justior alter Nec pietate fuit, nec bello major et armis*, Virgil Æn. i, 544.

See Wakefield on the passage of Sophocles above quoted.

ΟΥΤΩ, *so*.—Οὕτω is understood before ἵνα: as ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα, for ὡς οὕτως πεποιημένων, Hebr. xii, 27.

Before *ὥς*, and *ὥστε*: Ἐμίσει τὸν Σωκράτην, ὥστε καὶ, &c. for οὕτως ἐμίσει ὥστε, Xenoph. Memor. i. διαφθαρῆναι τὰς ὕψεις, ὥς ἀμυδρὸν βλέπειν, for οὕτω διαφθαρῆναι, Ælian Var. Hist. vi, 12. After *ὥς*, and correlative to it: ὥς ἔδοξεν αὐτοῖς, καὶ ἐποιοῦν ταῦτα, for οὕτω καὶ ἐποιοῦν, Thucyd. viii, 1. ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, for οὕτω καὶ ἐπὶ τῆς γῆς, St. Matth. vi, 10. ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς, for οὕτω καὶ ὑμεῖς, Acts vii, 51. ὥς ἀτυχῆς, οὐ γέγονα τὴν [γραφικὴν] ἀφνῆς, for οὐχ οὕτω γέγονα, Aristænet. ii. ep. 10. οὐκ ἐγνωρίσθη τοῖς νιοῖς τῶν ἀνθρώπων, (viz. οὕτως,) ὥς νῦν ἀπεκαλύφθη, Ephes. iii, 5. So after *ὥσπερ*: Ὡσπερ γὰρ ἀγαθὸν ἱατρὸν προκατανοήσαντα νόσον σώματος, ἀντεπάγειν τὰ ἀλεξήματα, καὶ τὴν δύναμιν ἐκτάττειν, for οὕτω καὶ τὴν δ. ε. Onosander c. xxx. And after *καθώς*: Καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεός, &c. for οὕτω παρέδωκεν, Rom. i, 28. καθὼς ἀπέσταλκέ με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς, for οὕτω κἀγὼ, St. John xx, 21. καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν (for οὕτω καὶ νῦν) ἀντίχριστοι πολλοὶ γεγόνασιν, Id. Ep. i, 2, 18. See Nold. p. 437. Palaioret Observ. in N. F. p. 81. and Schæfer Meletem. Crit. in Dionys. t. i. p. 73.

So *sic*, or *ita*, is understood in Latin: *videri voluit*, (ita) *captum sese gratia locorum, ut ad mores Alexandrinis vitamque deficeret*, Frontinus i, 1, 5. *quos ille, multa jam nocte, (ita) silentio ex fuga excepit—ut procul in via—deducendos curaret*, Cæsar de B. G. vii, 28. *Ut gregibus tauri, segetes ut pinguihus arvis, Tu decus omne tuis*, for *sic tu es decus*, Virgil Ecl. v, 33.

ΠΟΤΕ, *formerly; heretofore*.—Ποτὲ is perpetually understood: e. g. in ὁ κλέπτων, Ephes. iv, 28. τοὺς ὑπομένοντας, St. James v, 11. τελώνης, St. Matth. x, 3. ἐκ τῆς τοῦ Οὐρίου, Id. i, 6. See Ἄλλοτε.

ΤΟΣΑΚΙΣ, *so often*.—In ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, —τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, for τοσάκις τὸν θάνατον, &c. 1 Corinth. xi, 26. See Camerar. de Not. Figur.

ΤΟΤΕ, *then*.—In ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς καὶ γνώσομαι, for καὶ τότε γνώσομαι, 1 Corinth. iv, 19. and in other such designations of the future.

ΧΑΜΑΙ, *on the ground*.—In τιθέναι τὰ γόνατα, Acts vii, 60, τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ, St. Mark xv, 19. In πίπτειν: καὶ πεσόντες προσεκύνησαν, &c. St. Matth. ii, 11. Fully, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί, St. John xviii, 6.

ΩΔΕ, *hither*.—In ἡγάγετε γὰρ τοὺς ἀνδρας τούτους (viz. ᾧδε), Acts xix, 37. and in other such passages, the sense requiring it.

ΩΣ, *as*.—There is very frequently an ellipsis of *ὥς*:—

1. In *nouns*: as ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπιλαβόμενοι ἀκοντίοις ἐναγκυλῶντες,<sup>a</sup> for ὥς ἀκοντίοις, Xenoph. Anab. iv, 2, 28. Λευκοί, ἀποστίλβοντες ἀλείφατος, Homer Odys. γ, 408. λείπει τὸ ὥς, Schol.

<sup>a</sup> “Quid omissum putabimus, si eadem ἀκόντια ἦν? An hic quoque ὥς erit in-res ita dicatur: τὰ τοξεύματα αὐτοῖς telligendum? Credent hoc fortasse, et

σὺ δ' Ἀρίστυλλος ὑποχάσκων ἐρεῖς, "Ἐπεσθε μητρὶ χοῖροι, for" ὥς Ἀρίστυλλος, Aristoph. Plut. 314. p. 35. Οἱ μὲν πόδες ἀστράγαλοι τεύ, Theocrit. Id. x, 36. ἐνδύσεται θώρακα, δικαιοσύνην, for ὥς θώρακα, Wisd. v, 18. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, for ὥς λίθον ζῶντα, 1 Pet. ii, 4. Δαῖτε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ, Homer Iliad ε, 4. for ὥς ἀκάματον πῦρ, Eustath. εἴστε τοὺς Ἕλληνας ἐναγκυλοῦντας τὰ ῥιπτόμενα βέλη, τούτοις σαννίοις χρωμένους ἐξακοντίζειν, Diod. Sic. xiv, 27. Ὅτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας, Homer Iliad β, 765. ἔχει δὲ ἔλλειψιν τοῦ ὥς παραβολικοῦ ἐπιρρήματος· ὥφειλε γὰρ εἶναι, ὥς σταφύλῃ, Eustath. τράγοι δ' ἀκρατιέσθε, Aristoph. Plut. 295. λείπει τὸ ὥς. ὥς τράγοι, Schol. See Nold. Concord. Partic. p. 379. Gataker Advers. Misc. ii, 20. Port. Dict. Doric. v. Ὡς. Schæfer ad Long. Pastoral. p. 375. s.—So the Latin writers: *Nec verbum verbo curabis reddere fidus Interpres*, for *tamquam fidus interpres*, Hor. de Art. Poët. 133. *Vixisset canis immundus, vel amica luto sus*, Id. Ep. i, 2, 26. *Non missura cutem, nisi plena cruoris hircudo*, for *tamquam hircudo*, Id. de Art. Poët. 476. *vivendi recte qui prorogat horam, Rusticus expectat, &c.* for *ut rusticus*, Id. Ep. i, 2, 42.

2. In *verbs*: as *δοκῶ*, for ὥς *δοκῶ*, Polyb. t. i. p. 900. ἐμὴν δοκεῖ, for ὥς ἐμοὶ δοκεῖ, Theocrit. Idyll. xi, 2. cf. xiv, 7. Ἐλπομαι, and οἶμαι, for ὥς ἔλπομαι and ὥς οἶμαι. Φασὶ, for ὥς φασιν: Ἀπελαύνων αὐτῶν τὸν φθόνον, φασιν, Ælian Var. Hist. i, 15. Fully, Ἡμιθέων, ὥς φαντὶ, μονώτατος, Theocrit. Id. xv, 137. So in Latin: *licitum est tibi, credo, pro tua dignitate*, Cic. ad Div. iv. ep. 5. *litteræ, credo, quibus utor assidue*, Id. v. ep. 15.

It is understood too when it signifies *qua ratione*: πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως, for ὥς ἀπ' ἀρχῆς, 2 Pet. iii, 4. And in the protasis, when οὕτω is either expressed or understood in the apodosis: as, ἐν δ' ὀλίγῳ βροτῶν τὸ τερπνὸν αὖξεται, οὕτω δὲ καὶ πιτνεῖ χαμαὶ, for ὥς δ' ἐν ὀλίγῳ, Pindar Pyth. Od. viii, 131. So 1 Corinth. xv, 45. St. James i, 11. iii, 3. 4. See Abresch Animadv. ad Æschyl. p. 281. and p. 500. Lect. Aristænet. p. 269.

Lastly before εἰπεῖν, and other such infinitives, ὥς or ὥστε is not seldom omitted: as ἐν δὲ λόγῳ εἰπεῖν, Pæranus x. c. 4. n. 7. Συνελόντι εἰπεῖν.<sup>b</sup> It is often expressed: as ὥς εἰπεῖν, ὥς ἔπος εἰπεῖν. See Athenagor. in Legat. pro Christ. c. xxvi. Onosander c. xx. and not. Linacer de Emend. Structur. Lat. Serm. p. 244. ed. Steph.

ΩΣΤΕ, *so that; so as that*.—Ωστε is very often omitted before

credant per me licet, qui φασὶ, vel ἐμοὶ δοκεῖ, mediæ orationi inserta, non putant nisi advocato ὥς stare posse." Hermann. J. S.

<sup>a</sup> "Quum in comparatione omitti putant ὥς, tantum abest ut ea particula omitatur, ut, ubi iis videtur omissa, ne addi quidem potest. Ut in isto Aristophanis loco, Σὺ δ' &c. non hic est sensus, *tu tamquam Aristyllus hiatus dices*, sed ipse eris, quum id facies, Aristyllus. Sic, præter Homerica, in cæteris quoque ex-

emplis, de quibus pudet quidquam adjicere." Hermann. J. S.

<sup>b</sup> "Quæ hæc dementia est, si tibi difficile videatur *συνελόντι εἰπεῖν*, a particulis ὥς et ὥστε auxilium petere, quæ nec magis, quam ulla alia particula, infinitivum regant, et ipsæ quid hic sibi velint, a te explicari postulent?—Ως *συνελόντι εἰπεῖν* e duabus compositum est loquutionibus, una, ὥς *συνελὼν εἶπω*, altera, *συνελόντι εἰπεῖν*." Hermann. J. S.

infinitives : as ἀπηγεγάμεθα γαμεταῖς καὶ παιδίοις ὄγκον οὐκ ὀλίγον ἔχειν τῶν λεπτοτέρων ἰχθύων, Alciphron ep. i. 1. p. 8. for ὥστε ἔχειν. See Bergler. So, suo dat habere nepoti, for ut habeat, Virgil. The omission frequently renders the construction rather harsh : as, συνέβησαν ἐς τῷτοῦ—, τόνδε βασιλεύειν,<sup>a</sup> Herodot. i. 13. <sup>b</sup>On the other hand ὥστε is sometimes added, when it might not seem to be required : as συνήνεικε ὥστε—την ἡμέραν ἐξαπίνῃς νύκτα γενέσθαι, Id. i. 74. (but it is omitted, according to the ordinary construction in c. 73. συνήνεικε ἐλεῖν σφέας μηδέν.) So, ἄρ' ἐστὶν ὥστε καγγύθεν θέαν λαβεῖν;<sup>c</sup> Soph. Philoct. 656. Πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῃ μαθεῖν; Id. Electr. 1454. ἐπειδὴ δὲ ἐγένετο αὐτῷ ὥστε χρήμασιν εὐεργετεῖν, Xenoph. Cyrop. viii, 2, 2. (where there is no ellipsis of Δύναμις in ἐγένετο, but the latter word is equivalent to ἐξῆν. See Δύναμις.) Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε, Eurip. Hippol. 1337. Br.

<sup>a</sup> “Hic eo minus mirum est, nudum positum esse infinitivum, quod συνέβησαν idem est atque ἔγνωσαν, decreverunt.” Hermann. J. S.

<sup>b</sup> “Hoc si reputasset Schæferus, (with reference to what Hermann had said respecting the confusion or mingling of two distinct phrases in ὡς συνελόντι εἰπεῖν, &c. See note *b* p. 238.) maluisset, opinor, dicere, in quibusdam loquutioni-

bus raro inveniri ὥστε, in aliisque plerumque addi, quam reperiri ubi non desideres, (desideratur enim nusquam,) interdum autem paullo durius deesse.” Hermann. J. S.

<sup>c</sup> Here again, according to Hermann's interpretation, two distinct phrases are blended: the one, ἄρ' ἐστὶν ἐγγυθεν θέαν λαβεῖν; the other, ἄρ' ἐστὶν ὡς ἐγγυθεν ἂν θέαν λάβοιμι; J. S.

## ON THE ELLIPSIS OF SEVERAL WORDS TOGETHER.\*

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So far on the ellipsis of *one* word. The ellipsis of *two or more together* will now be briefly treated of.

§ I. *The ellipsis of two or more words in general :—*

Ἄλλὰ πᾶσιν ἐπὶ ἥρκει ἀφθόνως τῶν ἑαυτοῦ, for τι τῶν ἑαυτοῦ χρημάτων, Xenoph. Memor. i, 2, 60. Οἶμαί γε τῶν νεωτέρων τὰς καρδίας πηδᾶν, ὃ τι λέξει, (viz. βουλομένων εἰδέναι,) Aristoph. Nub. 1393. (but see Ἀκούειν, p. 165.)

Πλήσσειν, (viz. γῆν ποσὶν,) Callimach. hymn in Dian. 243. *pede terram quatere*, or *pulsare*, Hor. See Hom. Odys. 2, 318.

Ἐκατοστή, (viz. μερὶς ἀρχαίου.)

When κάλλιστα, ἐπαινῶ, and πάνυ καλῶς are used to decline an invitation, the expressions are elliptical: *you are very kind; I commend your liberality; but beg to be excused*. [See the Abridgment of Viger p. 84. r. ix. and note n.] Αὐτῷ δὲ τῷ ἐπαινεῖν ἀντὶ τοῦ παραιτεῖσθαι νῦν κέχρηται, καθάπερ ἐν τῇ συνηθείᾳ καλῶς φαρὲν ἔχειν, καὶ χαίρειν κελεύομεν, ὅταν μὴ δεώμεθα, μηδὲ λαμβάνωμεν, Plutarch, quoted by Casaubon ad Laert. ii, 76. Ἄλλ' εἴσιθι. Ξα. Κάλλιστα, ἐπαινῶ, Aristoph. Ran. 510. ἀλλ' εἴσιθ' ἄμ' ἐμοί. Ξα. Πάνυ καλῶς, Ib. 515. Cf. 915. and the Schol. So, *Jam satis est, sed tu quantumvis tolle: benigne*. Hor. Serm. i, 6, 16.

When δεκάτη denotes, *the day when a name was given to a child, nominalia*, it is put elliptically for ἡ δεκάτη τῶν ἡμερῶν ἀπὸ τῆς γενέσεως: for by the Greeks a child was named on the tenth day from its birth. See Aristoph. Av. 923. 494. and Maussac. ad Harpocrat. in Ἐβδομενομένον.

Φοιτᾶν, when it signifies *to attend at a school*, is put elliptically for φοιτᾶν εἰς διδασκάλου οἶκον, or διατριβήν. See Wolf ad Liban. p. 74.

Ἡ χύτρα δεῦρ' ἐξίθι, Νῆ Διὰ μέλαινά γ', οὐδ' ἂν, εἰ τὸ φάρμακον

\* See Hermann on Ellipsis and Pleonasm § 110. and following. J.S.

Ἐψοῦς ἔτυχε, ᾧ Λυσικράτης μελαινεται, Aristoph. Eccles. 730. for *τῇ Δία μέλαινά γε, ὥστε οὐκ ἂν εἴης μελαντέρα, οὐδ' εἰ τὸ φάρμακον &c.* Οὐδ' ἂν σὺ, σῶφρων γ' οὔσα, Sophocl. Electr. 365. for *οὐδ' ἂν σὺ αὐτῆς τυχεῖν ἦρας, εἰ σῶφρων ἦς.*

Ἔς τε τὴν Πελοπόννησον ἔπρασεν, ὅπη ὠφέλειά τις γενήσεται, Thucyd. i, 65. for *ἔς τε τὴν Πελοπόννησον ἄνδρας πέμπων ἔπρασε.*

Ἡ οἰκουμένη is sometimes put, not for *ἡ οἰκουμένη γῆ* simply, but e. g. for *ἡ οἰκουμένη γῆ ὑπὸ τοὺς Ῥωμαίους*, (fully in Herodian v, 2, 4.) *ἡ οἰκουμένη ὑπὸ τοὺς Ἰουδαίους*, or *ὑπὸ τῶν Ἰουδαίων*, and the like. This observation may perhaps be serviceable in explaining St. Luke ii, 1.

Ἰέναι τὴν ἐπὶ θάνατον is elliptical, for *τὴν ἐπὶ θάνατον φέρουσιν ὁδόν.*

§ II. Sometimes two words are omitted.—E. g. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου, Rom. xvi, 10. for *ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου οἰκετῶν ἀγίους* or *ἀδελφούς.* See v. 14 and 15.

Οὐ μόνον is understood before ἀλλά καί : as ἐν Λυδία ἰδὼν φυτὸν εὐμέγεθες πλατάνον, καὶ τὴν ἡμέραν ἐκείνην κατέμεινεν, οὐδέν τι δεόμενος, καὶ ἐχρήσατο σταθμῷ τῇ ἐρημίᾳ τῇ περὶ τὴν πλάτανον, ἀλλὰ καὶ ἐξῆψεν αὐτῆς κόσμον πολυτελῆ, Ælian Var. Hist. xi, 14. καὶ σὺν ὀλίγοις παμπόλλους μυριάδας κατηγωνίσαστο, ἀλλὰ καὶ τὴν ἀρχὴν μείζω ἐποίησε, Id. iv, 8. Διόπερ ἐν ταῖς νήσοις, ἀλλὰ καὶ κατὰ τὴν Ἀσίαν, κ. τ. λ. Diod. Sic. v. 84. for *διόπερ οὐ μόνον, &c.* See Wesseling, and xiii, 94. ἄνδρα τὰ πρῶτα τῶν Ἀριστοτέλους ὁμιλητῶν, ἀλλὰ καὶ ἀστρονομίας εὖ ἥκοντα, Synesius p. 35. c. ἦν δὲ περισπούδαστος ἄπαισις Ἑφεσίοις, ἀλλὰ καὶ τοῖς τὴν ἄλλην Ἀσίαν οἰκοῦσι, Xenoph. Ephes. p. 2. πλοῦτος δ' ἦν οὐκ ὀλίγος, ἀλλὰ καὶ χρυσοῦ πλῆθος, Joseph. Ant. Jud. viii, 14, 2. ὁ πατὴρ ἀκρίτως λάρνακι Τέννην κατακλείει, ἀλλὰ καὶ τὴν Ἡμιθέαν, Conon. Narrat. c. xxi. πτωχὸς δέ τις ἦν, ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου, ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ, for *ὃς οὐ μόνον ἐβέβλητο—*, St. Luke xvi, 20. (οὐ μόνον τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ) ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, Rom. vi, 5. And before ἀλλά alone in 2 Corinth. i, 9. Οὐ μόνον is understood in καὶ πάντες δὲ also : for that is the same as *οὐ μόνον δὲ, ἀλλὰ καὶ πάντες*, Acts iii, 24. v, 32. 2 Timoth. iii, 12.

Ἐν τῷ ὀνόματι τῷ ἰδίῳ is understood in πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί, St. John x, 8. for *ἔρχεσθαι* signifies *to come as a teacher* ; from the Talmudical expression, *בשמי ר' נחמיה* 'ר' venit R. Dimi nomine R. Jose ; i. e. taught what he had from R. Jose. See St. John v, 43.

Ἐπὶ τόκῳ is understood in δανείζειν. See Duport ad Theophrast. Charact. c. ix. p. 333. 334.

Ἐν εἰ τις ἄλλος something is always understood : e. g. καὶ περ, εἰ τις ἄλλος, ἔχεις πρὸς ἔτος μελαιναι τὴν τρίχα, Theophrast. Char. c. iii. for *εἰ τις ἄλλος ἔχειν δύναται.*

Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα, ὥσπερ σὺ, Lucian Deor. Dialog. i. e. εἰ καὶ μηδὲν ἄλλο σου διαφέρω. So, *non triumphum impedire debuit, quem, si nihil aliud, senatus justum esse judicaverat*; for *si nihil aliud justum esse probat* or *vincit*, &c. Liv. xlv, 37. *pro rege, si nihil aliud, longinquo vicinum tyrannum dominum habiturum Græciam*, for *si nihil aliud spectandum est*, or the like, Livy xxxiii, 44. τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, &c. Xenoph. Memor. ii, 3, 17. See Thucyd. iii, 85, 39. and 58. Aristoph. Eq. 1103. Jens. Lection. Lucian. p. 272.

Ἀγεσθαι is sometimes used elliptically for, *to be taken before a judge*: see Duport ad Theophrast. Charact. c. vi. p. 314. 315. Sometimes ἐπὶ θανάτῳ, or εἰς θάνατον, is understood in ἀγεσθαι and ἀπάγεσθαι: Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι, Acts xii, 19. *to be led to execution*. Ἀπάγεσθαι is used in the same sense in Diog. Laert. viii. § 85. Fully, ἰδὼν δὲ πῶρόθθεν ἀγομένους τινὰς ἐπὶ θανάτῳ, Ælian Var. Hist. i, 30. and presently afterwards, κατὰ τινὰ δαίμονα τῶν ἀγομένων ἀγαθόν. Πῦσαι ἀγομένους εἰς θάνατον, Prov. xxiv. 11. So in Latin, sometimes *duci ad supplicium* is said, sometimes *duci* alone, elliptically: *confitentes iterum ac tertio interrogavi, supplicium minatus*; *perseverantes duci jussi*, Plin. Ep. ad Traj.

Καλεῖσθαι used elliptically signifies, *to be summoned before a magistrate, to a tribunal*; Aristoph. Vesp. 1410. 1425. Eccles. 859. and so ἔλκεσθαι, Nub. 1000.

Ἄξιος is often used elliptically: e. g. ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι, St. Matth. x, 11. i. e. worthy of your stay with him. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, Id. xxii, 8. i. e. worthy of an invitation to such grand nuptials. See Homberg and Knatchbull on St. Matth. x, 11.

Ἐπιφώσκειν, or ἐπιφάυσκειν, or ἐπιφαίνειν, when used of parts of time, is elliptical: e. g. ἡμέρα ἐπιφώσκει, is for, ὁ ἥλιος ἐπιφώσκει, οὗ ἐπιφώσκοντος γίνεται ἡμέρα. But in καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσken, (St. Luke xxiii, 54.) the full expression would be, καὶ ἐπέφωσken ἡ σελήνη ἢ ἄγουσα τὸ σάββατον. [This is taken from Casaubon Antibar. p. 416. - but in reality there is no good ground for supposing these ellipses. See Leisner's Preface.]

Τῷ often occurs in Homer for ἐπὶ τούτῳ τῷ αἰτίῳ: τῷ οὐ νεμεσίζομ' Ἀχαιοὺς Ἀσχαλάαν, Iliad β, 296. and in Myro iii, 7. Eustathius appears to have read τῷ καὶ νικήσας πατέρα Κρόνον, εὐρύοπα Ζεὺς Ἀθάνατον ποίησε. See Eustath. ad Iliad p. 1351, 34. (1484, 50.) This τῷ, Schæfer observes, is, wherever it occurs, of the neuter gender.

Τὶ in Homer Iliad ι, 374. is for κατὰ τι πρᾶγμα. Λόγῳ, Sophocel. Electr. p. 123. ed. Steph. and ἐνὶ λόγῳ, Athenagor. Legat. pro Christ. c. i. are for ὥστε ἐνὶ λόγῳ εἰπεῖν. Ὡς εἰπεῖν λόγῳ, Id. c. xxvi. (*mit einem worte*, without any ellipsis, Schæfer.) Συντομώτατόν γε εἰπεῖν, (Alexis Comic.) is for ὥστε κατὰ συντομώτατόν γε λόγον εἰπεῖν. Συντεμόντι, (Athen. xiii. p. 588. E.) for ὥστε συντεμόντι λόγῳ εἰπεῖν. Ἐνὶ δὲ ἔπει πάντα συλλαβόντα εἰπεῖν, Herodot. iii, 82. So τὸ λοιπὸν,

τὸ ὅλον, τὸ κεφάλαιον, are for τὸ λοιπὸν, τὸ ὅλον, τὸ κεφάλαιον. εἰπεῖν. So in Latin, *uno verbo*, *omnia sana faciet*, Cato De R. R. clvii, 7. Sometimes fully, *ut uno verbo dicam*; or *uno verbo absolvam*, as in Plaut. Rud. iii, 2, 39. There is an ellipsis of several words in various forms of salutation, as χαίρειν, εὖ πράττειν, εὖ διάγειν, ὑγιαίνειν: see the Schol. on Aristoph. Nub. 609. for the full expression would be, for example, Τρύφων Θέωνι λέγει, or εὐχεται, χαίρειν. So the valedictory formula ῥωννύειν, would be, if fully expressed, Τρύφων Θέωνι λέγει, or εὐχεται, ῥωννύειν.

Ellipsis prevails especially in proverbs; which, if fully expressed, would lose all their grace and vivacity: e. g. Ὑς τὴν Ἀθηναίαν. Ἐκ παντὸς ξύλου. Οἶνος καὶ ἀλήθεια. See Schott. Proverb. Græc. Antwerp. 1612. 4. An ellipsis of several words is very frequent too in Lacedæmonian brevity; as ἡ τὰν, ἡ ἐπὶ τὰς<sup>a</sup>. See Ἀσπὶς, p. 15. and Schol. ad Dion. Chrysost. Orat. lxiv. Plutarch Apophthegm. Lacon. Meurs. Miscellan. Lacon. iii, 3, 4. Valcken. Adnotat. in Adonias. Theocrit. p. 257. sqq. In the figure called ἀνανταπόδοτον there is an ellipsis of the apodosis of a sentence; the clause or member which should answer to the protasis, being omitted: thus, Κἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψει αὐτήν, St. Luke xiii, 9. εἰ μὲν τι δώσεις· εἰ δὲ μὴ, οὐκ ἔασομεν, Athen. viii, 15. καὶ ἦν μὲν ξυμβῇ ἡ πεῖρα· εἰ δὲ μὴ, Μιτυληναίους εἰπεῖν, &c. Thucyd. iii, 3. Εἰ μὲν οὖν τίς ἐστιν· εἰ δὲ μὴ, ἡμεῖς, &c. Aristoph. Thesmoph. 543. See Voss Institut. Orat. iv, 12. In such expressions sometimes καλῶς ἔχει, sometimes κακῶς ἔχει, according to the tenor of the context, is to be understood: the latter e. g. in Hom. Iliad θ, 423. ἀλλὰ σύγ' αἰνοτάτη, κύον ἀδδεῖς, εἰ ἐτεόν γε Τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι: viz. κακῶς σοι ἔσται, as it is expressed in Iliad ι, 547. The figure *aposiopesis* too is usually referred to ellipsis; thus, ἀλλ' ἐμοὶ μὲν—. οὐ βούλομαι δὲ δυσχερὲς εἰπεῖν, Demosth. de Coron. t. i. p. 313. B. on which passage see Ulpian p. 66. So, *Quos ego; sed motos præstat componere fluctus*, Virgil Æn. i, 139. See Tiberius de Schemat. ap. Demosthen. p. 185. Hermogenes de Form. Orat. p. 288. Servius on the passage of Virgil; Voss Institut. Orat. v, 5. and H. Steph. de Dial. p. 24. In infinitives used in laws, as Θεοὺς καρποῖς ἀγάλλειν,—Θεοὺς τιμᾶν,—Τοὺς ἱκέτας εἶναι ἀσφαλεῖς, and the like, there is an ellipsis of θεσμός or νόμος ἔστω, or ἐγὼ λέγω or προστάσω ὑμῖν: thus, Θεσμός αἰώνιος τοῖς Ἀτθίδα νεμομένοις κύριος τὸν ἅπαντα χρόνον, Θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν κοινῷ, &c. a very ancient law of Triptolemus, restored by Draco. See Porphyrius de Abstinēt. iv, 22. Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου, Acts x, 48. and ἐγὼ λέγω is expressed by our Saviour himself; ἐγὼ δὲ λέγω ὑμῖν· Μὴ ὀμῶσαι ὅλως, St. Matth. v, 34.

There are besides many passages in which an ellipsis must be supplied by taking several words, sometimes even a whole sentence, from what has preceded: thus, Ὁ δὲ οὐδὲν ἔφη διαφέρειν τῷ μέλλοντι βασιλεύειν, ἀλλ' οὐκ ἐπὶ τέχνῃ καθαρίζειν μέλλοντι, (viz. διαφέρει οὐδὲν,)

<sup>a</sup> This was said *δεικτικῶς*, with the finger pointed to the shield. J.S.

Ælian Var. Hist. iii, 32. καὶ Κάτωννα δέ, (viz. θαυμάζομεν, πατέρας δὲ αὐτῶν οὐκ ἴσμεν,) Id. xiv, 36. Εἴ σε θεὸς ἐς μέλαθρα, Soph. Electr. 1281. i. e. εἴ σε θεὸς ὥτρυνε μολεῖν ἐς τὰ ἡμέτερα μέλαθρα: for ὥτρυνε μολεῖν is to be repeated from v. 1277. ἐπειδὴ καὶ τοὺς Ἀθηναίους ἤσθάνοντο, (viz. πληροῦντας τὰς ναῦς,) Thucyd. vii, 69. See Dorvill. ad Chariton. iii, 3, 15. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, φόρον, Rom. xiii, 7. i. e. τῷ προσήκοντι λαβεῖν τὸν φόρον, ἐκείνῳ ἀπόδοτε τὸν φόρον, as the ellipsis is supplied by Camerarius: who supplies that in xiii, 6. also in the following manner; εἴτε προφητείαν ἔχει τις, ἐχέτω αὐτήν, or χρήσθω αὐτῇ κατὰ τὴν ἀναλογίαν πίστεως· εἴτε διακονίαν ἔχει τις, ἐν τῇ διακονίᾳ μενέτω, ἡγουν πιστὸς ὢν διατελείτω. So in c. i. of Onosander, the words φημὶ τοίνυν αἰρεῖσθαι τὸν στρατηγὸν are to be repeated in every paragraph of the chapter: e. g. Σώφρονα, Ἐγκρατῆ, Νήστην, &c. and in § 11. of the same chapter, with οὐ μὴν χρεὶ γὰρ τὸν πέννητα, οὐδὲ τὸν πλούσιον· ἀλλὰ καὶ τὸν πλούσιον καὶ τὸν πέννητα, the words αἰρεῖσθαι and παραιτεῖσθαι are to be repeated. With εἰ δὲ μὴ in the second clause or member of a period the words of the first clause or member must sometimes be repeated: e. g. προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, (viz. προσέχετε, &c.) St. Matth. vi, 1. καὶ ἐὰν μὲν ἦ ἐκεῖ ὁ υἱὸς εἰρήνης,—εἰ δὲ μὴ γε, (viz. ἦ ἐκεῖ ὁ υἱὸς εἰρήνης, &c.) St. Luke x, 6. λαμβανέτω δὲ τὴν θεραπείαν—ἐν μέσῃ τῇ δυνάμει χωρὶς· εἰ δὲ καὶ μὴ, (viz. θέλει τὴν θεραπείαν λαβεῖν ἐν μέσῃ, &c.) Onosander c. vi. ἐκ γὰρ τῆς πολεμίας, εἰ μὲν εἴη δαψιλῆς καὶ εὐδαίμων, τροφὴν ἔξει καὶ ἀφθονίαν· εἰ δὲ μὴ, (viz. εἴη δαψιλῆς καὶ εὐδαίμων,) Id. c. 38. That the deficiency is to be supplied in the foregoing manner is evident both from the context, and from passages in which the repetition is actually made: e. g. καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, &c. St. Matth. x, 13. Ἄλλ' εἰ μὲν δώσωσι γέρας μεγάθυμοι Ἀχαιοὶ—Εἰ δέ κε μὴ δώσωσι, Homer Iliad α, 135. 137. To avoid the repetition of the same words, the more general word γίγνεσθαι is sometimes used: as, εἰ μὲν οὖν ἐπὶ τῶν πρώτων λόχων—εἰ δὲ μὴ τοῦτο γένοιτο, &c. Dionys. Halic. Antiq. Rom. vii. p. 465. (without γίγνεσθαι: Εἰ μὲν περισωθείς—εἰ δ', ὅπερ καὶ ἀκοὴν λάθοι τὴν ἐμὴν, Heliodor. p. 151. Cor.) So in Latin: si perficitis quod agitis, me ad vos venire oportet. Sin autem, (viz. minus perficiatis quod agitis,) Cic. ad Div. xiv. ep. 3. ut, si res a nobis abesset, liberti nostri essent, si obtinere potuissent: sin, (viz. res non abesset,) ad nos pertinerent, Id. xiv. ep. 4. and before, in the same letter, without ellipsis; si est spes nostri reditus, eam confirmes, et rem adjuves. Sin, ut ego metuo, transactum est, i. e. sin minus est spes nostri reditus. In passions of the mind an ellipsis both of single words and of whole sentences is common. Μή τι κακὸν ῥέξωσι, Homer Odys. π, 381. θυμοῦ δὲ σχῆμα τοῦ πολλοῦ, μὴ ἐὼντος λαλεῖν ἀνελλιπῶς, says Eustathius. So, Me, me, adsum qui feci: in me convertite ferrum, Virgil Æn. ix, 427. "Subaudi interficite: et est interrupta elocutio dolore turbati." Servius. See Valcken. ad Eurip. Phœniss. 354. Abresch Lection. Aristænet. p. 203. and Ferrar. de Acclamat. Vet. i, 21. vii, 9. In answers to interrogations also there is usually an ellipsis of one or more words:

e. g. καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; "Οὐ σὲ, φάναι, ὀρῶ, &c. Xenoph. Cyrop. i, 3, 5. where in the answer the words τοῦτῳ δὴ τεκμαιρόμενος λέγω, &c. are omitted. Ἐρομένον δὲ αὐτὸν Βαρβάρου, τοῦ ὑπάτου, τίσι διδασκάλοις ἐχρήσατο, Τῷ δεῖνι μὲν, καὶ τῷ δεῖνι, ἔφη. (viz. ἐχρησάμην.) Philostrat. de Vit. Sophist. i, 7. Fully, Τί γάρ, ἔφη, τῶν ἄλλων μέμνησαι; Καὶ γάρ, ἔφη, μέμνημαι, ὅτι ἐγὼ, &c. Xenoph. Cyrop. i, 6, 12. In οἶδ' ὅτι, and εὖ οἶδ' ὅτι, used parenthetically, for asseveration, there is an ellipsis to be supplied from what precedes: as, ἀκούετε μὲν οὖν, εὖ οἶδ' ὅτι, καὶ ὑμεῖς Ἰάσονος ὄνομα, i. e. εὖ οἶδ' ὅτι ἀκούετε, Xenoph. Hist. Gr. vi, 1, 4. Fully, Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις, Acts xxvi, 27. See Aristoph. Lysistr. 59. 154. 764. Pac. 365. Schæfer Meletem. Crit. in Dionys. Halic. i. p. 92. and the Abridgment of Viger p. 89. r. xiii. In ἔστι δὲ, put unconnectedly in the beginning of a period, and signifying ἔχει δὲ οὕτως, there is an ellipsis: the full phrase would be ἔστι δὲ ταῦτα οὕτως. See the Abridgment of Viger p. 81. r. v. In εἶεν,<sup>a</sup> employed in transition, ταῦτα μὲν δὴ ταῦτα may be understood: εἶεν ὅστις δὲ ἐπὶ τοξικῇ ἐλλόγμος εἶναι ἔρωτα ἔχει, Themistius Orat. xviii. p. 217. A. εἶεν, ἔφην ἐγὼ ὥς καλὸν λέγεις τὸν τόπον εἶναι, Cebes p. 37. Or the full expression may be εἶεν ταῦτα μὲν οὕτως ἔχοντα, as in Cebes, ἀλλ' ἔστιν, ἔφη, οὕτως ἔχοντα, p. 9. In ἐμφαίνει, used to express assent, there is an ellipsis of οὕτως ἔχειν: Ἐμφαίνει, νῆ Δία, Cebes p. 35. ed. Gronov. Fully, ἐμφαίνει οὕτως ἔχειν, Id. p. 37. When one only of many is expressly mentioned, the number of the remainder being indicated by an ordinal adjective agreeing with the word expressed, there is an ellipsis of several words: e. g. ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, 2 Pet. ii, 5. for ἐπὶ τὰ ἐφύλαξε, καὶ ὄγδοον Νῶε. Οὗ τύχοι τῆς πόλεως ἀλύων ἐφαίνετο δεύτερος καὶ τρίτος, Athen. t. ii. p. 246. as Cæsaubon corrects the passage. Fully, ἐκ δ' ἄγον αἰψα γυναῖκας ἀμύμονας, ἔργ' εἰδυίας, "Ἐπ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηρον, Homer Iliad τ, 246. Πετάλοις ὑποπεπητῶτες Ὀκτώ' ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα, Id. II. β, 313. See Wesseling ad Diod. Sic. t. ii. p. 330. In τί οὖν, and τί δὴ, which often occur in an unconnected position, ταῦτα ἐθέλει εἶναι may be understood: thus τί σοι ταυτὶ ἐθέλει (εἶναι viz.) Maxim. Tyr. Dissert. xiv, 6. To these ellipses may be added the following, which deserve notice: νεμόμενοί τε τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, for ὅσον ἐς τὸ ἀποζῆν μετρίως ἂν που ἀρκέσειεν, Thucyd. i, 2. Δραμοῦσα τοῦ προσωτάτου, (προσώτατα Schæfer,) for δραμοῦσα δρόμον τοῦ προσωτάτου τόπον, Sophocle. Aj. 742. τὸ μεσαμβρινὸν, for κατὰ τὸ μεσαμβρινὸν μέρος τῆς ἡμέρας, Theocrit. i, 15. ἐν δὲ λέαινα, for ἐν τούτοις δὲ τοῖς θηρίοις ἦν λέαινα, Id. ii, 68. τὸ νῦν, for κατὰ τὸ νῦν ἔχον πρᾶγμα. Τὰ νῦν, for κατὰ τὰ νῦν ἔχοντα πράγματα. The ellipsis is in part supplied in Acts xxiv, 25. τὸ νῦν ἔχον πορεύου. Ἴσον ἴσῳ, (see Athen. Deipnosoph. x, 8.) for οἶνον ἴσον μέρος κεράσας ὕδατος ἴσῳ μέρει. Τὰ ὅλα, the universe, or the world, for ὅλα τὰ μέρη τοῦ κόσμου. Fully, οἱ δὲ ἀπόστολοι ἡλιοι ἦσαν ἐκλάμποντες εἰς ὅλα τὰ μέρη

<sup>a</sup> See the Abridgment of Viger p. 81. r. ix. and note l. J. S.

τοῦ κόσμου, Macarius Homil. xiv. p. 178. ed. Morel. See Πρᾶγμα. Τὰ ἐνδεχόμενα, (see the Abridgment of Viger p. 120. r. v.) for τὰ ἐνδεχόμενα ἄλλως ἔχειν: which last words are sometimes expressed: ἐν μὲν, ᾧ θεωροῦμεν τὰ τοιαῦτα τῶν ὄντων, ὧν αἱ ἀρχαὶ μὴ ἐνδέχονται ἄλλως ἔχειν, ἐν δέ γε, ὧν τὰ ἐνδεχόμενα, Aristot. Eth. vii, 1. In τὸ πρὸς νότον τῆς πόλεως, Thucyd. iii, 6. understand μέρος κείμενον. In βίβλος γενέσεως, St. Matth. i, 1. and in ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, St. Mark i, 1. understand ἥδ' ἐστὶ. In τοῖς δοκοῦσι, Galat. ii, 2. εἶναι τινας ἀνδρας μεγάλους. See Μέγας. In οὐ μόνον δέ, Rom. ix, 10. understand ταῦτα οὕτως ἔχει. The Epistles of St. Paul will furnish an abundance of elliptical phrases, and of full expressions, which show in what manner the deficiency in the first mentioned phrases is to be supplied.

§ III. A whole clause or member is in some places omitted; sometimes the first of a sentence, sometimes the last.—Οὐ μωρόν ἐστιν; Οὐ σκαῖόν; Οὐκ ἄθλιόν ἐστι; Οὐ θαυμαστόν; Τίς ἂν ἀκούων ἀνάσχοιτο; and the like, are often understood in expressions with the infinitive mood prompted by some passion or emotion of the mind. Τὸ δὲ μὴ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, Aristoph. Nub. 267. Οὐ μωρόν; δηλονότι· οὐκ ἀνόητον; ἑλλιπῶς γὰρ εἴρηται, says the Scholiast there. Ἰστέον ὅτι ἡ Ἀττικὴ ἔλλειψις ἦτοι ἐν ἀρχῇ γίνεται, ὡς τὸ, ὅπως μὴ ποιήσης τόδε· νοουμένου ἔξωθεν τοῦ σκόπει· ἢ ἐν τῷ τέλει, ὡς ἔχει τὸ ἐν Νεφέλαις, Τὸ δὲ μὴ κυνῆν ο. ε. ε. τ. κ. ε. κἀκεῖ γὰρ νοεῖται ἔξωθεν τὸ Οὐ σκαῖόν, &c. Schol. on Aristoph. Plut. 469. p. 49. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν; viz. οὐκ ἄθλιόν ἐστιν; Xenoph. Cyrop. xi, 10. [ii, 1.] Ἀλλὰ τῆς ἐμῆς κάκης, Τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενὶ, Eurip. Med. 1047. ὦ τῆς ἀγριότητος, τὸ μηδὲ ἐπικλασθῆναι δακρυούσης, Lucian t. iii. p. 312. (as Schæfer reads.) This species of ellipsis is indicative of indignation especially, as the Schol. on the following words of Aristoph. Plut. 593. observes: τὸ γὰρ ἀντιλέγειν τολμᾶν ὑμᾶς. viz. τίς ἂν ἀκούων ἀνάσχοιτο; or πῶς οὐκ ἂν εἴη φορτικόν; or πῶς οὐκ ἀντιλέγοιτο; or πῶς ἂν εἴη φορητὸν ἀκούεσθαι; Schol. See Aristoph. Av. 7. Virgil Æn. i, 41. Ter. Eun. iv, 3, 2. iii, 5, 5. ii, 3, 94. ii, 1, 19. Πόθεν γάρ; for πόθεν ταῦτα γίνεσθαι δυνατόν; Lucian Timon p. 73. See Lamb. and Barlæ. Οὐ δυνατόν ἐστιν is an ellipsis, which, as Beza observes, is most common, when some absurd consequence is indicated: Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσιν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες· εἰ μὴ τι πορευθέντες, &c. St. Luke ix, 13. before εἰ μὴ, there is an ellipsis of οὐ δυνατόν ἐστιν, or οὐ δυνάμεθα.

§ IV. In hypothetical phrases εἴ or καλῶς ἔχει is often to be understood.—Ἀλλ' εἰ μὲν δώσουσι γέρας μεγαθύμοι Ἀχαιοί—; Εἰ δέ κε μὴ δώσωιν· &c. Homer Il. α, 135. See Eustathius. Εἰ μὲν τις οὖν ἔξεισιν· εἰ δὲ μὴ, λέγε, Sophocl. Fragm. of Νίπτρ. or Ὀδυσσ. Ἀκανθοπλ. See Brunck there, and Valcken. Adnotat. Crit. in N. F.

p. 402. Εἰ ἐγὼ ἱκανῶς διδάσκω ὑμᾶς, οἷους χρή πρὸς ἀλλήλους εἶναι (viz. καλῶς ἔχει) εἰ δὲ μὴ &c. Xenoph. Cyrop. viii. καὶ εἰ μὲν ἐκὼν πείθεται. (viz. εὖ ἔχει.) εἰ δὲ μὴ &c. Plato Protagor. καὶ μὲν ποιήσῃ καρπὸν (viz. καλῶς ἔχει) εἰ δὲ μὴ &c. St. Luke xiii, 9. See xxii, 42. ὅτι εἰ μὲν δέχεσθε ἐπὶ τούτοις εἰ δὲ μὴ, &c. Aristid. Panathen. p. 234. καὶ τοῦτο εἰ μὲν ὅλως ὁμολογεῖται εἰ δὲ μὴ, &c. Ib. p. 332. καὶ ἐὰν μὲν σοι, δρῶντι ταῦτα, λωφῇ τι τὸ νόσημα εἰ δὲ μὴ &c. Plato de Legib. ix. p. 652. Fully, καὶ ἐὰν μὲν λάβῃ, εὖ ἔχει εἰ δὲ μὴ, &c. Theophrast. Charact. Ethic. c. ix. where see Duport p. 349. Also Casaub. ad Athen. in Deipnosoph. v, 2. Aristoph. Eccles. 973. Thesmoph. 543. Thucyd. iii, 3. iv, 13. 1 Samuel xii, 14. Corinth. de Dial. Steph. Animadv. in lib. de Dial. p. 23. Bud. ad lib. ii. de Orig. Juris; Voss Institut. Orat. iv, 1, 12. H. Steph. Annot. in Xenophont. p. 39. Kuster ad Aristoph. Plut. 468. Schol. on Aristoph. Plut. 468. p. 49. Clark ad Homer Il. α, 135. sq. A similar ellipsis occurs in Latin writers: see Virgil in Cir. 241. Plaut. Asinar. i, 1, 104. Ter. Eunuch. iii, 4. l. ult. Adelph. i, 2. l. penult.

The ellipsis is to be supplied sometimes by other words: e. g. ἔασον, or ἑάσατε: in Κἄν μὲν ἀποφῆνω, μόνην Ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμὲ Ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς εἰ δὲ μὴ, Ποιεῖτον ἤδη τοῦθ', ὅ, τι γ' ἂν ὑμῖν δοκῇ, Aristoph. Plut. 468. p. 49. for κἄν μὲν ἀποφῆνω μόνην ἐμὲ ἀγαθῶν οὖσαν αἰτίαν, ἑάσατε, εἰ δὲ μὴ &c. See the Schol. In ἀλλ' ἐὰν εἴπωμεν Ἐξ ἀνθρώπων ἐφοβοῦντο τὸν λαόν, St. Mark xi, 32. κακῶς ἔξει, or τί γενήσεται ἡμῖν; or the like, must be understood; unless, with Beza, we suppose a transition from direct to indirect phraseology. In ἐὰν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον, St. John vi, 62. there is an ellipsis of τί ἐρεῖτε; or τί γενήσεται; This ellipsis after conditional or hypothetical particles, as εἰ, ἢν, ἂν, and ἐὰν μὲν, is sometimes supplied by the best writers with ταῦτα δὴ τὰ κάλλιστα. ταῦτα ἄριστα. ταῦτα βέλτιστα. ταῦτα κράτιστα. τοῦτο ἄριστον. See Herodot. viii, 80. Thucyd. i. p. 55. Plato Theag. extr. Aristid. t. ii. p. 100. Gregor. Nazianz. Orat. xxxvi. p. 586. ed. Colon. Observat. Miscell. vol. iii. tom. i. p. 145. by Lysias with other words; ἂν μὲν ἐμοὶ πεισθῇτε, εὖ περὶ αὐτῶν βουλευέσθε εἰ δὲ μὴ, χεῖροσι τοῖς ἄλλοις πολίταις χρήσεσθε, Orat. xxvii. p. 170. ed. Ald. and by Xenophon; εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἔχέτω εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο &c. Anab. iii. p. 180. From Eustathius (on Il. α, 135) we learn too that the ellipsis may sometimes be supplied with παῦσαι, or ἐφυσ-χάσω.

Among conditional or hypothetical expressions are rightly ranked those which signify *a wish*, and begin with the particle εἰ: in which the ellipsis is supplied with καλῶς ἂν ἔχοι, or the like. See the Abridgment of Hoogeveen p. 52. The particle ἂν or κε therefore may possibly be found joined with εἰ thus expressive of a wish: for in these conditional phrases ἂν or κε may be joined with both members. See Schæfer Meletem. Crit. i. p. 50. s.

Ἰν καθὼς παρεκάλεσά σε, προσμεῖναι ἐν Ἐφέσῳ, πορεύομενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισι μὴ ἑτεροδιδασκαλεῖν μηδὲ προσέχειν

μύθοις &c. 1 Timoth. i, 3. there is an ellipsis of οὕτω καὶ νῦν παρακαλῶ. (rather the apodosis is to be found in v. 18. after a long parenthesis.) "Ὡσπερ γὰρ ἄνθρωπος κ. τ. λ. St. Matth. xxv, 14. understand οὕτως ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν. See St. Mark xiii, 34.

In ἀλλ' ἵνα in the writings of St. John a complete sentence must be understood: e. g. οὐκ ἦν τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, Gosp. i, 8. for ἀλλ' εἰς τοῦτο ἦλθεν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. So "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." ἀλλ' ἵνα γινῶ ὁ κόσμος. "but (*to this end only does the prince of this world come against me, and impel the Jews to crucify me,*) that the world may know that I love the Father, and as the Father gave me commandment, even so I do." xiv, 30, 31. Add xv, 25. "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us:" ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. "but (*they went out from us*) that they might be made manifest, that they were not all of us." 1 Ep. ii, 19. There is a similar ellipsis in St. John's Gospel xiii, 18. ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ: unless indeed the following words ὁ τρώγων μετ' ἐμοῦ &c. are spoken by Christ as his own, rather than as a quotation from the Psalms. Τοῦτο γέγονε or γίνεται also may be understood: see St. Mark xiv, 49. compared with St. Matthew xxvi, 56. Also Cloppenburg Collat. Crit. n. 14.

§ V. Ellipsis of a whole sentence before γάρ.——Sometimes a whole sentence is omitted before γάρ, which assigns a reason for what is contained in the sentence so omitted. Thus Zoilus, when asked why he spoke ill of all men, answered ποιῆσαι γὰρ κακῶς βουλόμενος οὐ δύναμαι, i. e. κακῶς λέγω πάντας, *I speak ill of all: for to do ill to all, although I desire it, is not in my power*: Ælian Var. Hist. xi, 10. Ἀτρεΐδῃ κίδιστε, φιλοκτεανώτατε πάντων, Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; i. e. *your demand is unjust; for how &c.* Homer Il. α, 123. Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, Id. Il. ε, 22. where γάρ does not refer to what immediately precedes; but to what is elegantly suppressed; viz. *that he fled in vain*; for he would not have escaped death even so, unless &c. So Virgil, *Nam quis te, juvenum confidentissime, nostras Jussit adire domos?* Virgil Georg. iv, 445. where there is an ellipsis of *Ego te male accipiam*: or *Quanto malo ego te adficiam?* or some such threatening sentence. *Cadit et Ripheus, justissimus unus Qui fuit in Teucris et servantissimus æqui. Dis aliter visum.* Virgil Æn. ii, 426. Here too there is an ellipsis of a whole sentence, although not before *Nam*. *Aliter* does not refer to the words before it, but to the sentence which is very elegantly omitted: viz. *that he, who was a most just man, ought not, in the common opinion, to have perished with the rest.*

This ellipsis occurs in the prose writings as well as in the poetry of the Greeks. Thus in Xenophon's Memorabilia, when the sheep has expressed its wonder that its own condition was by its master made

worse than that of the dog, the dog replies, *ναὶ μὰ Δία, ἐγὼ γὰρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἀρπάζεσθαι*, ii, 7, 14. where after *ναὶ μὰ Δία* the words *ὁρθῶς ποιεῖ* are understood; and to them the following *γὰρ* is to be referred. See *Memorab.* ii, 6, 15. In ii, 7, 12. also, there is a notable brevity of expression, to be explained by ellipsis, though not before *γὰρ*. *Νῦν δέ μοι δοκῶ*, says Aristarchus, *εἰς ἔργων ἀφορμὴν αὐτὸ ποιῆσαι.* (viz. *borrow money.*) After which Xenophon immediately adds, *ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμὴ, ἐωνήθη δὲ ἔρια.* Before these last words therefore we must understand, *Having therefore left Socrates, he immediately borrowed money:*<sup>a</sup> *ἐκ τούτων δὲ (ἃ ἐδανείσατο,)* &c.

§ VI. There are besides many ellipses, which must be supplied from the tenor or context of the parts in which they occur. See *Glass. Grammat. Sacr. lib. iv. Tractat. ii.*

<sup>a</sup> *Ἐκ τούτων* appears to me to mean after what had passed between Socrates simply, *after this; after these things;* and Aristarchus. J.S.

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THE END.

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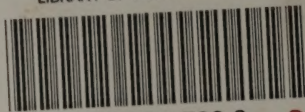








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